

herein is hope

# ROBAL SERVICE

March 1975



And in these hills  
There was man—  
Waiting . . . instead.  
'Lone in a huddle  
Tired to death.  
Tired of life.  
Workin' man cold.  
Poor 'cause of need.  
Poor 'cause of other men's eyes.

But if they were caused  
To raise up their heads  
They saw.

Satin & star and hearin'  
They called it,  
"Angel."

And there was words.

Not,  
"No more's the need to tell."

Nor,  
"Now you gonna have it made."

But,  
"In this, create!"

## Herein Is HOPE

Carol Tomlinson

Mrs. David Tomlinson, Arlington, Texas, feels this interpretation of the theme for the week of prayer is significant "because the name of that first angel was home missions—hope to the plain old shepherd on home turf; to glimmer of a distant shore, just the way old rat with a star in jawed."

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Where Hope Is

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Radiant Hope  
\$100 for Home Missions  
Hope

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# WHERE HOPE IS



These are some of Chicago's kids—  
a few of the millions that make up  
that busy city.

The children are being cared for  
by the Day Care Center of Rock-  
well Baptist Chapel, where Floyd  
and Marilyn Ramsey serve. Nearly  
100 are enrolled in this facility.

Although Rockwell Chapel is lo-  
cated in the heart of Chicago's  
Puerto Rican section, the children  
in the Day Care Center represent  
many ethnic groups. They are a  
precious bunch. I know. I spent  
three weeks last summer as direc-  
tor of the center while the Ramseys  
were away on vacation, and it was  
the high spot of the whole year for  
me!

The one adult in the photos is  
Mrs. Puentes, a native of Spain.  
She speaks no English, but it  
doesn't matter. The occasional child  
in her two-year-old group who  
speaks no Spanish is caught up in  
the Spanish world she creates in  
her class.

Text and photos by James E. Goffree,  
general missionary, Waukegan, Illinois

the 1975 Annie Armstrong Easter  
Offering is this allocation: Language  
Missions, \$2,075,000

# 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).

## prescription for personal peace

ann west granberry

We pick up the newspaper. Wars are breaking out in countries we hardly heard about ten years ago. We see further influences in the oil crisis which can only be detrimental to hundreds of industries. We are concerned about political corruption in a country which professes, "In God we trust." We are astounded by increasing crime throughout the nation. We are saddened by the growing statistics of lives damaged by drugs and alcohol. Pictures of hungry, diseased children break our hearts. We are alarmed by reports of cancer and heart disease on the increase. Violence and strikes disturb our children in school. A general feeling of gloom overwhelms us.

The generality becomes more specific. Questions nag at us. Should my son serve in the military? Would

the benefits outweigh the risks? Will our retirement income cover rising costs for food, fuel, and medicine? Is my apartment safe from burglars? Is my recent hoarseness caused by cancer? Will John's heart respond to the new medication? Will the weather and the fuel shortage affect our land so that I must see my children go hungry?

One woman weeps over her child's behavior; another weeps because she is childless. One woman grieves over her husband's cold silence toward her. Meanwhile a young widow wonders if she must rear three boys alone. A gloomy mood deepens into depression and tension.

Sometimes we joke about nervous breakdowns. In reality we know it is no laughing matter to break under life's pressures. Perhaps

each of us wonders at times if she can cope with her own situation.

The mind is a battlefield where self and Satan often tempt us to be less than God enables us to be. God has given us "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Gal. 5:22-23 *The Living Bible*).<sup>1</sup> Paul assured us that God offers us mental health: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).

The flesh (self without God) desires "impure thoughts, eagerness for lustful pleasure, idolatry, spiritism (that is, encouraging the activity of demons), hatred and fighting, jealousy and anger, constant effort to get the best for yourself, complaints and criticisms, the feeling that everyone else is wrong except

those in your own little group—and there will be wrong doctrine, envy, murder, drunkenness, wild parties, and all that sort of thing" (Gal. 5:19-21 *The Living Bible*).<sup>1</sup> The battles are won or lost in the mind, and outward behavior soon reveals the victor.

All of us have at times prevented ourselves from having peace of mind. Some may have formed habits of mental discord. We can, however, profit from the prescription for peace that the Great Physician has written for any who will "follow the doctor's orders." The prescription is carefully outlined in Philippians 4:6-9. There we see three basic steps toward mental peace: a definite refusal to worry, a deliberate transfer of burdens, a disciplined thought life.

First, we must "be careful for nothing" (Phil. 4:6). Today's English Version says, "Don't worry about anything."<sup>2</sup> This admonition is addressed to the conscious will. It takes an act of the will to banish worry. Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on" (Matt. 6:25). Worry saps us of energy that could be channeled into constructive action.

We are dealing with mental activity here. This is not an excuse to sit back and ask God to "spoon-feed" us. With a refreshed attitude, however, we can tackle our problems with God's guidance. "Commit thy works unto the Lord, and thy thoughts shall be established" (Prov. 16:3).

Paul's words do not leave us on a negative note. Without a pause, the passage rushes on to tell us two positive ways to defeat worry.

Paul says we must deliberately transfer our burdens to God. "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). God invites us to let him carry the load. "Cast thy burden upon the Lord, and he shall

sustain thee: he shall never suffer the righteous to be moved" (Psalm 55:22). Psalm 37:39 declares, "But the salvation of the righteous is of the Lord: he is their strength in the time of trouble."

At the very time we cast our burden on the Lord, we should offer thanksgiving. We know he has heard and is already answering our prayer. Why do we hold back, weighed down by problems? Christ says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). He is greater than our greatest problem!

Finally, we must discipline our thought patterns. "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). What we think about is important. Proverbs 4:23 says, "Keep thy heart with all diligence; for out of it are the issues of life."

We need to remember some of God's promises. "They that seek the Lord shall not want [lack] any good thing" (Psalm 34:10). "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25). "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4).

Some of our worry and discomfort comes when we stop thinking God for our blessings and start looking at other people with envy and bitterness. Proverbs 14:30 warns, "A calm and undisturbed mind and heart are the life and health of the body, but envy, jealousy and wrath are as rottenness of the bones" (*The Amplified Bible*).<sup>3</sup> Jesus said, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). Surely we understand why

Peter advises, "Wherefore gird up the loins of your mind" (1 Peter 1:13).

What then is the result of the prescription for personal tranquility? "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). The word "keep" indicates a garrison of soldiers to guard the serenity of our minds. Jesus gave us that promise in his own words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

God offers us peace. Many of us have indulged in thought patterns of fear, self-pity, envy, or hate. "Now the mind of the flesh [which is sense and reason without the Holy Spirit] is death—death that comprises all the miseries arising from sin, both here and hereafter. But the mind of the [Holy] Spirit is life and soul-peace [both now and forever]" (Rom. 8:6 *The Amplified Bible*).<sup>4</sup>

Will we allow God to make us whole? □

<sup>1</sup>Used by permission, Tyndale House Publishers.

<sup>2</sup>Used by permission, American Bible Society.

<sup>3</sup>Copyright © 1962 by Zondervan Publishing House. Used by permission.

<sup>4</sup>Copyright © 1996 by the Lockman Foundation. Used by permission.

# PEER MIRROR

Mary D. Bowman

## It Would Be Great . . .

... if I never had to say the word "hurry" to anybody, ever!

... if my hairdo would "stay" as long as I hoped it would, after the beauty-shop splurge.

... if car keys and glasses were so constructed as to shout "Here I am" when lost at car pool and church time.

... if I could stop the accusing bark of the dog that isn't mine—it's the children's, because I forgot to replenish his food supply.

... if credit cards were really as painless as they seem.

... if when I volunteered to have the February Round Table meeting I could have foreseen the in-laws' visit, a sprained ankle, and the semiannual hot-water tank crisis.

... if all those youngsters at the mission could lose that hopeless look and I could help.

... if I just once received an A from my family in Chores and Maintenance (keeping us in catsup, towel racks, spray starch, and made-up beds).

It is great, since there is time left—and laughing—and love! there is tolerance and gentleness and acceptance.

It is great, since my Round Table group and my family and the car pool and the bill collectors and the in-laws have not become too preoccupied with my imperfections.

It would be great, however, like I said, if I could stop that dog bark so I could skip making a 9 P.M. ride to the all-night grocery.

## I KNOW A SECRET!

"It was told to me in strictest confidence, but I know you won't say a word."

"I really need to talk with someone; and I know if I confide in you, you will keep it quiet."

Is it indeed true or merely a joke that "a secret is something that is told to just one person at a time"? Remember the playground days when the "best" friend solemnly said, "Cross your heart and hope to die"—that a confidence would be buried forever? It should be a matter of honor when a promise is made not to reveal a secret, that not a soul is told. Are you as meticulously mute today as you were as a child?

The ancient Greeks told the story of Pandora and her box of many evils. Curiosity caused her to pry open the box against her better judgment and the warnings of those who knew best. Generally, it is curiosity that prompts the earnest promise: "Go ahead, you can tell me, I won't tell anyone." Oh, Pandora, after the truth is in your possession, can you say with Browning:

"A secret's safe

'Tisx't you, me, and the gate-post."

Take a quick quiz. Rate yourself on secret-sartedness:

1. Do you feel honor-bound to "not tell a soul" when you have made such a promise?

2. Do you feel that as a Sunday School teacher, Baptist Women group leader, or youth adviser, you have an unusual responsibility toward any confidences shared with you?

3. Are you careful not to make vague, chatty intimations and innuendos such as, "Jane is really having troubles these days. I'm not at liberty to say what—but . . .?"

4. Do you feel it could hurt your Christian usefulness when someone who placed a confidence in your possession, asking you to pray about it, later finds out that you have been indiscriminate in discussing her problem?

5. Can you remain silent in a group when others are chattering about a situation that you know about but which you should not elaborate on?

If you can answer a resolute yes to these oft-forgotten five feelers, then you possess maturity, discretion, will power, and the character to be a true friend. Oh, to be as gagged as Browning's gatepost. □

# WHERE HOPE IS



International student retreats and Muslim-Baptist dialogues are two kinds of events in which interfaith witness is an integral purpose.

International student retreats, usually sponsored by state Baptist conventions and held at Thanksgiving, seek to present the claims of all faiths. The photos at the top of this page were made at a retreat in Warwick, New York, cosponsored by the New York and Pennsylvania-South Jersey Baptist conventions. Bob Bell (top left), home missionary in Philadelphia, talks with African student Benson Oloware. Steve Sims (left in photo top right), atomic scientist from Pittsburgh, discusses with Shibley Telhami of



Israel the relationship between the Christian faith and the discoveries of modern science.

The first Muslim-Baptist dialogue in this country took place last summer in Toledo, Ohio. A dozen clergymen and lay persons from each side came together to bear witness to their respective faiths. Imam Khatib (photo, bottom left, holding Muslim prayer beads) shares a jovial moment with Mrs. I. W. Bowen III, WMU president of Georgia, who was one of the Baptist participants in the dialogue. Mr. Khatib is the new imam (leader) of a Muslim mosque in Dallas, Texas.

N. A. Mansour (with glasses in

photo bottom right), a Muslim pediatrician from Toledo, listens intently to a speaker explain the Christian faith at a dialogue session. C. B. Hastings, assistant director of the Home Mission Board's Department of Interfaith Witness, sits behind him.

Glen Lightner, interfaith witness director for the Methodist, Glen Ridge, New Jersey.

In the 1975, Anne Armstrong Easter Offering is this allocation: Interfaith Witness, \$40,000.



# a cool drink of water

ideas for families

lynn madison barrett

"**GOD WILL LOOK** you over, not for medals, diplomas, or degrees, but for scars" (Edward Sheldon)

**PAT:** "Hey, Mom! I made the dumbest mistake in Sunday School this morning. Mrs. Atchison asked us, 'Who is your neighbor?' And I answered, 'Everybody.' And I was wrong! Do you know who your neighbor is?" (All of this in one breath.)

To give him the satisfaction of displaying a new idea, I admitted I had an idea who my neighbors were, but I wanted to hear his answer.

"My neighbor," allowed Pat, "is somebody who needs me. I'll bet Greg needs me to help him play army. I'd better go check on my neighbor." And he was gone again.

A fleeting glimpse, but the seed had been planted. Now it needed cultivating.

A painfully shy child lives nearby; he doesn't fit into the neighborhood gang. Because of his own shy defense, our children have shut him out. Here is the perfect opportunity to show Pat a person who needs his help. Mom can ask the boy's mother over for coffee. Invite him on the next trip to the park. Let Pat take him to an RA basketball game. Many efforts may be needed, this could develop into family involvement.

Children are not often open to this kind of deliberate effort to cultivate an undesired friendship; but if you should find your children receptive, don't miss the opportunity. It may not "knock" again for a long time. Every neighborhood has many "simple," child-sized needs.

"**LORD, I HATE** to feel different, like when I have to wear my boots

and the others aren't wearing theirs. Sometimes I think they'll laugh at me.

I guess others feel like that, too. I know you love everyone, so help me be friendly and kind to everyone.

even those who look different because maybe their skin is a different color or they speak with a different accent.

You love them even if their teeth stick out or they have big ears, or their clothes aren't very new. Please forgive me

for making fun of other people."

Lord, I Want to Tell You Something is a bright jewel of a book that has made a definite impact on some nine- to thirteen-year-olds in our neighborhood.

At this age children are broadening their prayer life. One twelve-year-old sat down in my kitchen and absorbed this book of boy-to-God prayers all one morning. This created such a stir that three others lined up to read it next. We detected a distinct change in our son's praying relationship almost immediately—and it has persisted.

This book would be a great Easter basket surprise for a young one.

**A BARRIER THAT** keeps many families from becoming involved in group mission action seems to be the father's hesitancy. We Baptist women have been involved in missions for many years. To many men, the idea is both new and frightening.

Select and plan family projects carefully. Find a need your husband can fill that is natural for him—a physical task he can do well such as carpentry or painting, helping with money matters, legal details, or job-finding; providing transportation or giving driving in-

structions; planning a fishing trip. Let him begin with the kinds of service that already interest him.

If you are already committed to a project and find (either in a husband or a youth) a reluctance to be involved, try this. Make a specific list of things members of your family enjoy and for which they have special skills. Examine the project in which you are involved and make a list of ministry opportunities to correspond to the list of family members' skills. Any Christian who knows of a specific need he can fill well will respond.

We can compensate for family members' lack of training and motivation in mission action by doing some gentle training on our own.

**A DEAR FRIEND,** in response to a declaration of how busy I was, said she always goes to the busiest person she knows when she wants to get a job done.

Are you one of those "busiest" persons? Many Baptist women seem to fall in this category. To maintain a happy state of mind and home, while still getting my myriad big and little jobs done, I've found two "essential rules" (dirty word) I must stick with.

1. Do it now. If you come home with a report to make, do it. Don't wait until it is due. You get an idea for your next current missions group meeting. Write it down. Pursue it at once. Otherwise, when you get to officers' council meeting, that idea will be gone.

An impulse to write a note comes. Write it. Postpone it and most likely forget it.

Hear a strange word or idea. Look it up or you'll let it go.

A bill comes. Write a check and put it in the mail.

Don't pass a dirty sock or stray newspaper. Pick it up. (Good for the waistline.)

Of course, this all takes time, but the day is full of tiny patches of time that most folks throw away. Learn to use these little patches,

and your packed schedule will suddenly have room for more.

2. Don't try to do the Lord's work for him! Let him use you, and leave the worry with him. This can be done so easily by greeting him as you turn off the alarm and offering yourself for use each day. You will find yourself thanking the Lord for those tasks as you reset your clock each night.

**IS YOUR CITY** a convention center? A family mission action group—made up of or including single adults—could write a welcome letter to be reproduced and distributed at registration points. The letters could announce worship activities of nearby churches and invite participants; they could also give information on available help in time of need. Often crises occur for persons away from home, and they need physical or emotional help.

Make contact with the Chamber of Commerce for some guidance. They might help prepare and distribute letters, as well as alert the people and agencies involved for each service offered.

A frequently needed service is counseling. Your pastor, associate pastor, a staff member, or a professional counselor in your church might be able and willing to fill this need. This kind of ministry can be a one-time action or may become a permanent service.

Be sure your welcome letter does not offer anything except free services without permission of the proper authorities.

**HAS THE PANTS SCENE** arrived in your Baptist Women organization? It has in ours; and I, for one, enjoy it. Or did. Last week my mate read the following satire by Ogden Nash. Title: "What's the Use."

"Sure, deck your lower limbs in pants; Yours are the limbs, my sweetest. You look divine as you advance— Have you seen yourself retreating?"

"Lord, I Want to Tell You Something" by Chris Jones, \$1.95, available from Baptist Book Stores. Used by permission.

ROYAL SERVICE • MARCH 1975

**SHE COULD NOT** read, she could not write, she had never slept in a real bed, she could not love except her beloved horse and her "Gran" who dies as the story begins. Kizzy's gypsy wagon was burned in the gypsy tradition; and she was left alone to face foster homes, taunts, jeers, prejudices, and the hated schoolroom. How Kizzy conquers her world and learns to love is a story to grip every mind from age three to one hundred.

Try this book—*The Diddakoi* by Rumer Godden (\$5.95, available through Baptist Book Stores)—to begin a family read-aloud time. Your only problem will be finding a stopping place each session.

**FOR THREE MONTHS** the Thompsons had been helping in the home of the Sneys. Finances were a problem for the elderly couple. Al Sney's foot had recently been amputated; Wanda Sney was willing to work, but physically incapable of heavy housework. A neighbor had suggested them as a family mission action target group.

Bill Thompson worked wonders in the Sneys' yard with the "help" of the ten-year-old twins. He drove Mr. Sney to the doctor's office.

Marie Thompson's greatest contribution had been dropping by in the mornings and snapping beans with Mrs. Sney or helping wash and hang curtains. A deep friendship had formed.

Carol Thompson, age fourteen, had shown little interest in the family's ministering to the Sneys. Although she was included from the beginning in the family discussions, she found other things calling when the family asked for help. Attempts to involve her usually resulted in a bad time for everyone.

The relationship between Wanda Sney and Marie had developed to such an extent that Marie found it natural to bring up this problem one morning while peeling crab apples for jelly-making. With the

uncanny insight of the elderly, Mrs. Sney offered to help.

That afternoon she called Carol, asking her to come over and set her hair. Carol could hardly refuse. While Carol was combing out her hair, Mrs. Sney asked, "Would you suggest a birthday gift for my granddaughter?" Before she knew it, Carol was off on a shopping trip to purchase a gift and mail it to Mrs. Sney's granddaughter.

Over a brief period of time a real friendship developed between Mrs. Sney and Carol because of a mutual need to be needed. Both families needed, both families received.

**SOME FANTASTIC FACTS:** According to 1970 census statistics, one out of three adult Americans is single.

43 million are single.  
22 million have never been married.

25 million single adults are women.

Bracketed by age, 14 million are 18 to 24, 14 million are 25 to 34, 15 million are over 55.

So what?

Do you know the greatest need of single adults? To be needed and involved. Society in general has long overlooked or ignored the single adult. In the last few years many social and civic groups have reached out for this rich resource of persons who have so much to offer. Books about singles are being written by the dozens. And now churches are seeking ways to reach them both as a target group and as a resource of Christian service.

Recently four singles in our church, reached by our effort to enlist singles through the Sunday School, began teaching classes. They expressed sincere gratitude for the opportunities to serve and to become an integral part of the church.

But the ministry to the singles is the work that will bring them to the Lord. And that ministry is ours in family mission action groups. A

large element of the single population has been alienated from the Christian world. These include the divorced, widowed, or separated. Even if our churches make a place for singles, a distinct barrier sets these people apart. Many of these have children, this situation creates a distinctly different set of problems, outlooks, and goals from other singles.

Single people need family-type groups with whom to relate. A Christian family influence can be a great service. Where can you find these singles? They are in your community or work circle. In your children's sphere of friends and schoolmates you doubtless can find a single-parent home.

A deliberate effort to cultivate a friendship from an acquaintance basis will require tact and care. Holiday outings and traditions make good springboards. If small children are involved, plan a neighborhood Easter-egg hunt and ask the single parent to help. (Consider her [his] working hours.) If older children are involved, you'll find that a single mother will be overjoyed if your husband invites her to join father-son activities. A "substitute" father in a neighborhood becomes a tremendous blessing and a significant Christian service. Discuss this arrangement, and any possible problems, openly in your family circle.

Two involvements our family has found very needed and appreciated were (1) to keep her children with a degree of regularity, allowing a few free hours for shopping and beauty shop in her off-work time; and (2) assisting with her income tax preparation. Unless you have been in these circumstances, it is impossible to imagine how complicated a single person's legal and business world becomes.

**God's gift to us  
is the opportunity of service.  
How we serve  
is our gift to God.** □

## WHERE HOPE IS

Sixteen-year-old Ricky Mitchell began attending Carver Baptist Center in a preschool class and grew into a relationship with Christ quite naturally. Now a senior high student thinking seriously about the future, he talks with Mildred Streeter, director of Carver (photo, far right).

He wants to go to college, but with his father dead and ten in the family, that will not be easy. This year he gained acceptance to a private prep school by combining his brains with his basketball ability. Active in many sports, he represented Carver Baptist Center on the all-star softball team (photo, top left).

Ricky worked at the center as a recreation aide last summer, helping his community while Carver Baptist Center was helping him. The center cooperates with the Neighborhood Youth Corps program to make such jobs possible.

He can remember doing all kinds of things at the center: sports, Bible study, after-school tutoring—even a water-balloon fight. But Rick's usual grin broadens as he recalls his own favorites: "Carrying the Bags in Vacation Bible School."

Text and photos by Phyllis Ragan, missionary at Carver Baptist Center, New Orleans, Louisiana.



# where hope IS

Photos by Rodan's Studio



Each of the youngsters in the upper left photo is from a large family who lives in overcrowded conditions. They join their peers in recreation offered at the Baptist Community Center in Lexington, Kentucky. Recreation serves as an outlet for self-expression after they have spent all day at school.

"I have no reason to live. If I died today no one would know the difference." This woman (lower right)

enjoys crafts, Bible study, and good fellowship with people who do care about her. Ruthell Walker, director of the Baptist Community Center, is one of those who care.

Children are failing in school because they are too timid to say, "I just don't understand." Through tutorial programs (photo, lower left) these kids find out what it's all about to learn when devoted Christians show them how. Chil-

dren also drop in at the center to use reference books, study with a friend, or check out library books.

"The Baptist Community Center is a place that provides recreation and keeps us off the streets," said one of these fellows (photo, upper right). They enjoy pool and Ping-Pong tournaments, basketball and baseball, and Bible-centered activities each week.

# where hope IS



Photos by Marvin Bryant

Ronald (Ronnie) Allen, age thirty, has lived in the Haymarket area of Louisville all his life except for two years spent in the army. He grew up in the playground and streets of East Louisville.

Returning home from army service, he was injured in a fight which caused vision and brain damage. He then developed a drinking problem.

Ronnie accepted Christ in 1971 and became a member of Jefferson Street Baptist Chapel. He has grown in his understanding of Christ's claim on his life to the point that he serves as a volunteer in the chapel's senior citizens' lunch program, four hours a day five days a week. He is eagerly looking forward to teaching four-year-olds in Sunday School.

The pictures show him at the "Cafe du Jefferson," the chapel's senior citizens' restaurant.

Bob W. Brackney, pastor-director, Jefferson Street Baptist Chapel

*from a sermon  
Easter offering  
(cost: \$8,500,000)*



# Herein Is Hope

week of prayer for home missions, march 2-9, 1975

San Francisco, CA: The Church of Jesus Christ of Latter-day Saints, 1975.

## The Mission Support Chairman Talks to Herself

Oh, good! Here is my ROYAL SERVICE in the mail. I will begin this very minute planning for the Week of Prayer for Home Missions. I'll make a list.

**Date** The week of prayer is set for March 2-9, 1975.

**Purpose** This is a unique week of the year when Southern Baptist churches marshal their forces for home missions. We will concentrate on praying and giving—asking God's guidance on ministries related to the work of the Home Mission Board, and reaching our goal for the Annie Armstrong Easter Offering.

**Offering Goal** My church has already set its goal of \$\_\_\_\_\_ as a worthy part of the national goal of \$8,500,000.

I am going to write names of our Baptist Women members on Annie Armstrong Easter Offering envelopes\* to be given out at the February organization and group meetings. Personalizing envelopes should help us reach our part of the goal.

**Our Church Observance** I know that we in Baptist Women are just one part of our church's total week of prayer experience. I'll urge every member of our organization to support the Sunday services and the Wednesday family missions night.

Also, I'll encourage women to use the "Prayer Guide for Home Use"† with their families.

*Thank you, Lord, for this vital missions thrust which demands the best not only of all our church but also of all Southern Baptists—12 million of us!*

**Meetings** I have such big dreams. How can I get the women to attend every day (night)? Some would rather come early, others later. Some can give an hour or more each day, others will be able to participate only if we provide some shorter meetings.

Maybe we could plan two different kinds of meetings each day. Some possibilities—in addition to, or instead of, the way we've always done it—are breakfast, luncheon, morning coffee.

Meetings at breakfast or lunch or drop-ins at the church at the end of the day might be especially good for women who work.

We could serve coffee at the church each morning for the women who could come after they've gotten their husbands off to work and their children off to school. Our older women might prefer meeting each day at lunchtime when we could serve a light meal.

Should we ask the groups to meet separately on one day? The total attendance—and participation—might be larger that way. Each group would follow the suggestions for that day.

We have several homebound members who would appreciate being involved in the week of prayer. I wonder if I could enlist enough women so each of these homebound members would have a visitor each day? Or, on a couple of days, anyway. The homebound members would like to pray for specific objects during the time we are in the prayer meeting. We could send along one of the prayer folders we use and copies of ROYAL SERVICE\*\* if they don't get it. Maybe a small group of women could even conduct a brief version of one of the daily observances in a homebound member's presence.

*Lord, you know how lonely these homebound people get, and how much they need fellowship. Help us to be more thoughtful and caring.*

*Lord, help me be creative as I think of ways to involve all Baptist Women members in the daily observances. Help me reach some women who have not been in the meetings before, even some who are not members of Baptist Women. Help me make the best plans to meet the needs of women with varying schedules. You know we want to be victorious in praying and giving. Lead me.*

**Prayer Folder** Yes, a folder (maybe mimeographed) which every woman could follow as she participates each day\*\*\* We will include on the folder:  
vital information about times and places  
outlines for the daily meetings  
words of the songs so we don't have to bother with books  
words of benedictions or Scripture verses to be read in unison.

### Praying in the Meetings

*Lord, I know this is of first importance. When prayer is given first place, the women will feel the meetings are more worthwhile. Help me to make this the most prayerful week of prayer I can.*

I like the idea of praying by table-groups. More people can take part that way. (See p. 17.)

Also, we will plan to use several types of prayer at other times through the meetings: silent, preassigned, spontaneous, directed, and conversational.

*Lord, keep me reminded that prayer is the main object of the week of prayer. (Please turn page.)*

\*Distributed through your state WMU office. See your Baptist Women director or WMU director.

\*\*Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price \$3.00 per year, single copy 35 cents. Please enclose remittance. For subscription outside the US, add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.

\*\*\*Program covers for Week of Prayer for Home Missions, 25 for 60 cents or 100 for \$2.25, are available from WMU or Baptist Book Store (see WMU order form, p. 64).

**Publicity** I'll be sure that the theme poster\* for the week of prayer is placed in the church where adults can see it. I will arrange for announcements about meeting times to be made in adult departments.

**"Where Hope Is"** I've noticed all through this magazine photo features on the Annie Armstrong Easter Offering allocations. We will use that material to supplement suggestions in the meetings, as appropriate.

**Special Attractions** We should plan something extra, too. We might have a missions gala . . . or a missionary speaker and missions displays . . . or a dinner . . . or a missions fellowship with dessert afterwards.

(If the special affair involves others besides Baptist Women members, of course we'll check first with our WMU director or pastor.)

We might have a missions tea. We've had one before, but it was a long time ago. Some women would come to a social affair who might not come to another kind of meeting.

Our Baptist Men sometimes meet for breakfast on Sunday morning. Maybe they would have it on the first Sunday of the week of prayer—and invite their wives? Why not!

To get the latest information about home missions, I'll make a Home Missions Telephone Hotline call. The number is (404) 875-7701, the cost is for a station-to-station call from my city to Atlanta, Georgia. We can use this information in Baptist Women and church meetings during the week. I think I'll share this idea with families, too, who may want to take advantage of this service to secure additional prayer requests.

*Thank you, Lord, for letting me be mission support chairman. People really do want to support missions, but they wait for someone to get them involved. Will you let me be that person? Thank you, Lord.*

## Suggestions for Daily Procedures

### Outline for each day:

Song, "Hope of the World" (Baptist Hymnal, No. 282)  
Theme Interpretation  
Tell It Like It Is (Newscast)  
Sharing Is Caring  
Praying Is Caring  
Giving Is Caring  
Announcements  
Benediction

**Interest Center** Mount a large map of the US on a chalkboard, wall, or another background. You may draw a large outline map on corrugated cardboard.



cut it out, and spray it with gold paint. Prepare a cross made of styrofoam, pin to the crossbeam cutout letters of the theme, *Herein Is Hope*. Attach the cross to the map at an angle. See illustration. Attach the cross so that it can be removed and replaced each day (see "Theme Interpretation," below).

Each day add to the map a white strip with the second part of the theme for the day: "For Rejoicing", "For Reconciliation"; "For Salvation", "For Every-one"; "For Eternity."

Complete the interest center by placing a table below the map and cross and arranging on it an open Bible and offering plate.

**Theme Interpretation** To "dress up" the theme interpretation, have a member dressed in a choir robe to stand holding the cross and the appropriate strip for the day.

When the speaker finishes presenting the theme interpretation, the woman holding the cross returns it to its position on the map and adds the strip to the map.

**Tell It Like It Is** Present this part of each day's meeting as a simulated newscast. The newscaster should speak with "voice of authority." Use one of these ideas: (1) Build up a small platform where the television newscaster sits at a small table (perhaps behind an up-right piano with table on level with piano top). Use of a large frame will add to the illusion of a television screen. (2) Have a hidden speaker begin broadcasting when a radio is turned on by the session leader. (3) Tape the newscast ahead of time and present it on a radio broadcast. "Turn on" a radio as the tape begins.

The song "Do You Really Care?" (from *Good News*) by Bill Cates is part of the newscast as solo or group number. (It may be taped ahead of time.) The song is available as sheet music from Baptist Book Stores. Your youth choir may have *Good News*. Provide copies of the words for members to follow. By the end of the week they may join in singing it.

**Sharing Is Caring** Consider using two speakers as a team to present the home missions information and stories. Both remain standing while they take turns speaking. They may divide the material between them, or present it in interview fashion, or as a dialogue, or in another way. Be creative!

**Praying Is Caring** Divide into groups of three to six for praying.

Arrange the meeting room with small tables (card tables or small secretary-type tables found about the Sunday School rooms of the church) and chairs instead of your usual rows of chairs. This way you'll have "ready-made groups" and won't have to lose time by moving people around.

For an expected attendance of about forty, secure

eight or nine tables, with extra chairs nearby to be pulled up when latecomers arrive.

Place all materials to be used on the tables each day—another time-saver.

Enlist a leader for each table. She will go to the same table each day, but other members will be asked to go to different tables day by day, thus sharing prayer fellowship with various persons. Ask each table leader to take notes about objects for prayer and be ready quickly to make assignments, or ask group members to pray as they are led for each item.

**Giving Is Caring, and Benediction** Words of the Scripture verses to be read in unison may be put on posters if you do not use a mimeographed prayer folder.

## Ideas About Envelopes



1 How about decorating with offering envelopes (an added touch for a missions banquet or other occasion)? Borrow (or buy) from the florist plastic or metal card holders they stick in flower arrangements, the kind with a long "stem." Slip two envelopes, back to back, into each holder. Then arrange these into "bouquets" with greenery.

2 Make little holders which can be placed on the tables at meetings or in women's homes. Cut lightweight card stock  $1\frac{1}{2}$  by 3 inches. Fold in center. Snip tiny wedge from folded edge  $\frac{1}{2}$  to  $\frac{3}{4}$  inch deep. Insert two envelopes, back to back. The holder will stand when you spread the ends. Add a sprig of greenery with a candle color-keyed to the envelopes now and then.

MONDAY

# HEREIN IS HOPE ... FOR REJOICING



*Song: "Hope of the World," stanza 1 (Baptist Hymnal, No. 282)*

## Theme Interpretation

"Rejoicing in hope . . . continuing instant in prayer" (Rom. 12:12).

Without Christ, how shall I live?  
To pursue each day's grinding duty  
and not to know his presence  
is but to breathe, to eat,  
to move, to exist.

Not to know this hope is to  
string together useless days  
bereft of reason.  
But knowing Christ is life—  
breathing with assurance,  
eating with a purpose,  
moving with direction to a goal  
and existing to the end of loving  
God and serving man.

Herein is hope and joy!  
The word "hope" in the New Testament conveys  
assurance and certainty. It is not mere wishful thinking  
as we sometimes use the word today. Hope in Christ  
is assurance now for life eternal!

With such hope, can we be less than constant and  
regular in praying? Prayer should spring spontaneously  
and continuously to the Christian's heart, head, and  
lips. Prayer is sometimes felt, sometimes thought, some-  
times spoken.

We pray for others to have this hope. We pray for  
persons who are missionaries, that their goals will be-  
come reality. We pray for ourselves, that we will be  
bold witnesses to neighbors, friends, and associates.

We share our hope as we practice prayer. When other  
ways are closed, prayer is the open channel flowing  
with hope to the world.

*(Ask members to pray silently that our hope may  
indeed keep us joyful.)*

## Tell It Like It Is

Newscaster: Good morning (afternoon, evening). I  
am your "Tell It Like It Is" home missions reporter,  
bringing you the first of five special broadcasts during  
the Week of Prayer for Home Missions.

We want you to see people and conditions con-  
fronted by Southern Baptist home missionaries as they  
serve. Also, we want to lead you to care about the  
people and the problems of this land we live in so that  
you too can act as God's co-laborers.

Today let's talk about Indians.

Vernon Bellecourt and his brother Clyde are leaders  
in AIM (American Indian Movement). They blame  
Christian churches for the present plight of American

Indians. They say the Indians have been stripped of  
religious identity; that this is the basic cause of the high  
rate of alcoholism, suicide, and poverty among "first  
Americans."

Whether or not this claim can be substantiated, it is  
undeniably true that living conditions and opportunities  
for Indians need improving.

Unrest among Indians, manifested so violently at  
Wounded Knee, has spilled over on the Baptist center  
at Santa Fe, New Mexico. Students picketed Indian  
Hill, requesting a name change for the center. Picketa  
claimed the name stood for the white man's religion.

The demonstration pointed up the Indians' growing  
dissatisfaction with non-Indian ways and leadership.  
Although many do not follow the militancy and violence  
of AIM, they do agree with AIM's purpose to secure  
greater self-determination by Indians and more voice  
in their own future.

Although missions work has not been sharply af-  
fected, missionaries sense deep tensions caused by  
substandard living and working conditions. Unemploy-  
ment among Indian Americans is far above the average.

Now, do you care? Really care?

*Song: "Do You Really Care?"*

## Sharing Is Caring

Language missions confront people where they are—  
culturally.

Indians—Progress comes slowly in Indian missions.  
The 135 Southern Baptist home missionaries who work  
with Indians are people who really care about the needs  
and problems of the Indian people.

Several years ago Allen Elston became discouraged  
almost to the quitting point when he saw that the In-  
dians would not participate in a traditional Southern  
Baptist-type church at Warm Springs, Oregon. "We  
tried every program, every idea, yet never saw any real  
progress."

Instead of quitting, Allen Elston started all over,  
giving up the programs in use. He worked at making  
friends with the Indians in their daily living and plan-  
ning activities related to their culture. "They're taking  
part now, and we're seeing changes."

Helen Shoemaker is a Choctaw Indian from Okla-  
homa. In childhood she knew the humiliation of being  
an Indian in a white society. But her experience with  
Christ and the early training she received from her  
grandmother helped her to mature and led her into  
missions.

Miss Shoemaker was appointed by the Home Mission  
Board just before the Indian Hill incident at Santa  
Fe. She sat down with the militants in the discussions  
that followed. She could say to them, "I understand  
your grievances."

Miss Shoemaker made friends with AIM (American

Indian Movement) leaders in Albuquerque where she directs Indian youth ministries. She has been concerned and aware of the needs of Indians. Now she shares with her people the way of life in Christ.

**Chinese.**—Last June the Chinese Baptist Church of Miami, Florida, used the swimming pool at the home of a member to baptize twelve new members. The church is the only Chinese church of any denomination in Florida. It began as a Sunday School class in Flagler Street Baptist Church and became a church in 1970.

The quiet-spoken pastor, Dr. Kwong-Wah Lau, remembers the Buddhist training of his childhood in China, the frightening religious rites, and his father's caution never to leave the Buddhist faith.

The boy attended a Baptist school in Hong Kong. His father urged him to accept all the knowledge and learning of his teachers, but not their Christianity. Out of curiosity perhaps, the young man listened; and having heard he felt compelled to accept Christ. When he told his father about his new beliefs, the son faced a choice: renounce the faith or never see his father again.

After a sleepless night the youth made the hard decision and has never regretted it. Dr. Lau now shares his faith with his people in a new land.

**Deaf.**—"Deaf people are simply people who can't hear." So says Sue Enoch, the recipient of a Talking Hands Pin awarded by the Southern Baptist Convention for work with the deaf.

Carl Enoch is pastor of the Church of the Deaf at Fourth Avenue Baptist Church, Louisville, Kentucky, where his wife Sue is interpreter and minister of youth, music, and education. The church meets jointly with Fourth Avenue Baptist Church on Sunday evenings and on the first Sunday morning for the Lord's Supper observance.

Carter Bearden, himself deaf, is a consultant in the Department of Language Missions of the Home Mission Board. He explains a bit of the philosophy of work with the deaf. Deaf people are encouraged to use the training and help available in private or public schools. A number of Southern Baptist churches provide classes in sign language or lip-reading for hearing people who wish to minister to the deaf, or who may need to bridge the hearing gap with a friend or relative. A deaf person may attend these classes if he feels a need to improve his signing.

About 650 churches carry on a ministry to the deaf, mostly using volunteers as interpreters.

The Home Mission Board has produced a new manual of religious signs which will help hearing persons share their faith with the deaf; it will also help the deaf to witness to one another. A Baptist hymnal for the deaf will be ready soon.

A national organization, the Southern Baptist Conference of the Deaf, seeks to complement organizations providing services for the deaf.

**Internationals.**—Faith Baptist Church of San Jose, California, is truly international. Included in its membership are Anglos, Koreans, Japanese, and Indonesians.

Irean Yudatirs was a Christian when he arrived in America. His wife was not. They were lonely, had almost no money, and could not speak English. But they kept up their courage as they awaited the arrival of his aunt who was bringing their money and other goods.

A plane crash cost the aunt's life as well as all family possessions and money. The Indonesian couple was desperate.

Then the Yudatirs attended Faith Baptist Church and were encouraged by its warm spirit. Mrs. Yudatirs soon accepted Jesus as her Saviour.

Pastor Danny Moon, himself a product of home missions, in a year helped thirty people come to Christ. Now he is at the Home Mission Board serving as a language missions consultant.

**Arabs.**—An estimated 15 million Arabic-speaking people live in the US. They are concentrated in New England, around the Great Lakes, and on the West Coast. Large cities have growing Arab populations—Detroit, for instance, has 150,000; New York and Chicago, 100,000 each.

Last year 150 representatives of thirteen Christian Arab groups, mostly Baptists, met in Washington, DC, at the only organized Baptist Arabic church in the US. The meeting was sponsored by the Home Mission Board. Its purpose was to plan ways of evangelizing Arab people. Many representatives told of Bible study and home fellowships in their locale.

George Shabbaz works with Assyrians, Lebanese, and Arabs in Chicago. Only one-fourth of these people are Muslim. At least half of them are not Christian. Some are Catholic, Pentecostal, or Baptist.

Mr. Shabbaz attended a revival in his native Lebanon. An interpreter was needed and his mother urged him to volunteer. He translated the sermon from English into Arabic and Assyrian.

From that experience Mr. Shabbaz became a Christian. Later, he and his wife and his mother moved to Chicago. They joined the Lakeshore Southern Baptist Church. But his mother was lonely because she did not speak English.

A weekly Bible study was begun in the Shabbaz home, using English, Arabic, and Assyrian. At first, mostly their relatives came. But at Thanksgiving a special service drew forty-five people. Regular attendance goes up to twenty-five. Fellowship and the chance to read and practice English brings some people. For the Shabbazes the class is a sharing and witnessing opportunity which is a step in the direction of a church.

Mr. Shabbaz also shares his faith as he speaks on a monthly ten-minute radio broadcast.

## Praying Is Caring

Pray for the twenty-nine missionaries who work with the deaf.

Pray for thousands of refugees who live in the US. The city of Miami, Florida, is 50 percent Cuban.

Pray for 75 million people in the US who identify with 120 ethnic groups. Spanish peoples being the greatest in number.

Pray for missionaries on the calendar of prayer today (see Call to Prayer, pp. 58-64).

Pray for small ethnic (national) groups in our country who may not have any Southern Baptist witness. Pray that churches may be aware of these individuals and reach out to them in love.

Pray for missions work in Puerto Rico, 1,000 miles from Miami, Florida. Many congregations meet in homes and commercial-type buildings. A great need

is for Spanish leaders. Each of the four regions of Puerto Rico has a missionary-director.

## Giving Is Caring

Repeat in unison: "And now, Lord, what wait I for? my hope is in thee" (Psalm 39:7).

Offering.—Take up offering as pianist plays "Do You Really Care?"

Prayer.—Presign a member to give thanks for the privilege of sharing the gospel through the Annie Armstrong Easter Offering.

## Announcements. (if necessary)

### Benediction (in unison)

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13).

# WHERE HOPE IS

Mrs. Peterson (photo, lower left) of Isleta, New Mexico, bakes bread in outside ovens. She is the mother of Alvin Peterson, a lay Indian pastor. The Annie Armstrong Easter Offering this year allocates \$2,075,000 for language missions, which includes Indian work.

Navajo Christian layman Jimmy Crank (photo, lower right) shares his hope in Christ with passing motorists on Arizona highways as he works as flagman and tractor operator. His mother died without hope, failed by medicine men, and without knowing Jesus Christ. Mr. Crank's greatest sorrow is that Christian missionaries did not come to his part of the reservation in time to tell his mother about Jesus.

"But if I have anything to do about it, no one else on this reservation will die without first hearing of Jesus"—Angie (Mrs. David) Bowman.

In the 1975 Annie Armstrong Easter Offering is this allocation: Indian Leadership Training \$15,000



Photo by Tim Nicholas



TUESDAY

# HEREIN IS HOPE ... FOR RECON- CILIATION



Before using this material, see "Suggestions for Daily Procedures," p. 16.

Song: "Hope of the World," stanza 2 (Baptist Hymnal, No. 282)

## Theme Interpretation

"All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation" (2 Cor. 5:18 RSV).

Knowing, shall I not tell?  
Having, shall I not share?  
Shall I clutch hungrily the best

that God can give,  
holding from another  
the word of truth and life?

Forgive me, Lord,  
that I can be content  
to read your book, to trust  
and look to you for each day's  
food and care.

Yet fail to tell another  
of your love.

Forgive me, Lord,  
that some may walk through life  
never knowing, never following  
the footprints you have made.  
Because I failed to tell.

The ministry of reconciliation is the responsibility of Christians. Constrained by our own hope, we minister to others to bring them to Christ.

Our ministry is to tell the good news. This is the ministry of reconciliation. We must tell it ourselves, send others to tell it with our support, tell it every place under every condition, tell it to one and all. Every new believer then becomes a new voice, continuing to spread the tidings of salvation in Christ Jesus.

(Call for a silent prayer for self-commitment.)

## Tell It Like It Is

Newscaster: Good afternoon (morning, evening). As you "Tell It Like It Is" home missions reporter, I will talk to you about a pleasant subject—something you may not have enough of: leisure.

Americans are always "going somewhere." A desire to get away from it all is part of our leisure culture. The leisure revolution has produced all kinds of recreation vehicles which take to the road or water. Even the fuel shortage does not hinder us much. We may go shorter distances, but we will go!

Who are the people on the go? A million are on vacation any summer day, going or returning, seeking relaxation and adventure. How many are off on a week-end holiday any time of year is anybody's guess.

Where are they going?

Camping, maybe, at 19,000 campgrounds in North America where more than a million individual campsites await them. Avid campers have organized clubs and RV (recreation vehicle) institutes, published camping magazines, books, and articles. The University of Montana offers a family camping and outdoor recreation workshop.

Some head for white beaches to tan themselves on the hot sand, and to swim in ocean, gulf, or inland waters.

Some prefer a winter sport vacation, schussing down a fast ski slope, riding up the lift, racing down again. When biting cold penetrates warm ski clothes, there's a shelter with roaring fire to thaw out by; then down they go again.

Skiing has passed golf as the sport on which the largest amount of money is spent by Americans. Between four and six million people in America are skiers and the number grows by 11 percent yearly. Ski resorts number 850 in the US.

Leisure for some is "roughing it." Others head for a plush hotel or motel with pool and gourmet food. But whatever their tastes, many Americans go to see the sights and get acquainted with our beautiful country. Sight-seeing is to be had everywhere, city or country: museums, art galleries, historic places, nature as it is meant to be, unspoiled and unsoiled, off the beaten tracks.

What has the leisure culture and easy mobility done to us? It has made business out of recreation. Fun for some is employment for others. It has helped increase the miles of interstate highways which take people from here to there.

And leisure has taken people away from their churches on Sunday. For many Sunday worship becomes a sometime thing.

But rather than complain about absentees, churches and home missionaries are stepping in to take the worship service to the places where people go. But many more of these ministries to leisure are needed.

Now, do you care? Really care?

Song: "Do You Really Care?"

## Sharing Is Caring

Leisure ministries confront people where they are—geographically.

**Parks.**—Last Mother's Day a church began its twenty-third season of worship services on a beach beside Gulf State Park in Alabama. Services continue all summer through Labor Day. Worshipers come as they are in casual dress. Many return year after year to this popular vacation spot. Members from the church participate, they provide music and distribute programs and hymn words.

Southern Baptist churches provide worship opportunities at fishing spots, beaches, camps, hotels, and other vacation areas.

Thousands of Southern Baptists are enrolled in the Home Mission Board's Campers on Mission. You can spot the insignia on every kind of vehicle. Two or three families can get together to organize a worship service in a camp where they are temporary neighbors.

A Camper on Mission is ready to assist a fellow camper with tent, firewood, or even bread. And the question, "What is that insignia?" leads to sharing Christian testimony.

A Christian Ministry in the National Parks is the name of the only organization allowed to provide a religious ministry to people who visit or camp in national parks. A Home Mission Board staff member is a part of this organization which recruits several hundred summer workers who conduct vesper and other services in their spare time.

Although there are rules about religious ministries inside the parks, there is usually no limit to the ministry a church or missionary may provide just outside the parks. Rules are flexible in campgrounds outside national parks.

Byron Banta, pastor of First Southern Baptist Church, West Yellowstone, Montana, receives pastoral aid from the Home Mission Board. He ministers also to tourists going into the park.

The typical tourist in West Yellowstone is a one-nighter. He arrives in late afternoon, stays at one of 102 motels, and strolls around a bit in the evening. Next morning he goes on into Yellowstone National Park.

Last summer the West Yellowstone church gave away 2,300 copies of *Good News for Modern Man* in tract racks about town.

A youth group from Baytown, Texas, conducted a tent ministry at West Yellowstone for a week. They set up a circus tent in the middle of town. The youth performed, sold Christian books from a bookstall, showed *JOY* cartoons, and gave puppet shows. A Christian concert attracted 150 listeners. Four professions of faith were made during the week.

Mr. Banta hopes for additional funds in order to provide the performances as a permanent attraction. He believes an old-fashioned ice cream parlor would also be a good setting for a tourist ministry.

Becky Williams of East Texas Baptist College was one of two student summer missionaries who helped in the ministry at West Yellowstone. The two students organized campfire services in several campgrounds where more than 125 attended each week. Becky worked also in a street ministry in West Yellowstone.

She said, "Kids there were so hungry to hear the gospel. Most don't get a lot of attention at home; they'd just sit on our laps. We tried to show them we cared." A US-2 missionary was to follow up the work of the summer missionaries.

The missionary-pastor knows the permanent residents, all 700 of them. He does not mind when they ask if he is about ready to move. Pastors have never stayed long in West Yellowstone. He believes "you have to earn the right to minister to people."

**Ski Resorts**—Southern Baptists, probably more than any other group, are making skiing an opportunity for witnessing. The Home Mission Board, state conventions, and churches are teamed to provide several permanent ski ministries, plus numerous short-term efforts.

Coy Finley, pastor of Eagle Nest Baptist Mission, Eagle Nest, New Mexico, has shared his faith through ski resorts in his area since 1968. With the first good snow, skiers flock to Angel Fire, Val Verde, and Red River. Thirty thousand skier days were anticipated in the 1974 season. Summer missionaries have worked under Coy Finley's direction, and more recently a US-2er, Dick Lemaster, has helped. A major part of the ministry is contacts with employees.

People in charge at Angel Fire have expressed need for a religious ministry having "worship services and someone to relate on a person-to-person basis."

Dick Lemaster scheduled Christian singing groups at the Angel Fire country club. Pastor Coy Finley is a member of the club which gives him an "inside" approach to sharing his faith.

Eagle Nest, once a quiet village, now is a year-round resort. Campers, fishermen, sightseers, and young people come in summer to golf, fish, play tennis, ride horses, and sail. Condominiums are going up and permanent homesites are being purchased. Since resorts are mostly closed to outside religious groups, it is up to permanent residents to maintain any religious emphasis.

Whole new permanent towns like Vail, Colorado, are being built to accommodate skiers. Randy Foster, pastor of Roaring Fork Baptist Church near Aspen, Colorado. Although he is not an appointed missionary, the Board has assigned a US-2 couple to assist him. John and Robyn Long conduct worship services at Aspen Highlands, Vail, and Marble. They began by visiting with people who worked on the slopes. John says, "Other religious groups are strong, and you really have to work to be accepted."

One-to-one witnessing on the slopes constitutes the main thrust of the ski ministry. So the missionaries must ski—and dress and talk like skiers. The Longs took ski lessons and purchased proper outfits.

Mike and Mona Crane work at helping local churches in the vicinity of Banner Elk, North Carolina, to carry on ski ministries. Seven resorts operate in that area. This ministry in North Carolina is probably the most mature Southern Baptist ski ministry. It has the advantage of being located where Baptists are numerous.

"A ministry of presence" is the way the Cranes describe their work. "Just being there is our thing." And they plan to be there to minister, whether to repair a broken-down car or fix a tent. They want to show that the church cares about people wherever they are.

Darkness forces skiers from the ski trails. But people talk easily in the evening around the lodge fire, or around the tables of a coffeehouse. Church groups make great contributions to this kind of activity. They lead group singing, give testimonies, then join skiers at the coffeehouse tables to share the day's experiences. There they often discover openings to share life's greatest experience, knowing Christ.

**Beaches**—Last summer 400,000 college students jammed the beaches of Fort Lauderdale and Daytona Beach, Florida, during spring breaks. Reportedly, they looked for "sun, sand, surf, studs, and sex." But not all had that purpose.

At least seventy-one students from Florida and out-of-state colleges gave their vacation time to witness at Fort Lauderdale and Daytona, telling what Christ means to them.

The young "evangelists" worked under directors of associational missions and the joint sponsorship of the Home Mission Board, the Florida Baptist Convention, and local associations.

After a morning given to Bible study and instruction by witnessing methods, plus a good lunch at the church, the youths were off to the beach. They scattered out for different types of work. Some strolled along the beach, falling into easy conversation with students. Some sat in the sun and waited to be joined by someone. Others manned the refreshment house, a popular spot. Free cold drinks were dispensed with friendliness and a ready witness. A gospel concert, or just a guitarist, drew a crowd.

Those who responded favorably or who showed special interest were invited to small gatherings in the evening, some in homes, some in coffeehouses. Music, testimonies, and talk filled the hours.

If you had been there to drive along the beach in the afternoon, you might have seen a Catholic university theology student bow his head and invite the Lord into his heart.

You might have seen a boy, without funds, who had been given lodging by the church. He became a Christian because of someone's concern.

You might have seen a group of thirty praying for Jesus to come into their hearts.

A pastor from the area said, "College students from

all over this great land migrated south to join the laze-craze. And God was waiting for them. Strangely enough, he looked a lot like they did. He wore blue jeans, tacky shirts, bathing suits, and hair—lots of hair sometimes.

"The workers told the story of Christ and his redeeming love. I strongly suspect that those with whom the collegians shared their zeal for life will never forget their summer encounters. The seed is planted; may God give the increase."

That is what resort or leisure ministries are all about: planting the seed.

## Praying Is Caring

Pray that Southern Baptist churches will become aware of opportunities for leisure ministries in their locality.

Pray for Southern Baptist students preparing to go to study and witness on Florida beaches. Thank God for their enthusiasm and freshness; ask that they will have wisdom and maturity as well.

Pray for Southern Baptist ministries in New York City, where the Home Mission Board sponsors almost every type of work, and where the need is so great. Perhaps New Yorkers can be reached in some leisure or resort areas.

Pray for missionaries on the prayer calendar today (see pp. 58-64).

Pray by name for home missionaries on ski slopes: Coy and Freda Finley in New Mexico, John and Robyn Long in Colorado, Mike and Mona Crane in North Carolina.

Pray for migrants who will soon be harvesting crops in many places. Three missionary couples follow agricultural migrants, ministering to them and trying to involve local churches in ministering to them. Pray also for student missionaries who work with migrants.

## Giving Is Caring

Read in unison: "And now, Lord, what wait I for? my hope is in thee" (Psalm 39:7).

Offering—Take up offering as pianist plays "Do You Really Care?"

Prayer—Call on someone to give thanks for the offering and for the leadership of the Home Mission Board.

## Announcements (if necessary)

## Penitential (in unison)

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13).

Ann - Armstrong Easter Offering Goal: \$8,500,000

WEDNESDAY

HEREIN

IS

HOPE

...

FOR

SALVATION



Song: "Hope of the World," stanza 3 (Baptist Hymnal, No. 282)

### Theme Interpretation

"For it was by God's own decision that the Son has in himself the full nature of God. Through the Son, then, God decided to bring the whole universe back to himself. God made peace through his Son's death on the cross, and so brought back to himself all things, both on earth and in heaven" (Col 1:19-20 TEV) \*

Go tell your friend, your foe, your neighbor  
that Christ who died  
died not for you alone.

He died for all!

Jesus left no plan for telling the story of salvation other than his "go . . . tell." Your lost neighbor is your personal missions field.

We could never have known what God is like if he had not given his Son to the world. In Jesus, God's fullest of loving compassion is visible. The magnetic personality of Jesus draws man to God. The concern of Jesus is the concern of a caring Father. Jesus speaks what God wants man to hear. The actions of the Son convey the love of God.

Indeed, God lived in Jesus in all his glory and beauty. Knowing Jesus, we know God.

To live a full life, with inner peace and assurance of eternal life, a person must simply accept the gift God offers in his Son.

(Silent prayer for someone who is unsaved.)

### Tell It Like It Is

Newsreader: Good morning (afternoon, evening). Baptist women: Do you think of America as a Christian nation? We would all like it to be. But you know already that any religion of the world can be found here. We can no longer think in terms of Jews, Catholics, and Protestants as characterizing America.

Places of worship like the Islamic Center in Washington, DC, and the Bahai (bah-high) Temple in the Chicago area are tourist attractions. Bahai claims to be the completion of all ancient religions. Hindu gurus (priests) draw thousands of followers. The aggressive Soka Gakkai (so-kah gah-KYE) branch of Buddhism is extremely active, especially in the West.

Besides the Eastern religions, a number of sects make their impact. Several religious groups claim to be Christian, but they deviate widely from fundamental Christianity. Latter-day Saints (Mormons), Jehovah's Witnesses, Christian Scientists, Unitarians, and splinter groups draw people from the mainline denominations (Baptists, Methodists, Presbyterians) into their growing memberships.

\*Used by permission, American Bible Society.

ROYAL SERVICE • MARCH 1975

The occult entices many Americans. People are practicing Satan worship, witchcraft, astrology, extrasensory perception, spiritism, and demonology. Movies like *The Exorcist* have spurred interest in the occult.

Have you seen a cartoon showing a small boy with a big lump on his head, crying and holding his head while someone bandages his leg? The sobbing boy is saying, "Somehow, that's not where I hurt."

Putting faith to work in practical ways, churches are helping wherever humankind hurts. Sometimes the hurt may seem small, but whoever hurts much or little needs help. God uses our faith in action to overcome hostility to Christianity.

Mrs. Roswell Owens of Andalusia, Alabama, formerly a missionary to the Middle East, is a literacy worker in Alabama. Her first pupil was a young Vietnamese mother, practically homebound with three preschool children. Mrs. Owens invited the homesick and lonely young woman to supper along with a few other friends. "She understood the language of love even though she could not take part in conversation," said the hostess.

The frustrated young woman began to study with Mrs. Owens. They used pictures, pantomime, action, anything to convey meanings. The fun-filled lessons sent the pupil home in a happier frame of mind. A Buddhist, the Vietnamese woman at first showed resentment at any Christian allusion, such as "Christmas," when she was learning names of the months.

Severe illness and hospitalization made more occasions to practice the "language of love." The husband cared for the children while Mrs. Owens sat with her pupil, laundered her gowns overnight, and took her soft drinks and fruit. It was reward enough for a loving teacher to hear the sick pupil say to a nurse, "She's the same as my mother."

As she improved, the young woman happily received a Vietnamese Bible from her teacher. Mrs. Owens asked her to read Psalm 23 and then tell what it meant to her. With earnestness and many gestures the young woman fairly "preached" her understanding of the Psalm.

Pupil and teacher attended revival services together where Mrs. Owens, with her finger, underlined the words of the hymns for her pupil. The young woman tried to sing, "Jesus I come, Jesus I come."

Do you care? Really care?

Song: "Do You Really Care?"

### Sharing Is Caring

Interfaith ministries confront people where they are—spiritually.

The greatest witness you have as a Christian is simply telling another what Christ has done for you. This is what missionary William McLin practices as he

directs interfaith ministries for the Home Mission Board in the West. Los Angeles is his headquarters; but he spreads his activities as far as Utah (with its large Mormon population), Arizona, and the Great Plains rural areas.

Although Mr. McLin works mainly through the directors of associational missions, he uses every opening he can to share a personal testimony. He believes that a Christian's witness is a testimony no one else has, and that other people are quick to sense whether it is real or memorized.

Mr. McLin's major work (and that of the Home Mission Board's Department of Interfaith Witness) is educating Southern Baptists about beliefs of other faiths, so Baptists will witness more effectively. Teams are trained in specialized areas (such as Buddhism, Islam), a pastor and a layman studying together to understand another faith. They then train others in how to share faith across religious barriers.

The Department of Interfaith Witness in a recent year distributed 320,000 pamphlets on various religious groups. Demand was greatest for information on Jehovah's Witnesses; more tracts were given away than there are members of Kingdom Halls. Thomas Starker, director of the Board's Department of Interfaith Witness, believes Southern Baptists are better spokesmen for their own belief when they understand the faiths of others.

Glenn Igleheart is another leader in interfaith ministry. Working in the Northeast, he says any church from Pennsylvania northward must relate to peoples of other faiths because of their great numbers.

Missionary Igleheart represents Southern Baptists and relates to other denominations and faiths at their national headquarters in New York. Many of those leaders never see another Southern Baptist on a continuing basis. He is well received. People often ask him, "What do Southern Baptists think about this?"

People who come to the US from overseas belong to many faiths. Internationals are diplomats, students, military personnel, wives, travelers, seamen. Often well educated, these people may not know English.

An organization can take on an international character if it is aware of mission opportunities. A recent issue of *Contempo* described a meeting of Baptist Young Women at View Acres Baptist Church, Tulsa, Oklahoma. A Hindu young woman, very new in the US, was having trouble understanding the English spoken by a young Vietnamese woman. Others present were a Methodist; the hostess, who was studying the beliefs of Jehovah's Witnesses; and the president, an Indian American. At another meeting the Hindu gave a description of her three-day wedding ritual in India. Later she was introduced to the custom of the baby shower. When the Vietnamese received her citizenship, the BYW honored her at a luncheon. The Hindu and

the Vietnamese are both Christians now. The Methodist is still a Methodist who enjoys BYW.

Servicemen have brought wives from overseas. Michiko, who lives in San Diego, California, is one of these. A Buddhist, she was born in Japan. Her conversion is the result of the TESL program (Teaching English as a Second Language).

When Michiko stepped, dripping, from the baptism of Paradise Hills Baptist Church, she exclaimed: "I'm happy, I feel like I fly." Right away she began arsing up to go back to Japan to share her joy and faith with her sister. The sister soon accepted Christ.

Michiko helped start the TESL program among wives of servicemen in Guam and later in Germany, when her husband was assigned there. Between overseas duty assignments, Michiko is active in her church, sharing the blessings she enjoys in Christ.

Seamen of all faiths come into the ports around the 55,000 miles of United States shoreline. Providing recreation for the men in the brief time they are in port is one way churches share their concern and love.

Highland Avenue Baptist Church, Jamaica, Long Island, with some Brazilians in its membership, made contact with a Brazilian ship and sponsored an outing for twenty seamen. Three months later, when the ship returned, all the men made professions of faith.

The church employed a director-bus driver to work with the seamen. He visits the docks with the pastor, inviting ship crews for Sunday outings. The bus brings them to the church for breakfast and a Sunday School lesson. They tour Kennedy International Airport and return to the church for the worship service, translated into their language. After lunch and a tour of New York City they return to the ship.

Bibles in German, Indonesian, Turkish, Chinese, and other languages are supplied to the seamen on request.

In one eight-week period the church entertained 250 men from ten countries. The pastor forwards information cards to the Foreign Mission Board in the hope that missionaries in the seamen's home countries will follow up this sharing ministry.

Gulf Stream Baptist Association at Fort Lauderdale, Florida, ministers to seamen through The Beacon, a center located just inside the main gate of the port. The center has a kitchen, record player, television. Ping-Pong and billiard tables. Volunteers from churches in the association serve at the center five nights a week. The other two nights a bus takes the men to the churches.

Al Dawson, executive director of Gulf Stream Baptist Association, received a letter from a police chief in India whose son had run away. When the son was in America, "You were kind to him," the father's letter said.

Catholic-Baptist relationships are also part of interfaith witness. Students at Spring Hill College, a Catholic

school in Mobile, Alabama, raised \$100 to give to the First Baptist Church of Guin, Alabama. Guin had been nearly wiped out by a tornado; and the church building had suffered severe damage, with total loss of the sanctuary. To present the gift, representatives of the students met with members from the Guin church at a prayer meeting service in Birmingham.

Father Kidwell, chaplain of the college, observed, "It is fitting that we make this presentation in a church prayer meeting because we have prayerfully given to share with a Baptist church."

Sharing can work both ways. The First Baptist Church, Aiken, South Carolina, opened its building for use by St. Angela Academy. The Catholic school had been damaged beyond use by fire. Sister Alice Joseph, co-principal, called the offer of the Baptist building a gesture of genuine Christian sharing.

## Praying Is Caring

Pray for internationals who are in America for a brief time. Pray that Christians will show sincere interest in their welfare, and that the witness may bear fruit in their lives.

Pray for members of the staff of the Department of Interfaith Witness, Home Mission Board, as they help Southern Baptists learn how to share faith across religious barriers.

# WHERE HOPE IS

Arabic Baptist Church, West Roxbury, Massachusetts, enjoys a fellowship dinner of Arabic food. Rev. and Mrs. Sami Ammani (on left) founded and led the mission until last August. Now they are at New Orleans Baptist Theological Seminary, where Mr. Ammani is a student. Sinote Ibrahim (with wife at extreme right) is one of two young laymen currently pastoring the mission.

James M. Goodrich, general missionary, language missions, now in Arizona

John Armstrong, pastor, Spring Hill College, Mobile, Alabama



Pray for John Vandercook, who directs the New Orleans Baptist Seamen's Service, and for the 2,500 seamen he estimates have made professions of faith as a result of his ministry. Remember also the lay Christians who assist Mr. Vandercook in this work.

Pray for individual Southern Baptists who are teaching English as a second language to internationals. Ask that they may have patience, perseverance, and wisdom in knowing when and how to share their faith.

Pray for missionaries on today's calendar of prayer (see pp. 58-64).

## Giving Is Caring

Repeat in unison: "And now, Lord, what wait I for? my hope is in thee" (Psalm 39:7).

Offering.—Take up offering as pianist plays "Do You Really Care?"

Prayer.—Give thanks for the offering and for the privilege of sharing in home missions through giving.

## Announcements (if necessary)

## Benediction (in unison)

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13).

THURSDAY

HEREIN

IS

HOPE

...

FOR

EVERYONE



Before using this material, see "Suggestions for Daily Procedures," p. 16

Song: "Hope of the World," stanza 3 (Baptist Hymnal, No. 282)

### Theme Interpretation

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. 17:7).

Who has God in Christ  
has all of life!

Life becomes rich, fruitful,  
abundant, overflowing

To trust in the Lord is food  
for body and soul;

To hope in him is

blest assurance both now and forever!

God has planted in his people the seed of compassion and responsibility for other human beings. Christians through the centuries have established institutions for the care of children, the ill, the aged, the incompetent. The impact of Christ's teachings on society has resulted in growing recognition of the inherent value of the person, his dignity, rights, and privileges. Life is sacred and every person deserves both to give and receive help, whatever his need.

Humanity's greatest need is for Christ. People must know how vital it is to trust in God. Who will tell people if we do not? City and country folks, ghetto and suburb and high-rise dwellers, the rich, the poor, the native-born, the immigrant, the down-and-out, the up-and-out, addicts and teetotalers, prisoners and free persons, young, old, the wise and the untaught: Christ died for everyone.

Every human being deserves to know the blessedness of hope and trust in the Lord.

(Ask for silent prayer that we may "count our blessing" in the Lord.)

### Tell It Like It Is

Newscaster: Here I am again, your "Tell It Like It Is" newscaster. On this Thursday I bring you some disturbing facts.

The World Health Organization reports that about a thousand people around the world commit suicide every day, and another 10,000 attempt it. Bereavement, social isolation, physical illness, psychotic disturbance, alcohol and drug abuse seem to be contributing causes.

A Baptist man walking from his car in a parking lot noticed a pile of rags beside a garbage can. He was startled when the rags moved and a man's leg stretched out. Hurrying over, the Christian found a young man who appeared to be sleeping off too much alcohol. "Friend, are you all right?" he asked, shaking the man on the ground. "Leave him alone," snarled a voice

from the shadows, "he's just drunk." The woman on the nearby steps would not say whether she knew the man, or if he lived in the house. The Christian suggested trying to move him inside before a car ran over him. The woman only repeated, "Aw, he's just drunk."

Children or youths in trouble are often in the headlines: "Boy Held in Slaying of Parents, Told He Couldn't See TV Show"; "Youth Being Held in Sex Killings." But it is not always the young who get in trouble. "Nursing Homes Still Warehouses for Unwanted"; "Jury Urges Life Term for Torture Killings."

A lonely woman wrote to the readers' sharing page of a Christian magazine: "I have been a widow for seven years. I am seventy-nine years old and live alone in a trailer. It seems people don't care much when you get old."

A Southern Baptist in charge of chaplaincy programs for South Carolina prisons laments, "The poorest support I get is from churches. It is ironic that those who have the good news that changes lives and sets men free demonstrate little interest in changing lives and setting men free."

On the same theme, a Tennessee state corrections commissioner observes, "I could put 100 Christian men in touch with 100 inmates and boys immediately. Not only would the inmates benefit, but every one of the Christian men would grow spiritually."

For a happy thought, have you heard this story? During the fuel shortage last year, Richard Parks watched customers line up for a mile beyond his filling station. One day in the line he noticed a couple in their eighties and allowed them to move ahead to avoid the long wait.

He began to think how hard it might be for other oldsters. So he set aside two hours daily, 1:00 to 3:00 P.M., in which he would serve only people over seventy. Mr. Parks is overwhelmed with the gratitude of his special customers. "It's amazing how much they appreciate it."

A four-year-old was riding with his grandparents when this conversation took place.

Child: "Look at that dumb old church!"

Preacher grandfather (silence)

Grandmother (sternly): "What do you mean. Look at that dumb old church?"

Child: "It's just standing there."

Preacher grandfather (silence)

Grandmother (sweetly): "And what do you want it to do?"

Child: "I want it to go someplace!"

How about your church? Is it going somewhere in ministering to people?

How about you? Do you really care?

Song: "Do You Really Care?"

## Sharing Is Caring

Christian social ministries are activities that confront people where they are—physically, socially, economically.

The Home Mission Board divides its many ministries into departments of work. But its work of Christian social ministries cuts across all departments.

For example, the alcoholic may be a man the worker among language-speaking is trying to win to Christ. The youth in trouble may be a neighborhood boy a Baptist center worker is trying to reach. The lonely senior citizen may be one of a half-million patients in nursing homes who have no immediate family. She may be Jewish or Catholic. Twenty million people in the US are over sixty-five, making the problems of old age a growing need.

The Home Mission Board is now moving away from operating its own centers in favor of strengthening the same Christian social ministries carried on by associations and sometimes churches.

**Hawaii**—In helping Dane Pederson find his answer in drugs, missionary Veryl Henderson found himself working at odd hours.

The missionary was awakened early one Sunday at his home in Maui (MOW as in now-ee), Hawaii. A wrinkled, dirty, sleepless, long-haired young man was at his door asking for a Bible.

Next door, at Lahaina (la-HYE-nah) Baptist Mission, Mr. Henderson found a Bible. He invited Dane to the ten o'clock worship service, where the young man was warmly welcomed in spite of his looks; the clothes he wore were all he had.

Two weeks later the young man knocked again early one morning, asking to soak his foot, which he had cut rather badly. He had no hot water on the beach where he lived. Every day for three weeks he returned, and in spite of the hour the missionary took the opportunity to share the message of Christ. Dane had read the Bible and wanted the life it promised, but he wanted also the drugs he was then enjoying.

When the missionary tactfully suggested a later hour for the visits, Dane was apparently offended and did not return for a while. When he appeared again, accompanied by two friends, they asked permission to spend the night at the church out of the rain. Dane later apologized for using the church at other times without permission.

Dane attended worship services at the mission now and then. He also visited other churches searching for peace of mind. But after he was absent a long time, the missionary began to think Dane had given up the search.

Eventually he returned, a different person. He wanted some tracts to give to young people.

He had attended a service on Friday before Easter, he said. Hearing again the crucifixion story, he decided to turn his life over to God. Wavering in the decision, he left the service and sat beside the road waiting for a ride. He would leave the choice to chance: if someone with drugs picked him up he would go back to it. The car that stopped was driven by a Catholic man. He decided against drugs. "That was the best day of my life."

**Philadelphia**—Brenda Fortines directed the community ministries of Frankford Avenue Baptist Church, Philadelphia, Pennsylvania. (Now she is director of Christian social ministries for Delaware Valley Baptist Association.) The downtown church decided it would not just stand there but would be open all week, sharing Christ in the neighborhood.

Miss Fortines heard about a child who could not watch the Sesame Street television program because the father looked at another program at that time. She had an idea: why not set up a viewing center at the church with guided activities supplementing the program? Children have televisions at home but not the help and encouragement they need to get the most from the programs.

Mothers helped one afternoon a week. The children arrived forty-five minutes before air time for preparatory activities.

What happened as a result of the viewing program? Three persons made professions of faith.

A mother began to teach her child simple things like counting the holes as he laced his shoes, and learning left from right.

Mothers meet monthly to learn how to improve home instruction for their children. The women also study the Bible together.

A few people enrolled in Sunday School. One mother will not come to church but has a Bible fellowship at home for her neighbors.

Two parents joined an adult literacy class. Frequent counseling of families of the children affords times for witnessing about Christ and his love. Changes have happened to the children, too.

Amy didn't care for Sesame Street. Now, she wants the family to sit and enjoy it with her.

Johnny was bored, would not sit long enough to see the program. Now, with help, he is interested; he knows his letters and counts to twenty.

Mary has found learning is fun. Her mother thinks she will be a better student when she goes to school than her brothers and sisters were.

Mark was too quiet and reserved. Now he is more aggressive and curious.

All the children have learned how to get along with one another.

**Oklahoma City**—Ed Onley dreams of sharing the gospel through a ministry to people's whole-life needs. This means churches ministering to all needs of all people in the church community. At present Mr. Onley directs Christian social ministries in Capital Association, Oklahoma City. Churches and individuals participate.

Four mission centers are the hubs from which ministries radiate. In one year these four centers served 82,000 meals; gave food items totaling about 10,000; gave medical aid to 1,000 in thirty Vacation Bible Schools. Weekday ministries range from crafts and sewing to prenatal care. Some 300 adults and 500 children have made professions of faith.

One center in a black neighborhood is directed by a dynamic black pastor. Sam Smith's main objective is to reach children and urge them to equip themselves to move out of the ghetto's poverty. Each week about 700 people take part in sports, crafts, Bible study, age-group clubs, and preschool programs. Twice a week Mr. Smith visits the bars in the neighborhood telling people, "God loves you. I love you. Come to our center and get a free meal." Up to twenty-five at a time respond.

Fay (Mrs. Ed) Onley supervises another center in a low-income Mexican American area. An Oklahoma City doctor helped start this Christian family health center. Sixty doctors and other volunteers work once a week in the clinic. They see 250 to 300 patients each week.

Grace Rescue Mission, another hub of operations, provides all the services usually found in a rescue mission—beds, meals, alcoholic rehabilitation, and other services. Also, a program for retired or disabled men allows them to live at the mission. Attendance at a service before a meal is required.

Missionary Onley oversees some other ongoing programs besides the centers. He trains pastors to counsel persons who cannot afford professional help. A nursing home ministry matches a church with one or more nursing homes. Ed Onley wants the churches to provide for these older people more than a song service and sermon. He says, "You've got to read 'em their letters, write letters for 'em, take 'em walking or shopping on nice days."

And these are by no means all of Ed Onley's dreams. He foresees 500 Baptist volunteers matched with that many prisoners, a free clinic at the black center with a black doctor, more churches involved in the city-county health department mobile clinics (sit help now), more churches with Vacation Bible School and teen activities.

Mr. Onley sees the power of God working in these sharing ministries. Others see it too. One pastor says, "We're discovering what the word outreach means."

## Praying Is Caring

Pray for the 272 missionaries involved in Christian social ministries. Forty work in associations; sixty or more in Baptist centers; and the rest in family services, drug and alcohol rehabilitation, weekday ministries, and migrant work.

Pray for the Good News Bookmobile, a religious mobile library operated in northern West Virginia. Nearly 70 percent of the people of that area have not been reached for Christ.

Pray for the Baptist center in Baltimore, Maryland. It was started by Annie Armstrong and named for Kathleen Mallory, both former executive secretaries of Woman's Missionary Union. Many children go to the center. Their parents need to be reached.

Pray for chaplaincy ministries of various types: military, prison, business and industrial, hospital. B. J. Williamson is chaplain in Rochester, Minnesota, home of the Mayo Clinic. Most patients are far from home. Patients and their families need his ministry.

Pray for missionaries on the calendar of prayer today (see pp. 58-64).

Pray that the Annie Armstrong Easter Offering will surpass the goal—\$8,500,000—so that work in several areas may be expanded.

Pray for Mount Zion Baptist Association in North Carolina which provides youth and family services for the area. In a recent year these Baptists found 400 cases in which children were either put out of their homes or had to leave because of intolerable situations. The association maintains a short-term care facility for seven- to seventeen-year-olds.

## Giving Is Caring

Repeat in unison: "And now, Lord, what wait I for? my hope is in thee" (Psalm 39:7).

Offering—Take up offering as pianist plays "Do You Really Care?"

Prayer—Give thanks for the Annie Armstrong Easter Offering which helps provide settings in which people can find hope for their lives. Give thanks for the privilege of meeting human need as we give to home missions.

## Announcements (if necessary)

### Benediction (in unison)

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13).

Annie Armstrong Easter Offering Goal: \$8,500,000

FRIDAY

# HEREIN IS HOPE ... FOR ETERNITY



*Song:* "Hope of the World," stanza 4 (Baptist Hymnal, No. 282)

## Theme Interpretation

"If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

How beautiful heaven must be! Hope in Christ means life in his presence throughout eternity.

Jesus promised that the believer would be with him. To trust in Christ is to trust in his promises. To be with him is enough to make heaven a heavenly place.

Fear and uncertainty about the future make the present miserable for many persons. Some people are preoccupied with death. Some are afraid because they have no certainty about what will happen to them after they die. Even though they know what the Bible teaches, it is not real to them.

Jesus made the greatest of all sacrifices to assure us salvation, here and hereafter. What a cause for rejoicing! People are indeed miserable if they will not accept the sacrifice with its promise of salvation.

You have accepted. Will you share your faith with unhappy people who need to know Christ?

"Rejoice, the Lord is King  
Your Lord and King adore!  
Rejoice, give thanks and sing,  
And triumph evermore.  
Lift up your heart,  
Lift up your voice!  
Rejoice, again I say, rejoice!"

—CHARLES WESLEY

## Tell It Like It Is

Newcaster: Good evening (afternoon, morning). I am bringing you the last special report for the week of prayer.

The Gallup poll recently stated that seldom "in history have the American people so craved moral and spiritual leadership as they do today. All signs point to the fact that religion is gaining a new intellectual respectability in this country."

Evidence strongly suggests that the young and the college educated "could well be in the vanguard of religious renewal in this country."

Gallup also states, "Perhaps surprising to some, church attendance is as high—if not higher—among persons with a college background than among persons with less formal education."

Home missions reaches out toward the white-collar business person and intellectual as well as to the uneducated and underprivileged. Need is not just a matter of lack of money. Need exists in every cultural, intellectual, or economic context.

Last year Iris Brown (that's not her real name) committed suicide. She left no note telling why. Afterwards a Baptist reporter pieced the story together.

In her fifties, Iris Brown had no dependents and was divorced. She held a graduate degree in psychology but was working in a minimum-wage position.

Toward the end, she invited other workers in her office almost every day to lunch at her downtown apartment. One of the girls commented, "It looked to me like she was very lonely."

A few days before her death, Iris missed work to look for her runaway pet dog, "all she had in the world." Her supervisor called to ask about her absence from work and found she was "so drunk she could hardly talk."

Looking back, Iris' best friend saw the danger signs had increased. Iris drank more and more, but refused to think of herself as an alcoholic.

Just the day before she died, Iris visited another friend and cried most of the day. She said as she was leaving, "I can't see any way out."

Iris' employer, a Baptist layman, said he felt partially responsible for her death. "The next time an Iris Brown comes along, I'll try to help or get someone who can."

Who might have touched Iris Brown's life to avert her lonely death? Do you care? Do you really care? Do you care about people, about relating to them, loving them, witnessing to them?

*Song:* "Do You Really Care?"

## Sharing Is Caring

Home missionaries confront people of many cultures, social standings, professions, and income brackets with the message of hope: a life of meaning in Jesus Christ.

The Home Mission Board has helped resettle a number of refugees who have come to the US. Refugees may be penniless when they arrive, because they usually leave a country without money or possessions and with very little luggage. But otherwise most refugees are not destitute, for they have resources of education, skills, and ability to work.

Memphis—Virgil Gavilondo has fond memories of his native Cuba: a law practice and a law professorship at the University of Havana. Now he is director of the language lab at Memphis State University.

First Baptist Church, Memphis, provided the Gavilondo family with a furnished house well stocked with groceries, and gave them money. They found him a job as a clerk. The greatest hurdle was the English language.

The teacher of a Spanish Sunday School class at the church took a genuine interest in his well-educated pupil. That interest led to a job in the language laboratory, which he now directs.

Mr. Gavilondo worked hard to master English, for he had to communicate with both faculty and students. He took a course in English at the university. He has served as interpreter for visiting students from South America.

The Gavilondos have a new life and new freedom through a caring church and friends who have shared good things with them.

**Las Vegas.**—James Reid keeps unusual hours. He leads several Bible study groups after midnight and holds well attended worship services at 5:00 P.M. in a large hotel. He ministers to people in show business who feel that traditional churches and church members would reject them. For many show people the greatest discovery of their lives is to find that Jesus cares about them.

Jim Reid was a pastor in Henderson, Nevada, until he faced the challenge of the people on "the strip" (the



area of gambling places, nightclubs, etc.) Now he finds his greatest reward in counseling. He keeps himself accessible to show folk and to the Las Vegas subcultures of waitresses, card dealers, homosexuals, and others. An office near the strip keeps him close to the action, and he is on call twenty-four hours a day. People come to him with marital problems. Would-be suicides (the rate in Nevada is seven times the national average) call for his help. Jim Reid is a person who cares.

The greatest frustration of his work is that Jim Reid sees so much to do. About 50,000 people are on the strip every night. It is impossible to reach them all, but Jim Reid tries; and he reaches some.

His dream is to have a gospel nightclub with coffee, tea, and soft drinks; professional entertainers; and volunteer Christian waiters and waitresses. The latter would be trained counselors.

Mr. Reid now feels at home in restricted areas. He believes in dialogue preaching; this means that people may talk back or ask questions.

Sometimes he is challenged about the "nightclub" of Las Vegas. One young man, noticing the cross and the name tag Mr. Reid wears, asked: "You're a minister. What do you say to these people about all this sullying and gambling?"

Quietly the missionary replied, "My job is to tell them about Jesus. The Holy Spirit will speak to them about the kind of life they should lead. That's his job. My job is to proclaim the gospel."

**New Haven.**—Mary Joyce and Jett Freeman came home for the summer to Monroeville, Alabama, excited and enthusiastic about their contact with home missions in New England.

Jett's company is underwriting a two-year program for him at Yale University where he will get a degree in forestry. Mary Joyce's Master's degree prepares her to be an excellent first-grade teacher.

Mary Joyce said she had heard about home missions and the Annie Armstrong Easter Offering, but "I thought it was always in poverty-stricken areas with underprivileged people."

When the two young people arrived in New Haven, Connecticut, they learned there was a Southern Baptist church, the New Haven Fellowship of Christ, not too far from the Yale campus. This dedicated young couple found the church spirit warm and friendly. They participated in church life by teaching in Sunday School, taking part in a home Bible study, and attending retreats. When they returned to New Haven last fall, they organized a Bible fellowship in the seventeen-story apartment house where they live.

Norwood Waterhouse is a home missionary—a pastor-director in church extension, which means he gives his energies to helping begin and strengthen churches. Although he has recently given up pastoring the New Haven church to start work in another area, he is just as enthusiastic about this unusual church as the Freemans are. The church began with several Bible fellowships in homes of "Connecticut Yankees" of almost every persuasion except Southern Baptists. But the common ground for them all was a desire to study God's Word.

Soon, the group decided to meet in a motor inn near the Yale campus for worship services. Two families from the Bible fellowships became part of the congregation. The church was a well-developed youngster before any Southern Baptists from the South joined it. The Bible fellowships continue and serve as a means of contact in communities where they exist.

Missionary Waterhouse saw the need for an out-of-the-ordinary ministry in the community which includes three academic centers: Yale University, Southern Connecticut State College, and the University of New Haven. He felt that some people might be turned away

by a structured type of Southern Baptist mission. But he also believed that in time a mutual desire to serve the Lord would bring the organization of a church. When that desire came, he felt, the people would see the need to train to do that.

That is exactly what happened. The church chose the name New Haven Fellowship of Christ. Reaching out by "coming on strong" for Christ rather than for Southern Baptists worked.

The people in the church feel no reluctance to identify with Southern Baptists. The largest advertisement in the Yellow Pages of the telephone directory carries the name "Southern Baptist" in bold letters. The same is true of the weekly newspaper ads.

Services are informal. The congregation selects songs varying from stately hymns to folk-type songs. Members and visitors share testimonies, sometimes taking all the sermon time. They make requests for prayer. After sermons preached from God's Word, members feel free to respond by asking questions. "What a fellowship, what a joy divine!" describes the services.

Instead of passing an offering plate, members place offerings in a special container on the piano. Receipts of the church—it has about forty members—averaged \$10,000 to \$11,000 last year. Keenly conscious of missions, the church gives 14 percent through the Cooperative Program, another 3 percent to their association, and 5 percent to a local inner-city ministry. Rent for a meeting place at Hamden Hall Country Day School is \$145 per month. The church has given no thought yet to a permanent building. When God is ready, the building will come. For now, says missionary Waterhouse, "It is enough to exclaim 'To God be the glory, great things He hath done!'"

Mary Joyce and Jett Freeman have communicated their enthusiasm to their home church in Alabama (and some others also). Those who hear them have broadened their concept of missions.

**Co-op City.**—The seventeen-story apartment house where the Jett Freemans live is small compared to many gigantic apartment complexes and condominiums scattered across the land.

Mildred McWhorter, home missionary in Houston, Texas, says, "Churches find it difficult to contact people living in apartment complexes. Baptist women living in such complexes can start Bible studies in their apartments, inviting everyone they can possibly get to know. Through these studies many can be influenced to attend church services. If there is no Southern Baptist church in the area, the home Bible studies may eventually grow into missions."

Co-op City is a huge apartment complex in New York City. The Home Mission Board has been able to place a full-time chaplain in the buildings. He seeks to minister to all who live there. His efforts could eventually grow into a church, but at present that is not his purpose. He ministers and shares.

Home missionaries have found only limited success in ministries in high-rise dwellings. But they continue to develop techniques and approaches.

Clifton Fite served an Atlanta church as apartment minister. He visited the owners of apartments, volunteering his services for crises and emergencies: death, illness, domestic quarrels, etc. Having gained the confidence of managers, he was accepted with fair success. He put himself on call twenty-four hours a day. In addition, he helped train members of his church in apartment ministry.

Mr. Fite organized Vacation Bible Schools in a dozen places. Mrs. Fite taught literacy classes in their own apartment.

Similar to apartment ministries are those needed in mobile home parks. Special churches are needed in special places.

Metropolitan Baptist Church of Atlanta started several years ago as a mission. Eighty percent of the population of Metropolitan Mobile Home Park were Baptists. The church building was constructed by putting together two mobile homes. The steeple is the distinguishing mark.

Twenty-five years from now, nine million people are expected to be living in over a hundred new towns and cities now in the planning and developing stages. No laws require these developers to make provision for churches or religious accommodations.

Some developers, however, do include such plans. The successful planned city of Columbia, Maryland, maintains an "interfaith center." Developers reckon as wasted the amount of time a church building stands unused. They like to see maximum use of facilities and sometimes plan for multiple use of religious buildings.

The Home Mission Board, missions-minded churches, and directors of associational missions are aware of the need to witness in the new towns. As one Florida Baptist says, "We've got to get our foot in the door."

## Praying Is Caring

Pray for home missionaries like Jim Reid of Las Vegas who serve in unusual settings and who respond to needs and situations many Southern Baptists would feel uncomfortable about. Thank the Lord for this ministry.

Pray for the Home Mission Board and home missionaries as they plan for the future and develop effective approaches to reaching many kinds of people, persons who share the need for hope in life.

Pray for missionaries like Norwood Waterhouse who work in "pioneer" areas seeking to establish new churches and missions.

Pray that the Home Mission Board will be able to purchase property needed for new churches and missions. Sites are needed in urban areas and in new towns being developed.

Pray for retired Baptists who need to find new involvement in Christian witnessing and in church life.

Pray for missionaries listed on the calendar of prayer today (see pp. 58-64).

Pray for the lay renewal program jointly sponsored by the Home Mission Board and the Brotherhood Commission. More than 500 churches have held lay renewal weekends or lay witness missions. The movement helps churches and individuals experience spiritual renewal and thereby develop Christian life-styles. Renewed Christians will be consistent witnesses, sharing their faith with lost people.

Pray for someone you know or come in contact with day by day who is without hope. Pray that God will give you courage to reach out to that person with a message of hope.

## Giving Is Caring

Repeat in unison: "And now, Lord, what wait I for? my hope is in thee" (Psalm 39:7).

*Offering.* Take up the offering as pianist plays "Do You Really Care?"

*Prayer.* Give thanks for the opportunity to share our material means by giving to the Annie Armstrong Easter Offering. Pray that your church will reach its goal, and that Southern Baptists will reach the national goal of \$8,500,000. Thank God for the experiences of prayer that have united Baptist women and churches this week.

## Announcements (if necessary)

### Benediction

Join hands to repeat in unison the benediction: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13).

The French Speaking Baptist Church, a Haitian congregation, of Roxbury, Massachusetts, conducts a home Bible study. Pastor Verdieu LaRoche, on the extreme left in the photo below, founded and has pastored the church. He is also employed full time by a local bank. The congregation on Sunday morning numbers about 200. Bible studies every week night expand the ministry into several additional communities. The church has a mission in Manchester, New Hampshire, which saw thirteen baptisms last year — James M. Goodner, general missionary, language missions, now in Arizona.



# WHERE HOPE IS

# WHERE HOPE IS

A deaf girl at Camp Willow Run in North Carolina talks in sign language with missionary Jerry Potter. Her parents have rejected her, and she lives with her grandparents. Missions money paid her way to camp last summer where she learned that, while her parents may not love her, Jesus does love her.



Using a school bus classroom is one way to reach people when no building is available. In many home missions areas new churches and missions begin in all sorts of "unlikely" settings: mobile home parks, apartments, storefronts (Home Mission Board photo).



Home missions means learning experiences. Here, at Baptist Community Center in Lexington, Kentucky, four- and five-year-olds learn; and a seminary student studying social work learns, too. (Boden's Studio photo)



Rich Economou, a tailor and dry cleaner in Hartford, Connecticut, holds Bible study in his home for internationals. Of Greek origin, Mr. Economou was converted through the ministry of language missionary James A. Wright (Photo by Don Rutledge)



# RADIANT HOPE

Angie Barkan

A twenty-eight-year-old housewife was puzzled about her employee, her gardener. The old man was always happy. His meager job and modest income surely did not account for the joy evident in his face. The woman herself lived in happy circumstances. Although, in Japan, employing a gardener did not mean great wealth, it did indicate the comfort and material security which her American husband's business provided for her and their two little boys. But Yanko Chastola's joy was an up-and-down thing, subject to the whims of his immediate surroundings.

After months of observing the old man, Yanko approached him. "Why are you so happy all the time?"

The old man's reply was, "Because of Jesus."

His answer drew Yanko with a strange power. She asked him where she could find out more about this Jesus. The old man's answer, "The Bible," sent Yanko to the book store that afternoon where she purchased a copy of the book that told about Jesus.

She began reading, and she found Jesus Christ. Her own joy was amazing, even to herself. She found a church where she prayed, sang, worshiped, and shared her new joy with others.

When she and her family moved to Okinawa, her search for a church was supplied when American missions dollars built a church right next door to her home.

At Christmas, Yanko made elaborate preparations for a party. Menus of ham and turkey and spicy desserts blended their aromas with the perfume of her quilted friends. After all the invited guests had arrived, the doorbell rang. Answering it, Yanko found a band of blind Japanese people. Deaf, unemployed, stripped of their kimonos of pride, they begged by selling raffle tickets or giving "concerts."

Why had they come at this time, at all times, thought Yanko. She was ashamed of them; their presence would produce an awkward silence among the Americans in her house. As Yanko thought of the quickest way to get rid of them, she felt a squeezing sensation in her chest. She did the unthinkable. She invited them in to eat.

As the blind people consumed the beautiful buffet foods, Yanko told them of the reason for the Christmas celebration. She told them about Jesus, the joy-giver. A fifty-five-year-old man who had at twenty suicide discovered hope that night.

That night also was the beginning of Yanko's ministry to the blind. Down narrow alleys, up crooked streets, Yanko would maneuver her car, picking up people. At their destination, ten or twelve would follow her, each with a hand on the shoulder in front as they went to sing the place of Bible study.

When it came time to move to the States, Yanko hated to go. She hated to leave her relatives, her homeland, and she hated to leave her ministry to the blind. More than 1,000 people had been reached through her sharing of the gospel.

In the US, Yanko found a church in her neighborhood. The congregation had participated in the mission giving that erected the church in Okinawa. Some of the giving began to "come back" as Yanko taught in Sunday School.

Yanko began to meet other Japanese women in Phoenix. Her desire to tell people about Jesus spilled over her reserve with her own people. But their Buddhist backgrounds made life giving faith in Christ very difficult.

Into the sphere of the church's influence and Yanko's witness God brought an Okinawan Japanese woman. Sunko knew about the Bible and had attended military chapel services overseas and services in Yanko's church, but she understood none of it. Yanko made friendly visits to Sunko. Although Sunko enjoyed Yanko's visits, she did not enjoy Yanko's constant referral to Jesus. "Yanko was always telling me to believe Jesus, believe Jesus."

But Sunko's understanding grew as she listened to tapes of sermons by home missionary Raymond Orsca. Mr. Orsca's work in San Francisco, his tape production in Fort Worth, Texas, and his visits to Phoenix are all made possible through the same network of missions giving that produced the church that was built next door to Yanko's house in Okinawa.

Her until trouble came to Sunko did she feel a great need of help beyond her power. She brought her Bible out of its hiding place to the nightstand. In extreme agitation, she could not find anything that helped. Laying the Bible on the coffee table, she sat down on the floor Japanese style and tried to pray. She couldn't. She picked up the Bible again and her eyes fell on these words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30).

Sunko began to pray; her frightened heart found rest, and all the turmoil drained away. Peace filled her. The isolating physical fostered by living in an alien land gave way to hope and courage. And since that hope came into her life, she has gotten a job, learned to drive, and become able to make decisions for her welfare and that of her little daughter. Her first act was to go up and down the street, sharing with her Anglo neighbors the joy she had found in Christ. She was baptized in February, 1974.

God's marvelous power to bless our missions giving continues this story. Since Sunko's conversion, another Japanese woman in Phoenix has accepted Christ and experienced his cleansing and release from hate. She says, "Perhaps God has allowed me to have this beautiful experience so that I can share it with my relatives in Japan where there are few Christians." In succeeding weeks, her gratitude has moved her to pray for the opportunity to help people. God's answer has amazed her. "People have called and come to my door, asking me to do things for them."

Another friend of Yanko's, former president of a Buddhist group in Phoenix, has also become a Christian, and she immediately began sharing her experience with the Anglo church she had never before attended, her husband and friends.

Indeed our missions gifts as bread cast on the water can refer to bless the poor, because God's ways are as mysterious as the pathway of the blind.

# i have a problem

editha harkan



**Interviewer:** America is like a mosaic. Or a richly textured tapestry.

These word pictures of the United States have been painted repeatedly as we have studied home missions this winter. American life has been deeply influenced by the many national groups who have come, bringing their cultural heritages with them. In the January current missions group meeting we looked at long-standing Southern Baptist work among French-speaking people in Louisiana, and a new work in the Northeast with people from Haiti who speak French. Last month we focused on home missions among Italian-speaking people.

Today, by means of a simulated interview, we will look at what Southern Baptists are doing as they witness to people who have come to the US from Korea.

Let me first introduce our panel. First, on my far right is Don Kim, pastor of Berendo Street Baptist Church in Los Angeles, California. Next to me is Esther (Mrs. Don) Kim, who will later tell you something about herself. And on my left is Gay Nichols, a US-2 worker in California.

To many Americans the country of Korea in East Asia was practically unknown until the outbreak of the Korean War in 1950. Today Korea has emerged as a vitally important nation.

Korean immigration to the Western world began in 1902 when laborers were sought to work in the fields on Hawaiian sugar plantations. Christian missionaries in Korea encouraged their converts to immigrate.

The first group of contract laborers arrived in Honolulu early in 1903. Shiploads of Korean laborers followed. By 1905, when the government stopped the immigration, some 11,000 workers had come to Hawaii. It was from this group of early immigrants that the first Koreans moved to California as farm laborers. Other Koreans took up various trades in other states.

The second period of Korean immigration to the United States can be dated from 1945 to 1965, during

the Korean struggle for independence from Japan. Following World War II, Korean young people, long deprived opportunity for higher education, sought to come to America for an education. Thousands came and many returned to their homeland to take up positions of leadership in government, education, and business.

In 1965 the United States relaxed restrictive immigration laws which had allowed only 100 Koreans to enter each year. Due to this relaxation, many more Koreans are immigrating; authorities believe an annual increase of 10,000 Koreans during the next few years can be expected, with the greatest concentration in the Los Angeles area.

Now that we know something about when Korean people started coming to this country, I think we should know about the people themselves. Mr. Kim, what were some characteristics of the early Korean immigrants?

**Don Kim:** As has already been stated, these early immigrants were farm laborers. Most were men of high purpose and ideals. Many of them were Christians. They did not intend to stay in the States as laborers; they came to earn enough money to return to Korea prepared for a meaningful future.

They were devoted to and worked for Korean independence. They were willing to make great sacrifices of money and even their lives for this cause.

Another characteristic of the Korean newcomers to this country was that they looked to the Christian church for their organizational and social life. Most of the community leaders were also church leaders.

We find today that the second generation of these early immigrants hold places of importance in American society.

**Esther Kim:** Mr. Kim has left out what I consider one of the most distinctive groups of immigrants who came during the early period. These have come to be known as "picture-brides." Since practically all of the

early Korean immigrants were men, they needed to bring brides from Korea. Ambitious young women in Korea were engaged to the Korean men in America through the exchange of photographs. These adventuresome young ladies were often quite surprised to be welcomed at the port of entry by Korean males who looked considerably older than the men they had seen in the photographs!

**Interviewer:** I'm interested to know something of the Korean attitude today toward Christianity. As a Korean, Mr. Kim, you are qualified to tell us.

**Mr. Kim:** Generally speaking, the Korean immigrant may be more receptive to the gospel than other Orientals. One of the main reasons is that Korea does not have an active national religion such as Buddhism or Shintism in other Eastern countries.

Christian churches in Korea are very active, so that a majority of Koreans come into contact with Christianity sometime in their lives. In our work we find few Koreans who are total strangers to Christianity.

**Interviewer:** Does that mean that the task of reaching Koreans with the gospel is easy?

**Mr. Kim:** No, I don't think we can say our work is easy. In many, perhaps most, instances Koreans came in the States for money. They are often too preoccupied with material pursuits to recognize their spiritual needs.

**Interviewer:** Gay, you have been quiet during all this talk. Tell us about yourself.

**Gay:** I am a US-2 worker in Los Angeles, California. My hometown is Columbiana, Alabama, where WML leaders in my church and years as a staffer in WML summer camps instilled in me a love for missions.

During the summer of 1972, while a student at Troy State University in Alabama, I was a summer missionary in California. After graduation I felt

God calling me to apply for US-2 work; I had a definite feeling for California. The Home Mission Board did appoint me, and I came on to California to attend Golden Gate Baptist Theological Seminary for six months before I began my work with the Berendo Street Baptist Church.

**Interviewer:** What kind of work do you do?

**Gay:** I do many jobs where English is required. I teach English classes, work as office secretary, teach Bible study groups and Sunday School. You might even call me a purchasing agent because often I'm the one responsible for ordering supplies for the church. I have served as camp missionary in our associational camps.

**Interviewer:** Gay, do you feel that you have been accepted by the Korean people?

**Gay:** Yes, I really feel a closeness to the people. I think this is partly due to the genuine love I have for them. I'm interested in and respect their culture. I especially like their food.

**Interviewer:** Stop right there! That brings up an interesting subject. I understand that Korean cuisine has influenced California cooking.

**Gay:** You're right. Korean restaurants can be found in many parts of Los Angeles. Korean food is certainly distinctive. Rice is the staple and is usually served with every meal. A basic Korean meal might be rice and the pickled cabbage called *kimchi*. *Kimchi* is made of Chinese celery, cabbage, and large white radishes. Since every cook has her own special way of fixing *kimchi*, the taste varies from cook to cook. It may be seasoned with onions and garlic and leeks and hot peppers. This may all be mashed up with small shrimp or fish. When I say it's hot, I mean it! Soups come in many varieties and may be eaten at every meal. Cucumbers are another Korean favorite food.

**Interviewer:** Enough! Enough! You are making me hungry.

Mr. and Mrs. Kim, let's come back

to you. I want to hear about how you came to this country.

**Mr. Kim:** I was a civil engineer before I became a preacher. In fact, I was an engineer that I came to this country from Korea. My father was a Presbyterian minister. Mrs. Kim and I both became Southern Baptists in the States.

**Interviewer:** Mrs. Kim, I have read that life was not easy for you during World War II.

**Mrs. Kim:** That is right. For more than five years, I was a prisoner of the Japanese. I had been sentenced to be shot. On the day before this sentence was to be carried out I was freed by American troops. You can perhaps imagine my feeling when I heard a great chorus of voices singing, "All hail the power of Jesus' name!" What I thought to be a choir in heaven turned out to be a group of Christian soldiers and other Korean people who had come out of hiding when the American forces came in.

**Interviewer:** Had you had any other contact with Christians before this time?

**Mrs. Kim:** Oh, yes. My mother was won to Christ by some of the early missionaries to our country.

**Interviewer:** Your testimony is certainly another reminder that in God's providence, missionaries often accomplish more than they realize.

**Gay:** Let me add here that Mrs. Kim is the author of three books about her experiences in Japan during the war. Her latest book, written in Japanese, has become a best seller in Japan.

**Interviewer:** Mr. Kim, what can you tell us about the Southern Baptist ministry to Koreans here in the United States?

**Mr. Kim:** This ministry is a very young one. Its history coincides with the history of Berendo Street Baptist Church, where I am pastor. The work in Los Angeles actually began in 1957. In the summer of 1956 we had toured the West Coast and had seen the great needs among the Ko-

reans. In January 1957 the Home Mission Board appointed us as missionaries to Koreans in Los Angeles. A building was provided, and in October 1959 the Berendo Street Baptist Church was constituted—the first Korean Baptist church in the United States.

**Interviewer:** Are there other Korean Baptist churches in the States now?

**Mr. Kim:** Yes, six congregations have identified themselves with Baptists, four of which are Southern Baptist. All four of these are located on the West Coast. The Lord used Berendo Street Baptist Church as an instrument in giving birth to all but one of

Long Beach Korean Baptist Mission reaches a growing Korean population in Long Beach and Orange County. This work is assisted by the Southern Baptist General Convention of California and the Home Mission Board.

A Korean Baptist mission operates in San Francisco, and another recently opened in Virginia near Washington, DC.

**Interviewer:** Mrs. Kim, would you say that there are any special features of the Berendo Street Baptist Church?

**Mrs. Kim:** Our church has closely followed the regular Southern Baptist programs such as Sunday School and Training Union. Some special activities which came about naturally to meet the particular needs of Koreans are a daybreak prayer meeting, district meetings, and a Saturday school.

**Interviewer:** Tell us more about these activities.

**Mrs. Kim:** The daybreak prayer meeting is held every morning except Sunday from 5:30 to 6:30 A.M. About thirty minutes are devoted to private prayer, the rest of the hour is used for a brief service of Bible study and group prayer. As many as fifteen to thirty attend daily.

**Mr. Kim:** Our entire membership is grouped into ten districts, each with a group captain and a secretary. Each group meets either weekly or monthly

for Bible study, fellowship, and outreach. These district meetings are held in homes of members who live too far from the church to attend evening services.

**Gay:** The Saturday school has been an effective way to reach junior and senior high and college students for Bible study and other activities. This is an afternoon program which we hope can be expanded when a new building is built.

**Mr. Kim:** A bilingual ministry is one we must develop. To do this, personnel and buildings will need to be provided. A literature problem is critical. Literature in Korean is badly needed. Southern Baptist churches in population centers should investigate the possibility of setting up a Korean department.

**Interviewer:** Thank you, Don and Esther Kim and Gay Nichols, for this interesting and informative interview.



#### STUDY QUESTION

What can I learn about Korean Baptist work in the U.S. that will give me a clue as to what our church can do for other language-culture persons?

#### BEFORE THE MEETING, do this

Secure four members to represent the interviewer, Mr. Kim, Mrs. Kim, and Gay Nichols. During the session these four could be seated at a table and informally share the information. Do not be afraid to use a woman to represent Mr. Kim.

If you would like to present this interview as a television program, you could print a poster saying, "Station WMU presents Mr. and Mrs. Don Kim and Gay Nichols discussing language missions to Koreans." This poster could be displayed on an easel.

Arrange for a table and four chairs. You might use real microphones or make something to represent micro-

phones to be used on the speaker's table.

Order from Home Mission Board Literature Service, 1350 Spring Street, N.W., Atlanta, Georgia 30308, one copy of "Ministering to Language Friends." Ask one member to study the pamphlet and be prepared to share its suggestions with the group. Or, you could assign this to the person taking Mrs. Kim's role; she could then make the suggestions as part of the interview.

#### IN THE MEETING, do this

After you have presented the interview as printed in the magazine, ask either "Mrs. Kim" or someone else from your group who has studied the pamphlet "Ministering to Language Friends" to suggest ways your church might work with language-culture persons.

Lead all group members to join in discussing these suggestions and/or the following. After every suggestion has been aired, urge the group to make a definite commitment to follow through on one activity.

1. If your group decided earlier to have a language missions fair, check on progress in planning.

Will you focus on several language groups, or one? Will you involve people from the language groups in planning the booths and music/fellowship/art presentations? Who is responsible for coordinating plans?

2. Consider inviting Koreans (or other Orientals) in your community to social activities and worship services at your church.

3. Many Korean students attend universities in the U.S. Invite them into your homes and church for fellowship.

4. Encourage members to participate in the Graded series mission study of changing ethnic patterns if the study has not yet been held.

#### CALL TO PRAYER

Make a small net packet of rice (like those given out at wedding receptions) for each missionary on the prayer calendar. Attach one missionary's name to each packet. Say: As

rice is a staple in the lives of Koreans, so prayer is a staple in the lives of our missionaries. Give out the packets to members. Have each member read the name on her packet. After all names are read, lead in prayer.

#### PREVIEW APRIL BAPTIST WOMEN MEETING

Study in next month's Baptist Women meeting centers around a book store in Spain. Would you be interested in some ways a book store

can be a method for reaching people with the gospel? Come to Baptist Women meeting and find out. (Give time and place of meeting.) □

## KNOW THE STATE LEADERS

**Mrs. Colleen Webb**  
WMU director  
Kansas-Nebraska



My hobby? If I had one, it would be doing yard work. I enjoy the beauty of God's beautiful world and enjoy being out of doors.

I have been a pastor's wife for thirty-two years and have one son and two grandchildren. My special concern is for America's families and homes. I feel strongly that God has given women a wonderful opportunity to help mold lives for him.

As WMU director for the Kansas-Nebraska convention, I want to be available to churches and associations to lead in training, and to provide materials that will help women do the work in the churches. TIME—Training in Missions Education—will bring many opportunities for growth.

**Mrs. Max Briggs**  
Baptist Women director  
Kansas-Nebraska



Creative arts are my interest, and I particularly enjoy my ceramic shop.

I am the mother of five children and the grandmother of five. Being "just a housewife" has never been drudgery for me.

In Emmanuel Baptist Church, Coffeyville, Kansas, I teach an adult women's class and serve as Baptist Women president. This experience enables me to understand better the work among the churches and associations in my state.

Our area needs missions education. Baptist Women members have leadership abilities; we need to find and train these members.

# Passage for Study: Acts 11-12

Someone has said, "I am convinced that the church is God's institution, not because of its perfection, but because it has survived with such imperfections." The Bible is marked by complete honesty; it never glorifies its heroes. Their feet of clay are openly acknowledged. Churches, too, are shown with their weaknesses honestly exposed, as a study of Acts 11-12 will show us.

The Christian cause was headed for difficulty. It was inevitable that preachers of the Christian message should come under fire from the authorities. Persecution is the pulsating heartbeat of Acts, and more persecution was on the way.

Considerable confusion marked the early Christians' understanding about the Christian message. Suspicion and ill will grew out of strong support for sharply differing positions. Controversy threatened to split God's people. It all sounds very contemporary.

The church was its own worst enemy at a time when it needed to be at its best to meet the tests of the world about it, at a time when it needed to be its strongest to resist the blows that were to rain upon it from without. The seeds of discussion and difficulty were being sown within the fellowship.

God's people are never strong "outside" until they are strong "inside." The church is never capable of dealing with the problems "outside" until it has dealt with the problems "inside."

## Contention in Jerusalem (Acts 11:1-18)

News of the conversion of Cornelius and his Gentile friends had spread swiftly; it reached Jerusalem and the Christians there before Peter arrived. The church was divided. The "circumcision" group criticized Peter for his part in the Cornelius affair. The charge leveled by his opponents clearly reveals that they were not basically concerned about the salvation of the men but about the preservation of their national and racial customs. They demanded, "Why did

you go to the uncircumcised men and eat with them?"

Peter answered to a logical end. First, he related the vision that he had seen of the sheet let down from heaven filled with clean and unclean animals, and what this experience had come to mean to him. Peter said that the Holy Spirit, who had told him to go to Cornelius, had fallen on the Gentiles, giving them his gifts, "as on us at the beginning."

Beyond that, Peter said he had remembered something Jesus had said: "John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:16). Was not this proof that God had chosen the Gentiles for salvation?

We might see the attitude of the Jerusalem church as nothing but narrow-minded bigotry. But to an extent it represented an agonizing search for a sense of direction in a time of upheaval. Peter himself struggled with the wider vision of God's inclusive salvation, accepting the Gentiles as brothers. The church was engaged in that same struggle.

A major readjustment in thinking was required before those people— heirs of racial privilege and revealed religion—could reinterpret the prophecies and promises in other than a narrow, national, Jewish-only sense. It was not easy to see a vision of the new and larger outreach, the global implications of the Christian faith. Peter seems, however, to have carried the day. Although the circumcision party, with its narrow religious nationalism, was to be heard from again, the Christians reaffirmed their dedication to God. "Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

## A Gentile Church (Acts 11:19-24)

Here is a reminder of Stephen's life and sacrifice and the resulting persecution of the Christian church. The church at Antioch grew out of Stephen's labor and sacrifice through the scattering of the disciples at his death.

Antioch was a great metropolis. It was the third largest city in the

Roman world (after Rome and Alexandria), with a population of about 500,000 in the first century. Antioch had been founded in 301 B.C. as the capital of Syria. Although many Jews lived there, it was predominantly a Gentile city.

At Antioch the first Gentile church was founded. A new era of Christian preaching was inaugurated there as the gospel messengers went not only to the Jews but also to the Greeks (Acts 11:20). A great number of the Gentiles turned to the Lord.

News of the Gentile conversions reached the Christians in Jerusalem. But the church at Jerusalem apparently could do nothing more for missions than get reports about what God had done somewhere else. News had come of Cornelius' conversion, now news about the Gentiles at Antioch, but there is no word of the Jerusalem church's doing that which the church in Antioch was to do later: send men with the message to evangelize the Gentiles. Some churches today, too, seem to be satisfied with a second-hand involvement in missions, reading letters from missionaries and getting reports from others about what great things God is doing in other places.

In fact, the church at Jerusalem seems to have been alarmed by reports that a new kind of church had come into existence—a church among the Gentiles. The Jerusalem church reacted by sending somebody to inspect the situation just as they had done when they had heard about what Philip was doing in Samaria.

But what a good man they chose! Barnabas went to Antioch, saw the grace of God in operation, and was glad. In effect Barnabas became the leader of that Gentile church.

And God blessed the Antioch church. A large number of converts came into it.

Barnabas would have been justified in feeling that at last he had "arrived" and found his place in life, but he was thinking, not of himself, but of another. Barnabas just could not forget Saul of Tarsus. If ever a church and a man were intended for each other, Saul of Tarsus and the

church at Antioch were. God was working out his purpose to transform Saul into Paul the apostle to the Gentiles. It was through Barnabas, who took the trouble to make the trip to Tarsus, find Saul, and bring him to Antioch, that the mighty missions thrust of the Christian church was born.

Four events summarize this passage. First, of course, was the birth of a church among the Gentiles. Second, the new center of outreach in Antioch was established, for this church was to give the gospel to all people. Third was the enlistment of a new missionary, Saul of Tarsus. We are not told what Saul had been doing in the years (possibly six) to ten that he had been at Tarsus, but shortly he would become the dominant figure in the story of the early church. The fourth event was the giving of a new name to believers; they were called Christians first at Antioch. It may be that the new name was a joke—"little Christ," but it seems more likely that, since the believers spoke constantly about and for Christ, it meant "partisans of Christ."

## Proof of Conversion (Acts 11:27-30)

A famine was to come. A prophet foretold it. The church at Antioch decided to take an offering for the relief of the Christians in famine-stricken Jerusalem. And the church at Jerusalem was the source of criticism that had questioned the conversion of Gentiles. In a demonstration of genuine Christianity, the Gentile believers were determined to do what they could to help their brothers in Jerusalem.

Many other interesting notes appear in this brief paragraph. For the first time in Acts Christian prophets are mentioned. The Jews believed that the ancient order of prophets had come to an end with Ezra, but that it would be restored in the last days. Christian prophets are mentioned elsewhere in the New Testament (Acts 13:1, 15:32, 19:6, 21:9, 11; Rom. 12:6, 1 Cor. 12:14, Eph. 2:20, 3:5, 4:11; Rev. 22:9). They were spokesmen for God like those

men who had been God's messengers in the Old Testament.

A historical note is worthy of attention: "the days of Claudius." Luke's Gospel mentioned the ruling Caesar, Tiberius, when John the Baptist began to minister (Luke 3:1). Now a reference is made to Claudius who was on the throne from A.D. 41 to 54. These two notes indicate that the entire ministry of Jesus and the story thus far told in Acts took place between A.D. 27 (the fifteenth year of Tiberius) and about A.D. 46.

It is also of interest that the offering sent to Jerusalem was delivered to men called "elders." Was some new organizational development indicated in the new term? Where were the apostles? Were they now scattered from Jerusalem? Where were "the seven" (at least the five of whom nothing more has been said by Luke) to whom the daily distribution had been charged? Questions are easier to raise than answer, but it seems that there had been some organizational development in the Jerusalem church, perhaps on the pattern of the elders in the synagogue.

## Herod Arrests Peter (Acts 12:1-11)

Persecution came from a source primarily political and nonreligious. The Herod referred to here was Herod Agrippa I, a grandson of Herod the Great who ruled when Jesus was born. Herod Agrippa I was a brother of Herodias, who had been instrumental in the death of John the Baptist. Although cruel and bloodthirsty, Agrippa was popular with many people because he had opposed the Emperor Caligula, who wanted to set up his own statue in the Temple. Herod killed the apostle James, brother of John (Acts 12:2), this is the first note of the martyrdom of one of the twelve. Peter himself was imprisoned, but the authorities decided to wait until after Passover to execute him.

The night before Peter's execution day, while he was asleep between guards and chained, God sent deliverance. As a man in a daze, Peter was led out of the prison by an angel.

The Jews believed that each person

was under the care of a guardian angel. Some have supposed that this belief caused the church to tell of Peter's deliverance in this way. Luke has many passages, however, which record angelic action.

The church was in a continuous prayer meeting for Peter; and at the very time the church was asking, God was answering. Peter (and Luke, the author, also) took this to be a supernatural deliverance.

It should also be noted that the death of James contrasted with the deliverance of Peter in this passage. Why one should die and another should be spared is hidden in the mystery of God's providence.

#### Peter Hides (Acts 12:12-17)

The early Christians used their heads as well as their hearts. When Peter realized that he had escaped from prison, he also was aware that God had put him on his own again. Two things needed to be done. His fellow Christians needed to know that God had delivered him, and he needed to find a place to hide.

Seeking out the Christians to tell them of his rescue, Peter found the disciples gathered in the house of Mary, the mother of John Mark. This home may have been the site of the upper room where Jesus met with his disciples. It was a favorite meeting place for Christians at Jerusalem.

The event that followed was touched with humor. As Peter pounded on the gate, a maid named Rhoda came to answer. When she heard Peter's voice, she ran in joy and excitement to tell the others, leaving him stranded outside in the street. The Christians thought the girl was crazy; they knew where Peter was—in Herod's jail. When Rhoda insisted it was Peter, they concluded if it were so it could only be his ghost, for they knew no one could escape Herod's power. God had answered their prayer, given the very thing for which they had asked—and they would not believe it. How often do answers to prayer go unrecognized?

At last Peter was able to tell his fellow believers what God had done

for him, and he asked especially that word be sent to James. This is the first mention in Acts of the other James. He was to become from this time forward the acknowledged leader of the church in Jerusalem. Tradition has said that he was the James who was the half-brother to Jesus (Matt. 13:55) and the author of the book of James.

Peter now is dropped from the story of Acts with the statement that "he departed, and went into another place" (Acts 12:17). He is mentioned again only in chapter 15. The Bible is silent as to Peter's fate.

#### Herod's Fate (Acts 12:18-23)

Herod left Jerusalem and returned to his capital located at Caesarea. There he met a sensational death which the book of Acts pauses to note.

The cities of Tyre and Sidon in Phoenicia depended on Galilee for their food supplies; and when those cities in some way offended Herod, he threatened to cut off their supplies. Representatives of the cities determined to flatter Herod and regain his favor.

Josephus, the Jewish historian, also gave an account of the death of Herod Agrippa. He said that Herod gave a show in honor of Caesar which the Phoenicians attended. On the second day of the festival, Herod put on a robe made completely of silver and entered the theater at daybreak. The crowd cried out at his glittering appearance, and the Phoenicians addressed him in language reserved for deity. Herod did not rebuke this blasphemy, but enjoyed it. Accordingly an owl, a messenger of evil, perched over him, and when he saw it, he cried out with pain. He had to be carried into his palace where five days later he died at the age of fifty-four, in the seventh year of his reign.\*

At the death of Herod Agrippa, the rule of Judea reverted to Roman procurators.

Three children of Herod's appear later in the story of Acts: Drusilla (Acts 24:24), Herod Agrippa II (Acts 25:13), and Bernice (Acts 25:13).

#### A Summary (Acts 12:24-26)

We have previously noted that Luke punctuated Acts with short summaries of the progress of Christianity (Acts 2:43-47; 4:32-35; 5:12-16; 6:7; 9:31). Most of these summaries could serve as introductions as well as conclusions—links that hold the material together. This summary seems to be an exception, however, for it closely closes the first section of Acts (chapters 1-12), and has no immediate relation to the second section.

\*Antiquities 19:8.2



judith m. wilkinson

#### QUESTION

What can my church learn from two first-century churches as it grapples with the problem of self-centeredness versus mission-mindedness?

#### BEFORE THE MEETING, do this

From your kitchen bring a sifter or a sieve.

Prepare the study questions (see below) on slips of paper. Place them in the sifter.

#### IN THE MEETING, do this

Say: Cake-makers know the importance of sifting the dry ingredients in better preparation to separate the coarse particles that would obstruct the smooth texture. Announce to your group that your sifter seems to have some coarse particles that need to be examined closely. Suggest that members let this examination be the Bible study for today.

Distribute questions, one to a member. If you have more than eight members, let members work in pairs; if you have fewer members, give some more than one question. Allow time for them to study the questions and read the appropriate Scripture passages. Point them also to the comments in

#### ROYAL SERVICES, pages 46-48.

1. Summarize Peter's defense of Cornelius' conversion. Read Acts 11:1-17.

2. Identify the group that criticized Peter. Were they more concerned about tradition or about people's salvation? Read Acts 11:1-3.

3. What was the response of these early Christians after Peter's explanation? Read Acts 11:18.

4. Explain how persecution led to the formation of the Antioch church. Read Acts 11:19-26.

5. What proof did the Jerusalem church members have of the conversion of Gentiles at Antioch? Read Acts 11:27-30.

6. Describe the political persecution of Christians as related in Acts 12:1-11.

7. Review the circumstances of Peter's release from jail and the fate of Herod. Read Acts 12:1-23.

8. Summarize the progress Christianity enjoyed after it sifted out tradition, suspicion, and ill will among the membership. Read Acts 12:24-25.

After about fifteen minutes of study, call group members together to share their findings. Allow three minutes' discussion for each question.

To close the study, ask the group to meditate on these questions:

Am I skeptical of the conversion experience of other Christians?

Do I help to propagate suspicion or ill will among members of my Baptist Women or the church?

Am I guilty of withholding my tithes and offerings because of a personal prejudice against some particular cause?

Is my missions vision consistent with that of the church at Antioch?

#### CALL TO PRAYER

Some missionaries face political harassment, restrictions—ever persecution. Pray that they will be faithful, wise, and loving in their actions today.

[Continued on p. 53]

## \$100 for Home Missions

Rebecca Summers had to find a way to show her gratitude for being able to read.

Mrs. Summers was one of the first persons to participate in a literacy project begun in 1961 by the Baptist women of Harrisonburg Baptist Church in Harrisonburg, Virginia.

Based in an isolated southern community, Mrs. Summers was unable to attend school. She married, had two children, and worked as a maid and housekeeper, and for a number of years she was without being able to read or write.

In 1961 she told John Long, to whom she was working as a housekeeper in Harrisonburg, that she wanted to learn to read. "I want to read letters I get. I want to read the Bible."

Mrs. Long, though offered to teach her using children's books, felt that she learned the Harrisonburg Baptist Church (HBC) began literacy classes. She invited Mrs. Summers to Betty Bassett, one of the teachers.

That was almost four years ago. Now her progress as a new reader has been documented in a booklet, "Recky Enters the Open Door." Entitled "West," written in a controlled vocabulary, the booklet is designed to encourage new readers to continue efforts to learn to read.

The Harrisonburg program was begun as a part of literacy workshops sponsored by the Southern Social Ministries Department of the Home Mission Board. The literacy missions

program, headed by Mildred Blankenship, such as some 250 volunteers to lead workshops—the nation.

Last October, Mrs. Blankenship received a check for \$100 from the Harrisonburg Baptist Church (HBC), accompanying it was the following note from Mrs. Summers:

Dear Mrs. Blankenship:  
Just a note to tell you about the rummage sale that I had for the Home Mission Board. You all have done so much for me, and I now wanted to do something for you. It is had not been for you I would not have gotten to read my Bible. I got a wonderful teacher. My teacher has had patience with me. I can't thank my teacher enough, and I can't thank you enough. I enjoy reading my Bible.

I gave twenty-five of the little books away. People love to read them. I wanted to have the rummage sale to help pay for them. Thank you again for all you have done for me.

The \$100 from the rummage sale will be used to print more of the booklets for new readers.

Southern Baptists participate in literacy through support of the Cooperative Program and the Annie Armstrong Easter Offering.

Literacy missions is included in the \$900,000 allocation for Christian social ministries in the 1975 Annie Armstrong Easter Offering.

John Long, Department of Editorial Services, Home Mission Board, Atlanta, Georgia.

round  
table

"Let me grow lovely growing old;  
So many fine things do."

This verse might well express the feelings of the 21 million persons sixty-five years of age and above in our communities. In our youth-oriented society, however, many vigorous minds and able bodies are considered a burden and a hindrance. This study will emphasize the pleasant prospects of advancing years.

To the study leader: Since this is an optimistic study, collect pictures of cheerful, alert elderly men and women. Aging hands are particularly expressive. If possible find several hand poses or make your own slides or pictures. Comment that many hands remain creatively active. Goethe completed *Faust* at eighty; Titian painted at ninety-eight; Toscanini conducted at eighty-five; Justice Holmes wrote Supreme Court decisions at ninety. Edison was busy in his laboratory at eighty-four; Benjamin Franklin helped frame the American Constitution at eighty.

**Retire in Action** by Julietta K. Arthur (Abingdon Press, 1969) \$5.95\*

The title of the book summarizes the content: activity for those who desire to continue being a part of the mainstream of life during retirement years. The information offers a worthwhile study for young and old alike.

"A good adjustment to retirement calls for redirection of one's talents and experience." Julietta Arthur has written a manual to help active elderly men and women know the available volunteer services and jobs. Every occupation that gave pleasure before age sixty-five can continue in some form during the leisure years. For instance, an accountant can help a young businessman understand finance; a farmer can spend two years in India helping raise better poultry and corn; a homemaker can become a "grandmother" at a children's camp.

"It can be an exhilarating experience to arrive at the stage where one has earned the right to stop and take stock; to realize there is still time

to enrich one's own life in ways not to an extent that may never have been possible before, but also to have the time and the energy to work for the ideas and the ideals one believes in."

The book challenges us to make our own opportunities or write the suggestions to the many agencies which are concerned that older Americans use their experience and abilities.

#### STUDY GUIDES

1. Introduce this book using ideas from chapter 1, "Achieving Retirement Goals," and chapter 2, "What Can You Do?"

2. Depending on your location, discuss either chapter 4, "Central Sources for Urban Information" or chapter 5, "Small Towns and Rural Areas Need You."

3. Keeping in mind the vocations and avocations of your group members, share retirement experiences at several people in the book. Include information that national organizations have to offer for your members.

4. Invite an active retired person to share ways her energy is channeled.

5. Conclude with a brief discussion of the rewards of involvement, see pages 63-65.

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

"Time which is such a luxury when we are young becomes virtually an enemy once there is little purposeful activity to fill the hours." This book suggests over seventy-five crafts with step-by-step directions to help "fill the hours." An effective craft project should never be just busy work; it should reflect the person's interests and aid in personality development.

Each chapter discusses a different craft material. Instructions include how to collect, preserve, and utilize the material.

Artistic volunteers are not necessary for these activities. A concerned woman armed with seeds, glitter, fabric scraps, pine cones, and friendly conversation can brighten the day in a nursing home.

#### STUDY GUIDES

1. Sponsor a craft day. Ask a qualified woman to demonstrate some of the projects suggested in the book. Divide into small groups and actually make some of the projects. This will encourage women who "do not have a talent for crafts."

2. Discuss the possibility of beginning a craft program in a nursing home nearby. Or, group members on a one-to-one basis might help shut-ins work on crafts.

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

Most group members have some contact with a nursing home resident—a father, a sister, a longtime neighbor, or friend. Others may have contact only at special times—taking baskets of fruit at Thanksgiving and red felt stockings stuffed with gifts at Christmas.

With pleasure I recommend for reading, skimming, and sharing *The Nursing Home Visitor*. As I read the book I felt that Miss Faunce met me at the door of the home where she resides, and with good-humored patience and warmth prepared and then challenged me to be a happy visitor.

The older person's move to the nursing home can be traumatic. Miss Faunce suggests ways that a friend can help in the adjustment to the physical surroundings: explaining, for instance, how to enter the front door; a tour of the home; an explanation of the routine and introduction to the management. Attention to minor details will give a feeling of security. The emotional adjustment is the most difficult. So some down-to-earth ideas are detailed for the visitor to help alleviate the loneliness.

One of the most useful chapters lists the more common problems and complaints, along with words a visitor can say to ease the stress and "eclipse negative thinking."

After a study of this book, the friendly visitor will not see just old people, but individuals of dignity and importance. We are challenged to make them feel their worth.

#### STUDY GUIDES

1. To create a mood for studying this book, ask group members to close their eyes and take a memory stroll through their homes. Tell them to give careful attention to things they take for granted: a wall of pictures instantly replaying happy days, that special platter for the Thanksgiving turkey, the decoupage from a thoughtful friend. Allow just a minute or two for this. Then ask for a reaction to the question: Suppose that today you shut the door on all that is familiar and dear to you and became a nursing home resident. What would your feelings be?

2. Share chapter 2, "Just What Is This Loneliness?"

3. Ask three members to be "experts" and lead in a seminar on the following subjects:

Making the Visit (chap. 5)  
Giving Gifts (chap. 7)  
Sending Mail (chap. 8)

4. Ask one member to take the role of a "difficult patient" voicing the common complaints in chapter 11 (Do not use the section entitled, "I Never Learned to Pray"). Have another member assume the role of the friendly visitor and demonstrate correct responses to the problems.

5. Give opportunity to each member to write down—on a card she will keep as a personal reminder—one specific way she will care for the aging this month.

#### Prayertime

Share thoughts from "I Never Learned to Pray" from *The Nursing Home Visitor* page 179. Earnestly seek God's will for your life in this ministry.

Call the names of several retired missionaries who have birthdays this month (see Call to Prayer, pp. 58-64). Have a special prayer for each one.

The memory stroll made us conscious of the familiar things that give us pleasure. Pray that during these active years we will not give priority

\*For additional help see pages 36-71 in *Special Skills for Mission Action #3* by Pat Thompson (see WMJ order form, p. 64).

to what we can touch and hold. Pray that we will seek "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22 RSV) so that when the pictures and platters are no more a part of our daily routine, we will be a pleasure to all who know us.

#### Preview April Baptist Women Meeting

Study in next month's Baptist Women meeting centers around a book store in Spain. Would you be interested in some ways a book store can be a method for reaching people with the gospel? Come to Baptist Women meeting and find out. (Give time and place of meeting.)

#### book forecast

##### Books for April

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

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

##### Books for May

*A Complete Guide to the Christian's Budget* by Michael L. Speer (Broadman, 1975) \$2.95\* (available April 1)

*Faithful to the Lord* compiled by E. Stanley Williamson (Broadman, 1973) \$3.95\*

*It Is Required of Stewards* by John M. McBurn (Broadman, 1972) \$1.95\*

*The Cooperative Program at Work Around the World—1973* (SBC Stewardship Commission, 1975) 25 cents\*\*\*

*The Simple Life: The Christian Stance Toward Possessions* by Vernard Eller (Ferdinand, 1973) \$2.25 paper\*

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

\*\*Order from Foreign Mission Board Literature, P.O. Box 6197, Richmond, Virginia 23130. Please limit your order for each booklet to one copy for every five members of your group (not more than five per group).

\*\*\*Available from SBC Stewardship Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219.

prayer

Can you name the largest Puerto Rican city in the world? "Of course!" you say. "It's San Juan." But you are wrong. It's New York City, whose Puerto Rican population is double that of the city of San Juan.

Who are the Puerto Ricans who have come to our shores in such large numbers? The majority of them are poor working people. They make up the backbone of the labor force for hotels, restaurants, hospitals, and the garment industry. They are a youthful group, composing about one-fourth of the entire public school population of New York City.

The 1970 census noted that there were 2,712,033 Puerto Ricans living on the island and 1,318,557 living in the continental US.

These figures may amaze you and give you a new concern for your prayer list. We must pray that this relatively "new" population group on our mainland will learn to live happily in a new environment and will turn to Christ.

The Puerto Rican influx has been called "the latest of the great migrations to a city that has been made great by migrations." The coming of the Puerto Ricans is different from preceding migrations in several ways. It is the first great airborne migration. Though they come from a different cultural background, Puerto Ricans are citizens of the US. They are the first group of predominantly Catholic migrants not accompanied by a native clergy.

#### Monologue

Praying women, will you pray for me? I desperately need prayer. With five children to support, I left Puerto Rico and came to New York City, seeking a better life for myself and for them. Have I found it? I do not know. Everything here is so different. All my life I have spoken Spanish. I cannot speak or understand English. I had not realized the weather would be so cold here. The children and I had no warm clothes, for we used lightweight clothes on the island. It takes so much money to provide warm clothing.

We had to move into a ghetto in Spanish Harlem. There was no other place we could afford. I was sought for funds until a kind woman told me about AFDC—Aid to Families with Dependent Children. The woman said that 40 percent of the AFDC families in New York City are Puerto Ricans.

Before I came I knew that I was already a citizen of the US, and that gave me a bit of confidence. But I did not know that things would be so different here. On the island, Puerto Ricans are color blind. But color causes discrimination here. It is hard to adjust.

I stay so worried about my children. I am so afraid that the older ones will become school dropouts because of their frustration over the language. And even more do I fear that they may become members of gangs and be influenced to experiment with drugs. I have been told that drug abuse in the city, particularly in the Puerto Rican and black populations, is high.

I ought to begin to feel at home here, for they tell me that Puerto Ricans constitute about 10 percent of the population of New York City. But if I had the money I would take my children back to the familiar life on the island tomorrow. Pray for me.

#### Southern Baptists and Puerto Ricans

Though more than 65 percent of the Puerto Ricans atop in the state of New York, large numbers have spilled over into other states. New Jersey has become home for many. Others have located in Illinois, California, the New England states, and Florida. A Puerto Rican who has lived in San Juan and is accustomed to city life has a tendency to remain in New York City, while those who have lived in the villages may look for rural life here.

Leobardo Estrada and his wife began work among Spanish-speaking people in New York City for Southern Baptists. After ten years of effort there were sixteen congregations. Dr. Estrada urges, "Pray that Puerto Rican pastors and laymen will reach their own people for the Lord."

James A. Wright, Jr., works among Puerto Ricans in the Manchester, Connecticut, area. He lists three particular prayer needs.

1. The Puerto Ricans are extremely mobile. Some Puerto Ricans make a practice of returning to Puerto Rico regularly, and often they stay for extended times. Mr. Wright says: "Three different times our church in Hartford reached an average attendance of about forty-five, and three times we lost over half of them when they went back to Puerto Rico. Often the Puerto Rican in the ghetto finds himself in desperate financial straits because of drinking, drugs, and gambling. When he accepts Christ, these problems disappear. He becomes financially stable, and returns to Puerto Rico forever. This means we have lost a good member and possibly a good leader."

2. The sad truth is that, instead of finding Christ in this country, most Puerto Ricans learn to worship at the shrine of materialism. Mr. Wright says, "Puerto Rican culture is basically person-centered, while ours is materialistic. If we cannot win a Puerto Rican to Christ during his first three to five years in the States, we probably will not win him at all."

3. Though about 95 percent of these people are nominal Roman Catholics, the great majority do not have any definite religious affiliation. "Most of them," says Mr. Wright, "feel that all religions are of equal value and all right for those who want it, but a useless waste of time for the average person."

Our approach is to try to begin a congregation, then find the natural leaders of the group and train them to do the work. I was pastor of the church in Hartford for four years, then a layman who had been a member of the group for three years succeeded me. The church has grown now to an average attendance in the sixties.

Mr. Wright tells of Roberto who came to the Hartford church, mostly out of curiosity. He accepted Christ. Shortly afterward he married, and he

and his wife became active in the church. He began to visit a migrant camp nearby and to preach there. Though the migrant work had been difficult, with few results for Mr. Wright, by the end of the season Roberto had won 10 percent of the men in the camp. His life is continuing to bless others. Pray for more lay leaders.



#### YOUR OWN PREPARATION

If possible, read the autobiography *Run, Baby Run* by Nicky Cruz (95 cents, paper, available through Baptist Book Stores). It is not pleasant reading. Nicky came to New York City from Puerto Rico as a fifteen-year-old who spoke no English. He became a school dropout, committed many crimes as a gang member, but was wonderfully converted.

#### IN THE MEETING, do this

1. Give the name of at least one missionary on today's prayer calendar (see pp. 58-64) to each member. If your group is small, give each member several names. Read Romans 15:30 from *The Living Bible*. It begins, "Will you be my prayer partners?"

Ask each to pray silently for the missionaries, asking God to grant these things (the acrostic is from *Missions Prayer Guide*):

- face with himself, his family, his missionary co-laborers, national Christians
- renewed zeal in witnessing
- active involvement in creative means of sharing Christ
- yielded to God's will and the leading of the Holy Spirit
- energy—physical, emotional, spiritual
- rest in the Lord—safely, securely, serenely

\*Used by permission, Tyndale House Publishers  
\*\*See WMU order form, p. 64

2. Call on three members to summarize the content material.

3. Display a chart for members' notebooks:

Puerto Ricans in the US number more than a million (by contrast, 1970 census lists thirteen states with populations of less than a million).

Southern Baptists strive to reach Puerto Ricans through Spanish-speaking congregations.

Prayer requests (let each member make her own list based on information on these two pages).

4. Ask members to specify the prayer needs the Puerto Ricans in the US have. After their response, join hands in a circle of prayer. Ask volunteers to pray.

5. Preview April Baptist Women meeting. Say: Study in next month's Baptist Women meeting centers around a book store in Spain. Would you be interested in some ways a book store can be a method for reaching people with the gospel? Come to Baptist Women meeting and find out. (Give time and place of meeting.)

#### BIBLE STUDY

[Continued from p. 49]

The advance of missions is often stifled because of bias and rigidity prompted by the love of tradition among church members. Pray for home missionaries who may be hindered in their service because of the prejudice of Christians. Pray too for these Christians who need to grow out of their prejudice.

New churches are being established on home missions fields. Pray that the members of these new churches may be as strong as the members of the Antioch church.

#### PREVIEW APRIL BAPTIST WOMEN MEETING

Share with members the topic for next month's general meeting (see Preview, p. 57) and announce the time and place.

Robert T. Nyberg is a Spanish-speaking Swede who has worked his way around the world several times and speaks seven languages.

He is a Christian because Southern Baptist missionaries in Colombia, South America, helped the young woman who was to become his wife to find Jesus Christ as Savior.

Today, this European who found Christ in South America is a missionary associate with the Home Mission Board and pastor of the *Iglesia Bautista Nueva Vida* (New Life Baptist Church) of Colorado Springs.

He ministers not only to the Spanish but also to Filipinos, Lebanese, Syrians, Vietnamese, and Koreans as well.

Here are some observations of a "language person" who is married to another "language person" and who works with language persons from many cultures.

*Language persons usually prefer to be with their own ethnic group.* They are most comfortable with those who speak their language, whose customs are familiar, whose taste in food and dress is similar. "The reason we have ministries to language groups," Mr. Nyberg notes, "is more because of culture than language. It is easier to lead persons to Jesus and help them within their own culture and environment."

*Many language persons have a decided inferiority complex, and they need lessons in independence.* "I've often sensed the feeling 'Well, after all, you are a gringo (Anglo). You live on a higher plane, you are higher up, and you should give me something.'"

Robert Nyberg feels the tendency to expect a handout is one of the most serious problems among language churches. Very few, he notes, become self-supporting, because their members cling to the notion that the Anglo-Americans should and will continue to help them indefinitely.

He tells his congregation, "Nobody owes you anything. You are Christians. You should tithe and participate in the Lord's work just like

everybody else. You are not too poor."

He believes any kind of program which makes people dependent on others for something is actually damaging. "They may feel you have helped; they may feel happy; they may give you their thanks. But in the long run dependence adds to their inferiority feelings."

*Language persons are sensitive to condescension.* They resent any patronizing air on the part of would-be helpers.

"Anyone who would minister to another must take that person as having a soul of great value to the Lord. When we can see another person as Jesus sees him, we are on the right track."

"The worst thing volunteers can do is to assume the air that 'I have come to teach you.' Rather, the attitude should be, 'I have come to share with you.'"

"In a cooking class, for instance, a true helper says, 'Look, I have a recipe, let's try it out together.' Never, 'Come here, I'm going to show you how to do this.' That's no way to win friends and influence people."

The most embarrassing thing that happens to persons of any ethnic group is to see a car drive up to their home, and strangers get out and carry baskets and boxes into the house in view of neighbors and friends. Nobody seems to have the courage to say what they really feel. "But I don't want you to come to my home this way. I may be in need, but I prefer to go and get what you may wish to share."

"This way," says Mr. Nyberg, "the family does not fear the reaction of neighbors. Hey, I saw this Anglo family come, they brought you something. You must be pretty poor. I'm not as poor as you."

If a sewing class is being conducted, Mr. Nyberg suggests letting the members bring their needles and thread, patterns, piece goods, and trimmings. "They will use the sewing machines you provide, and they will receive free instruction. But if they

supply something, too, they build self-respect."

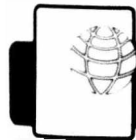
*Language persons have their prejudices, too.* "We cannot deny the fact that many language persons for many years have been considered second-class citizens. This they find hard to forget. They remember the stories grandpa and grandma used to tell—how an Anglo humiliated them in public, cheated them of their rightful wage, or did something else unfair, knowing the minority person could not protest effectively."

"Such stories have been passed down from father to son, and resentments live on. Distrust is common."

*Becoming a Christian is a giant step for most language persons.* Mr. Nyberg notes that it is much easier to bring an Anglo (English-speaking) Roman Catholic to personal faith in Jesus Christ than it is to win a Roman Catholic who is Hispano (Spanish speaking).

"The Roman Catholic Church has for generations maintained a strong hold on Spanish peoples. They have concepts formed in villages where the priest was the supreme, unquestionable authority in both civil and religious matters."

The language person, of whatever religious background, tends to be defensive about his traditional religion. "Attack one's religion, or invective that the traditional church of his culture is not the church, and you lose the possibility of winning him. You have to help him understand. I am not talking to you about religion, I'm talking to you about Jesus." Once he realizes you are not knocking his religion, but rather wishing to share an insight into something he is not aware of, then he is interested and wants to hear.



#### IN SERVICE TRAINING

This is one of a series of studies focusing on the needs and charac-

teristics of target persons. The group's aim is to gain insight into the needs and characteristics of language persons.

Review the five categories of basic human need as named by A. H. Maslow: physical; safety; love, affection, and belongingness; esteem; and self-actualization ("What a man can be, he must be.")

Recall your studies in recent months of evidences of these needs in the aging, drug abusers, economically disadvantaged, internationals, and troubled children and youths. To focus attention, prepare an accordion poster by taping together five pieces of cardboard. Print the five basic needs and illustrate with faces of language persons clipped from missions magazines.

Make the group meeting a very informal "think and feel" session. Lead members to discuss freely the needs and characteristics of the target persons with whom they work.

Be prepared to ask a member to be prepared to share insights from home missionary Robert T. Nyberg as given in the content material.

Divide into three groups. Ask each group to take three or four minutes to prepare a description of one of the following situations (one or more groups may want to try informal drama):

- (1) a needs family
- (2) a group situation where helpers encourage independence
- (3) a group situation where helpers "do it all themselves."

As each situation is shared, call on all group members to try to put themselves in the place of the persons being helped and call out words describing these feelings.

Plan specifically for improving the quality of your group's ministries in light of recognized needs of the people you are helping.

Ask someone who has studied *Special Skills for Mission Action #1* (see WMT, order form, p. 64) to share insights she has gained from the section "Skill 11: Avoiding Dependency" (pp. 35-43 of book).

**An alternate plan:** If your group works with a pastor or home missionary, invite this person to meet with you in an evaluation session of your ministry.

#### CALL TO PRAYER

Missionaries are people, too. They have needs along with other human beings. Refer to the accordion poster listing basic human needs. Ask five members to voice sentence prayers for missionaries, based on these needs.

#### PREVIEW APRIL BAPTIST WOMEN MEETING

Share with members the topic for next month's general meeting (see Preview, p. 57) and announce time and place. □

## NG? MOVING? M

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# forecaster

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

## Agenda for Baptist Women Officers Council

- Discuss the new training tool to be available April 1 (see p. 57). Make plans to buy kits.
- Review the checklist (p. 57) for Week of Prayer for Home Missions and Annie Armstrong Easter Offering.
- Plan to conduct an enlistment activity (see p. 57).
- Promote attendance at home missions play (if planned as part of promotion of Annie Armstrong Easter Offering).
- Plan mission action project as follow-through to this month's prayer and study.

## Glorieta-Ridgecrest and Mission Support

If you are mission support chairman you have responsibilities like these: plan for use of the prayer calendar, plan prayer retreats, plan weeks of prayer, plan the promotion for giving to Lottie Moon Christmas Offering and Annie Armstrong Easter Offering, promote giving through the Cooperative Program, work with prayer group leaders.

If you are a prayer group leader you have responsibilities like these: lead the prayer group activities, work with the mission support chairman, enlist persons in the prayer group.

You can get help for each of these jobs. Where? At WMU Conferences at Glorieta and Ridgecrest this summer. Choose the place and the date that are right for you and make your reservations right away. Write one of these (and include your \$15.00 conference center service fee):

(For WMU Conference, July 19-25)—  
Reservations, Glorieta Baptist Conference Center  
Glorieta, New Mexico 87535

online fantasier



(For WMU Conference, August 9-15)—  
Reservations, Ridgecrest Baptist Conference  
Center  
Ridgecrest, North Carolina 28770

Remember that your job in mission support includes leading women to give to missions, pray for missions, and create a climate whereby others can respond to the call for mission service.

## HOMEBOUND

Baptist Women members who because of illness or other reasons are confined to the home and cannot attend meetings are considered homebound members. If you have mission study, mission action, or prayer groups, choose one member to be responsible for these persons.

Suggested activity for March: Involve homebound members in the week of prayer through recordings, pic-

tures, and posters. Provide opportunities for homebound members to give to the Annie Armstrong Easter Offering.

Give each homebound member a copy of *Mission in the Moonic* (\$1.00)<sup>1</sup> to read.

## New Training Tool

Attention, Baptist Women nominating committee! It will soon be time to begin enlisting officers for next year.

On April 1 officer orientation kits<sup>2</sup> will be available to help train officers. Training begins with the enlistment of the officer. Each officer needs a kit for use and study as she accepts and prepares to do the work of her office.

## stewardship

Mission study chairman, plan a study of the book *Yes: A Woman's View of Mission Support*<sup>3</sup>. If you studied the book in 1974, select from the Teaching Guide<sup>4</sup> activities you did not use, or plan additional ones for use this year.

Publicity: Include in the church bulletin the crossword puzzle from pages 18-19, Teaching Guide for Yes. Announce that more information related to mission support will be available through the study of Yes.

Purchase copies of Yes for each member of Baptist Women. Encourage individual reading of the book.

During Baptist Women meetings encourage members to participate in church discussions related to the church budget. Push for increased giving through the Cooperative Program.

## IN-SERVICE TRAINING

Conduct an in-service training period at officers council meeting using the cartoon on page 41. Ask each officer to read the cartoon, or enlarge the cartoon on a piece of poster board. Discuss the problem and possible solutions to the problem. Ask officers if they have had a similar situation. Discuss how they handled it.

## Checklist for

## Week of Prayer

- We have contacted all members about the time(s) and place(s) of meetings.
- We have distributed Annie Armstrong Easter Offering envelopes.<sup>5</sup>
- We have completed plans for the daily observance, using ROYAL SERVICE.<sup>6</sup>
- We have made provisions for children during the meetings.

## Enlistment

Assign prospects for Baptist Women to members who will engage in a "re-membering" plan. Prospects include Baptist Women dropouts and women who have never been members.

Send cards, notes, and letters, and make personal contacts to keep prospects informed of Baptist Women activities.

Provide transportation to meetings.

Remind mothers that provision is made for children during meetings (if it is).

Help women get their chores done so they will have free time for meetings.

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

<sup>2</sup>See WMU order form, page 64.

<sup>3</sup>Available free from state WMU offices.

<sup>4</sup>From Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$3.00 per year; single copy 35 cents. Please enclose remittance for subscription outside the US add \$1.00 for postage and handling. Annual subscription only. Alabama subscribers add necessary sales tax.

## PREVIEW

At April Study Action Plans

Baptist Women Meeting: A Book Store in Spain

Current Missions Group: Student Ministries  
Indonesia

Bible Study Group: How "Missions" Got Started  
(Acts 13-14)

Round Table Group: The Caribbean and Middle  
America (see book list on p. 51)

Prayer Group: Guadeloupe

Mission Action Group: Understanding Nonreaders



## call to prayer...

"We pray that you will be strengthened from God's boundless resources, so that you will find yourselves able to pass through any experience and endure it with courage. You will even be able to thank God in the midst of pain and distress because you are privileged to share the lot of those who are living in the Light" (Col. 1:11-12 Phillips)."

martha t. robinson

"From The New Testament in Modern English, © J. B. Phillips, 1958. Used with permission of the Macmillan Company."

### 1 Saturday Acts 1:1-11

"We've never done it before." There won't be many children." Comments such as these were made last summer before the first Vacation Bible School of the Venezuelan (Spanish-speaking) congregation of an English-language church in Maracaibo, Venezuela, was held. Joan (Mrs. Richard) Forrester writes that she and the rest of a skeleton crew, including her husband and several young people, prayed that God would send them children. And he did—nearly a hundred. "Join us as we pray for and as we encourage the children whose lives God has touched."

Mrs. Bruce Conrad, Indian, Utah  
John R. Isaacs, retired, Florida  
Mrs. Margaret Lee Laidy, weekday ministry director, Kentucky  
Mrs. James L. Crawford, education, Venezuela

H. Jackson Day, preaching, North Brazil

Mrs. Richard A. Forrester, home and church, Venezuela

Mrs. R. Deane Harlan, home and church, Venezuela

Douglas M. Knapp, agriculture, Tanzania

William N. McElrath, publication, Indonesia

Mrs. Darrell A. Mock, home and church, Japan

Bernice Noel, retired, Brazil

Ralph A. Yama, music, Hong Kong

2 Sunday Acts 2:41-47

Elbert Davis is a home missionary in Angels Camp, California, a small community in the foothills of the Sierra Nevada Mountains. The church has bought an acre of land for a building, but is not able to finance its construction. They hold worship services in a lodge hall.

"Pray that I might be an effective leader and be able to reach the lost in this community," requests Mr. Davis.

Elbert J. Davis, mountain, California

Mrs. Fortunato Gonzalez, Spanish, Texas

Mrs. Fable Henson, church extension, West Virginia

Mrs. Gerald Lawton, Indian, Arizona

Mrs. M. E. McGinnery, associational services, Nevada

Leo Mendez, Spanish, Texas

Pablo Nieto, Spanish, Texas

Mrs. Rudolph Ramirez, Spanish, Texas

David D. Saludes, Filipino, Hawaii

Mrs. Lorenzo L. Silva, Spanish, Utah

Thomas E. Sykes, director of associational missions, Arizona

Mrs. David C. Dorr, home and church, Yemen

Wyatt W. Lee, preaching, Mexico

Mrs. James P. Satterwhite, home and church, Japan

Murray C. Smith, education, Uruguay

Mrs. Gerald M. Workman, religion education, Malawi

3 Monday Acts 3:1-10

Charles and Libian Norwood have begun a Bible club in a high school in the Philippines. More than 800 students are enrolled. Shortly after the class began, some Muslim boys stayed after class to ask Dr. Norwood the difference between Baptists and Muslims.

"We praise the Lord for this opportunity. We need your prayers that the Holy Spirit will direct both the teachers and the students. We are assured that his Word will not return void. We know lives will be changed."

Richard B. Aelter, director of associational missions, Washington

Floyd Leon Emmertling, Baptist center, Michigan

Mrs. Fernando Garcia, retired, Texas

Rubio Gonzalez, Spanish, New Mexico

Mrs. William E. Mock, Christian social ministries, Texas

Ray L. Johnson, retired, Oregon

Mrs. James Martinez, Spanish, New York

Mrs. Julian Vigil, Spanish, Texas

Mrs. Charles L. Calhoun, home and church, Taiwan

Mrs. Clyde J. Domes, retired, Rhodesia

Mrs. Charles W. Fennner, home and church, Japan

Mrs. William M. Halley, home and church, Japan

Charles G. Norwood, doctor, Philippines

Robert R. Parker, Jr., education, Rhodesia

Mrs. Louie T. Scalen, home and church, Kenya

James C. Ware, business administration, Columbia

4 Tuesday Acts 4:1-12

Lon (Mrs. W. J.) Jennings has just arrived in North Brazil. She finds Recife a port city called "The Venice of Brazil," a beautiful place to live. Her



work as a secretary is much like it would be in the United States. She spends her free time helping good will centers and local churches. She writes, "I would appreciate prayers that I will learn the language well and have the courage to use it to share Christ in Brazil."

Mrs. Morris H. Elliott, youth and family services, Florida

Mrs. O. Ray Harris, associational services, Washington

Mrs. E. L. Kelly, retired, Texas

A. Everett McCallum, Jr., Spanish, Texas

Mrs. Wallace Parham, Indian, Arizona

John W. Plummer, Spanish, Ohio

Mrs. Isaac Rodriguez, Spanish, Texas

N. Bruma Fokunke, business administration, Nigeria

Mrs. Charles E. Evans, home and church, Kenya

Herbert H. Halley, preaching, Malaysia

Mrs. W. J. Jennings, secretary, North Brazil

Mrs. Norman F. Lytle, home and church, Israel

Mrs. Elmo H. Marble, home and church, Ecuador

Mrs. Earl R. Martin, home and church, Malagasy Republic

Mrs. Robert T. McFarber, home and church, Korea

Mrs. Robert F. Reeves, home and church, Trinidad

Carolya Robinson, nurse, Rhodesia

Mrs. Brit E. Towery, home and church, Hong Kong

5 Wednesday Acts 4:13-20

Idah Highlander is a missionary homemaker and the mother of teen age children. Her husband Duane directs Christian social ministries for Hamilton County Baptist Association, Tennessee. I request special prayer for ministries in the aging which my husband is seeking to help the churches establish. Pray also for the work at the Tennessee state prison.

Mrs. Manuel Davila, Spanish, Texas

A. L. Davis, Indian, South Dakota

Mrs. Dewey Wayne Hickley, church extension, Nebraska

Mrs. H. Dwyer Highlander, Baptist center, Tennessee

Larry Hunt, National Baptist, Florida

Paul L. Jarvis, preaching, Nigeria

Mrs. W. Eugene Noble, home and church, Indonesia

6 Thursday Acts 5:17-29

Remember: retired missionaries today. Their testimonies from many years of service for the Lord inspire us. Pray that the Lord will bless them with good

health and strength.

Mrs. Abrodo Baham, Spanish, Texas

Mrs. James M. Goudner, language missions, Arizona

Travis J. Jamboran, Spanish, New Mexico

Mrs. Frank Ramirez, retired, Virginia

Mrs. Lloyd K. Spencer, associational services, Illinois

Joe Paul Turner, director of associational missions, Delaware

Mrs. Rodolfo Viera, Spanish, New Mexico

L. A. Watson, Indian, Oklahoma

Mrs. James R. Allen, retired, Brazil

George M. Fells, doctor, Ghana

Vivian Hargrove, education, Togo

John I. Jacobs, preaching, Guyana

Dewey E. Merrill, education, Nigeria

Mrs. Joe E. Terry, home and church, South Brazil

7 Friday Acts 5:34-42

Bridging the gaps between black and white, and helping make the churches of both races stronger is the job of the Home Mission Board's Department of Cooperative Ministries with National Baptists. Colena Daniels is involved in this task as she serves as a teacher-missionary in Jackson, Mississippi. Pray that Colena Daniels' message of reconciliation between the races will be loud and clear.

Mrs. Herbert (Lundell) retired, Georgia

Colena Daniels, National Baptist, Mississippi

Cecilia Gonzalez, weekday ministry director, New Mexico

Mrs. Robert T. Hughes, retired, Maryland

Mrs. Julian Mendez, Spanish, Texas

Mrs. Terry Moncrief, Christian social ministries, Georgia

Mrs. Ivelisse Votila, Spanish, Nevada

Mrs. Jim C. Willard, education, Kenya

Mrs. James H. Lumbier, home and church, Vietnam

Henry D. Martin, dorm parent, Nigeria

Mrs. H. H. McMillan, retired, China

Bahamas

Jarrell D. Poch, medical, Gaza

Mrs. J. Nell Sherrins, journeyman music, Japan

Mrs. Lagna J. Tompkins, Jr., home and church, Hong Kong

8 Saturday Acts 6:1-8

About 400,000 Portuguese Americans live within a sixteen-mile radius of Everton, Rhode Island. Serving them is Thomas Clinckscale who asks us to remember his weekly radio program. "Through it we are able to go into thousands of homes of people who would not otherwise hear the gospel in their language." Pray that a sponsor for

the program may be found; the broadcast is in danger of being discontinued because of lack of funds.

Thomas Clinckscale, Portuguese, Rhode Island

James O. Coldrum, director of associational missions, Michigan

Mrs. Santiago Garcia III, Spanish, Texas

Joan Merles, Spanish, Michigan

Joan George Sauter, director of associational missions, Indiana

Mrs. G. Clayton Bond, home and church, Togo

Robert F. Grevon, preaching, Taiwan

Georgia Hill, journeyman, education, South Brazil

Mrs. Gerald W. Perrell, home and church, Laos

Mrs. W. D. Richardson, home and church, Ghana

Mrs. John A. Raper, home and church, Jordan

9 Sunday Acts 7:51-80

Joshua Grijalva serves as a dean and professor of New Testament at Mexican Baptist Bible Institute, San Antonio, Texas. Students come from Latin American countries and the United States to study to be pastors, music directors, and educational workers. Many need financial help. Pray for the work of this institute and that the needs of the students will be met.

John Arthur Davis, US-2, resort ministry, New York

Mrs. Fernando P. Garcia, Spanish, Texas

Joshua Grijalva, Spanish, Texas

Frank R. Morales, Spanish, Colorado

H. Paul Smith, director of associational missions, California

V. E. Washington, National Baptist, Louisiana

Mrs. Charles S. Young, church extension, West Virginia

Mrs. Ernest B. Bevers, home and church, Indonesia

William E. Koehn, business administration, Yemen

John G. Magner, radio-TV, Colombia

10 Monday Acts 8:1-8

The congregation of Calvary Baptist Church of Agaña, Guam, is composed of people representing a variety of cultures. "On a recent Sunday," writes Jeanne (Mrs. Homer) Peden "a Chinese girl was saved and a Filipino family, a Statewide family, and a Hawaiian of Japanese extraction united with the church." Pray for all phases of the work of this church, in particular for the day-care program.

60

Mrs. Francis L. Lewis, home and church, Indonesia  
 Jerry A. Rasmussen,\* preaching, Indonesia  
 Guy S. Williamson, education, Mexico

#### 17 Monday Acts 15:1-11

"Yemen is thoroughly Muslim. We are not allowed to witness openly. We can share Christ, on a one-to-one basis, with those who ask us about him," relates Susan (Mrs. Ronald) Pirle. "Our prayer is that one day we will be able openly to share the wonderful good news we have. Until then we rest on the promise of Isaiah 40:31." Pray earnestly for our brothers and sisters in Christ in Yemen.

Mrs. Daniel Troy, kindergarten, Texas  
 Edgar H. Burton, administration, Nigeria  
 Robert S. Barney, education, Nigeria  
 Paul H. Grossman, preaching, Senegal  
 Jean Hughes, journeyman, education, Hong Kong

Mrs. Ronald C. Pirle, home and church, Yemen  
 Mrs. Paul E. Roosen,\* home and church, Uruguay  
 William L. Walker, preaching, Japan  
 James R. Ward,\* preaching, Venezuela

#### 18 Tuesday Acts 16:6-12

Florence (Mrs. Wayne) Frederick and her husband, of Mississippi, are home on furlough after one term of service on the Caribbean island of Guadeloupe. Join them in praying for the small force of Southern Baptist missionaries who minister in an atmosphere in which Catholicism and groups such as Seventh-day Adventists and Jehovah's Witnesses are strong.

Mrs. McDuffie Bowen, retired, Mississippi  
 Joe O. Cantonado, Spanish, Texas  
 Leonardo Garcia, Spanish, Texas  
 James M. Goodner, language missions, Arizona  
 Herbert Milton Slaughter, director of associational missions, West Virginia  
 Charles D. Brock,\* preaching, Philippines  
 Robert N. Flisley, business administration, Philippines  
 Mrs. L. Wayne Frederick,\* home and church, Guadeloupe  
 Mrs. Dan N. Sharples,\* home and church, South Brazil  
 Mary Joan Stewart, women's work, Ecuador  
 Mrs. David M. Whitson, home and church, Tanzania

#### 19 Wednesday Acts 16:23-33

The mother of a preschooler Betty (Mrs. Graydon) Hardister finds her pri-

mary task is to provide a good home which will serve as a Christian witness to people who visit. She requests prayer for the work of the Baptist Hospital in Ajloun (AZZ-b-loun). Jordan, which her husband serves as administrator.

Benjamin F. Daniels, center director, North Carolina  
 Mrs. Lela Estrada, Spanish, Texas  
 Mrs. Ann H. Golan, retired, Arizona  
 Ross Hanna, pastor-director, Arizona  
 Mrs. Richard G. Henney, church extension, Pennsylvania

Mrs. Andrew Villarejo, Spanish, Texas  
 Coleman D. Clark, preaching, Japan  
 Mrs. Christine L. Cohen, secretary, Taiwan

Mrs. Eugene M. Cram, home and church, Philippines  
 Mrs. Roy G. Davidson,\* home and church, Malawi  
 Mrs. Graydon B. Hardister,\* home and church, Jordan

Gerald H. Holt, medical, Colombia  
 Mrs. William L. Jester, retired, Nigeria  
 James E. McPherson, preaching, Lebanon  
 S. Payton Myers, education, Nigeria

#### 20 Thursday Acts 17:10-15

A large group of home missionaries serves the more than 12 million Spanish-speaking people living in the United States. Most of these missionaries already have a background in the Spanish language and can readily understand the problems and needs of the people they serve. Pray for the three Spanish-speaking missionaries whose birthdays are today, that their witness of Jesus will fall on open and ready hearts.

Abel Becerra, Spanish, Texas  
 John William Carrigan, Jr., US-2, special missions ministry, California  
 Omer Guzman, Spanish, Florida  
 Mrs. L. N. Stamper, retired, Kansas  
 Samuel Valdez, Spanish, New Mexico  
 Ernest F. Brown, preaching, Bahamas  
 Mrs. Pat H. Carter, education, Mexico  
 Milton E. Ernst, preaching, Malawi  
 Tom D. Gifford, preaching, Japan  
 Elizabeth Hale, retired, China, Malaysia  
 Carroll Wayne Shaw, preaching, Rhodesia  
 Louisa Sparkman, women's work, Nigeria  
 Mrs. Stanley D. Stamps, home and church, Ecuador  
 Mrs. E. G. Wilson, retired, Brazil

#### 21 Friday Acts 18:1-11

The Tommy Marlowe family recently arrived in Lome (LOW-meh), Togo, West Africa, after a year of French language study in Switzerland. Mr. Mar-

lowe is involved in evangelism as a pastor's school class night's work.

He says: "The greatest problem is that the French language is used by only a small percent of the population, whereas the majority speak a native dialect. I need to preach through an interpreter. 'Remember to pray for Togo, a small country with a big need.'"

Mrs. David Anderson, center director, Virginia

Donald G. Gurnsey, chaplain, Colorado  
 Mrs. C. Balvin Rathford, associational services, Arizona

Mrs. Rutha Elin, Spanish, Texas  
 Elmore Sanchez, Spanish, Texas  
 Wilford A. Soto, Spanish, Puerto Rico  
 Rachel Sandy, nurse, Niger Republic  
 Harold G. Gaskley,\* student work, Korea

Mrs. Joann C. Harlan, medical, Colombia  
 C. Ernest Harvey,\* preaching, Montserrat  
 Tommy H. Marlowe, preaching, Togo  
 Mrs. Charles R. Middleton, home and church, Malawi

#### 22 Saturday Acts 19:1-12

The main purpose of a church week-day program is evangelism. To meet this goal, programs are set up to minister to the total needs of people living in the church's community. Most week-day programs center around the needs of downtown churches in low economic areas and are dependent on volunteer workers. Pray today for David and Nancy Harbeson, who minister to persons of special needs in Mobile, Alabama.

Mrs. John W. Boon, Baptist center, Georgia  
 Mrs. Jorge C. Combs, Spanish, Georgia  
 Mrs. S. David Harbeson, weekdays ministry, Alabama  
 Victor Ortiz, retired, California  
 Robert I. Rasmussen, retired, China, Taiwan  
 Howard B. Roberts, preaching, Malawi

Mrs. Maurice L. Caldwell,\* education, Peru  
 Mrs. J. Victor Calhoun, home and church, Venezuela

Robert J. Daugherty, English-Japanese, Japan  
 Haines W. Flu, agriculture, South Brazil

Connie Fleming, journeyman, education, Japan  
 Mrs. Bill W. Holloway,\* home and church, Kenya

#### 23 Sunday Acts 20:28-35

Cliff Staton builds bridges for Christ. He uses his civil engineering training in a community development program in Ethiopia. Through construction projects, he finds opportunities to share his Christian testimony. Pray that God will be glorified in this work.

Ronald D. Burton, director of associational missions, Colorado  
 Harry Morrison, youth and family services, Kansas

Mrs. Inwood Nagrin, retired, Florida  
 Mrs. Paul Seal, Indian, Eskimo, Alaska  
 F. Leroy Smith, director of associational missions, Arizona

Mrs. Thomas Wade, retired, Oklahoma  
 Keith Lee Bible, student work, South Brazil

Mrs. William H. Fennell, music, Argentina

Flora M. Graham, education, Lebanon  
 H. Clifford Graham, home and church, Jamaica

Rayne A. Fennell, education, Indonesia  
 Robert W. Shebame, preaching, Guadeloupe

R. Clifford Staton, construction, Ethiopia  
 Ann Thompson, student work, Taiwan

#### 24 Monday Acts 21:8-14

Clive Buttemere has the tremendous task of general evangelism for the entire western half of Costa Rica. He travels often to several distant mission posts. Two additional missionary couples are needed for this kind of work, and a single woman is needed for WMU work. "Continue to support us with your prayers," writes Mr. Buttemere. "For these are great days in which to tell others about Jesus and his love."

Ralph L. Gardner, director of associational missions, California  
 John Anthony Hough, church extension, Vermont

Mrs. Guy R. Lister, Indian, Oklahoma  
 David McKeown, Indian, New Mexico  
 Mrs. Inez Ortega, Spanish, Arizona  
 Clive R. Buttemere, preaching, Costa Rica

L. Steve Dittmore, preaching, Peru  
 Lorraine Sells, student work, Taiwan

#### 25 Tuesday Acts 22:1-21

Elaine Hancock supervises the outpatient department of the Hong Kong Baptist Hospital. After fifteen years of service she finds that one of her greatest joys is teaching a Sunday School class for the blind. "It is a joy to see them grow as Christians." The members of the class work evenings transcribing

the Bible into Cantonese braille. As they complete a book of the New Testament, they distribute copies to other blind people. Pray for this class and for Miss Hancock.

Leopoldo Samaniego, Spanish, Texas  
 Mrs. James S. Wright, church extension, New York

Edward G. Berry, publication, South Brazil

Elaine Hancock, nurse, Hong Kong  
 Victor Koss, retired, China, Manchuria, Hawaii

Mrs. C. Kenneth Locke,\* education, Hong Kong

Ray L. Lyon, education, Venezuela  
 John L. Pyron, journeyman, student work, Vietnam

Bertha Wellborn, journeyman, medical, Korea

#### 26 Wednesday Acts 23:1-10

David Bunch, area director of missions for the Iowa Southern Baptist Association, requests prayer that more well-trained pastors will hear the call to this area of missions work. Although the churches in this area need strong leaders, they are unable to pay adequate salaries for pastors. Pray for this need.

David T. Bunch, area director, Iowa  
 Mrs. Valeriana Canlas, retired, Texas  
 Courtney Eugene Dranspy, US-2, church extension, Washington

Oliver Lambert, retired, Arizona

Mrs. Suzanne Morrison, retired, Texas  
 Mrs. Daniel Ray Zouhar, Christian social ministry, Kentucky

Mrs. Tucker N. Callaway, home and church, Liberia

Bertha De Wolfe Davis, preaching, Equatorial Brazil

Mrs. John M. Morrison, home and church, Portugal

Mrs. J. Louie Smith, home and church, Indonesia

Mrs. Melvin A. Wells, retired, Zambia

Mary W. M., religious education, North Brazil

#### 27 Thursday Acts 24:24-27

The Indian American calls for a special place in our concern as we remember the shameful treatment of this brave and noble people in the past. Today many live in poverty on the reservations our government has allotted to them, and their spiritual needs are great. Pray for two home missionaries who minister to Indians: Floyd Freeman in Oklahoma and Gerald Lawson in Arizona.

Mrs. Frank M. Cham, church extension, Massachusetts

Elaine Ann Daniel, Christian social ministry, Louisiana

Floyd Freeman, Indian, Oklahoma  
 Mrs. Billy S. Jones, Indian, Oklahoma  
 Gerald Lawson, Indian, Arizona  
 J. Floyd Shockey, Spanish, Illinois  
 Frances Madigan, education, Thailand  
 Mrs. T. Michael Newton, home and church, Rhodesia

Mrs. Ralph L. Rummage, home and church, Rhodesia

#### 28 Friday Acts 25:22-27

Marge and James Watson, the first Southern Baptist missionaries to serve in Veracruz, Mexico, find the people warm and receptive to their message. James and another pastor began visiting door to door in the town of Coahuapalan. At the invitation of an interested person, a service was held that night. Several weeks later, 173 people attended a meeting and fourteen made professions of faith. "All this in a town that had never heard of the love of God!"

Jerry K. Baker, deaf, California  
 Mrs. Kenneth Gans, Indian, New Mexico

James V. Hamilton, director of associational missions, Maryland

Mrs. Russell V. Kaufman, migrant, Florida

S. I. Rikhsmond, National Baptist, Mississippi

Jerry P. Redwood, veterinarian, Ethiopia  
 Kenneth B. Briggs, English-language, Japan

Diana Granberry, journeyman, education, Venezuela

Robert G. Laffan, doctor, Kenya

Bruce A. Rousso, preaching, Argentina

Mrs. James D. Watson, home and church, Mexico

Mrs. Marion L. Wells, home and church, Thailand

#### 29 Saturday Acts 26:24-32

De Vellen Oliver is a missionary nurse serving at Maki Baptist Hospital in the Philippines. The hospital is located on the large island of Mindanao, where the people have been responding with great enthusiasm to the gospel message. Pray that Miss Oliver and other Baptists will be able to make the most of their opportunities to reach Filipinos for Christ.

Hughes Campbell, director of associational missions, California

Mrs. Lloyd B. Hales, Christian social ministry, North Carolina

Wells M. Brodley, preaching, Korea

De Vellen Oliver, nurse, Philippines

Wynne M. Parker, music, South Brazil

Joey M. Williams, medical, Rhodesia

# 30 Sunday Acts 27:14-25

John Kasa, home missionary to help a million Polish-speaking people in New York City, was born in Germany, raised in Poland, and received seminary training in Germany. He understands, not only the language of the people he serves, but also the problems they face. Pray for a special weekday ministry in his church which provides an English Bible study for neighborhood children.

John Kasa, Polish, New York  
L. N. Stumper, retired, Kansas  
Mrs. William P. Andrews, home and church, Chile  
Bobby M. Counts, preaching, Dehomoy  
Frances Crawford, nurse, Honduras  
Ray M. Douglas, preaching, Dominican

# Republic

Ray W. Edelman, preaching, Upper Volta  
Julian B. Lacey, preaching, South Brazil  
Mrs. Herbert W. Neely, home and church, Rhodesia

# 31 Monday Acts 28:24-31

"I believe in the WMU as an opportunity for Christian growth," writes Mrs. Edgar H. Burke, Jr. "In Nigeria I have seen the Lord bless the lives of many Nigerian women, giving them courage, wisdom, and faith. Pray that more women will, by faith, lay down secular professions and be willing to go to work full time for the Lord. Pray for many of the women who still can

# neither read nor write."

Dale W. Cross, director of association missions, Illinois  
Mrs. Floyd Freeman, Indian, Oklahoma  
William Fuentes, Spanish, Texas  
Adron Horne, National Baptist, Mississippi  
Mrs. Gaudelupe Pena, Spanish, Texas  
Mrs. James M. Roemer, Jr., Baptist center, California  
Stanley E. Bergquist, education, Togo  
Mrs. Edgar H. Burke, Jr., home and church, Nigeria  
Ambley Dyer, nurse, Nigeria  
James B. Nelson, business administration, Ethiopia  
Fred H. Sorrells, journeyman, education, Kenya  
Fay Taylor, publication, Hong Kong

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Program Cover, Week of Prayer for Home Missions (1975)			
Special Study for Mission Action #1			
Yes, A Woman's View of Mission Support Teaching Guide			
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# ONE WORLD, ONE WITNESS

Meet Baptist women nationwide at WMU annual meeting June 8-9 at Miami Beach.

Highlights of the sessions to be presided over by Mrs. R. L. Mathis include:

- A service commissioning new foreign missionaries (Sunday night, June 8)
- Cooperative Program Jubilee missions in music and pageantry (Monday night, June 9)
- Music at all sessions directed by Claude H. Rhea, Jr.

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## ***Dear Pastor:***

During this month Southern Baptists turn their attention toward home missions as they observe the Week of Prayer for Home Missions, March 2-9. This is a week when three significant things happen in our churches. First, persons learn of home missions work and of needs and accomplishments in the homeland. Second, they pray for home missionaries, home missions work, and the Home Mission Board. Third, they give to home missions through the Annie Armstrong Easter Offering.

This year, observance of the week leads us to reflect on the hope Christ offers our homeland. The theme is "Herein Is Hope." The Scripture verse is "Rejoicing in hope . . . continuing instant in prayer" (Rom. 12:12). The hymn is "Hope of the World." The national goal for the Annie Armstrong Easter Offering for home missions is \$8,500,000.

The week of prayer is observed in many ways --by WMU age-level organizations, by families, by individuals, and by the entire church. You will want to talk over plans for the churchwide observance with the WMU director. Many suggestions for planning the churchwide observance appear in the January-March issue of Dimension. (See pages 6 and 38 of that issue.)

You may be asked to use information about the week and to preach missions sermons on The Message of Reconciliation and the Ministry of Reconciliation. For more help, see the insert on home missions in the February issue of The Baptist Program.

WMU Staff