

March 1978

ROYAL SERVICE

Share!

Week of Prayer for Home Missions

This Issue:
BAPTIST WOMEN
IN PRISON, P.8

MISSION FACT-FINDER IF YOU HAD \$13,000,000 TO GIVE TO HOME MISSIONS MINISTRIES, HOW WOULD YOU DIVIDE IT?

1. Support of missionaries and field ministries
2. Evangelism projects with students, youth, in cities, new areas, training for lay witnessing, supporting state secretaries of evangelism in pioneer areas
3. Church extension
4. Christian Social Ministries in Baptist centers, for youth and family services and literacy missions
5. Language missions which provide work with eight ethnic groups, internationals, and ministry through literature, radio-TV, and conferences
6. Interfaith witness
7. National Baptist missionaries, youth workers, campus ministries, camps and assemblies, conferences, special projects

8. Chaplaincy ministries provide chaplain at Mayo clinic, orientations and conferences, ministry to military personnel
9. Associational missions
10. Special projects like language WMU literature, student summer missionaries, WMU assistant in new areas, scholarships and work grants, small church evangelism
11. Advance in critical areas to carry out the Bold Mission commitments to Mission Service Corps and the Home Mission Board objectives:
 - Let every person in our land have an opportunity to hear and accept the gospel of Jesus Christ
 - Let every person in our land have an opportunity to share in the witness and ministry of a New Testament fellowship of believers

THE ANNIE ARMSTRONG EASTER OFFERING GOAL: \$13,000,000*

KEY to actual HMB project allocations:

1. \$9,163,000
2. \$645,000
3. \$2,000,000
4. \$1,404,000
5. \$3,000,000
6. \$185,000
7. \$449,000
8. \$100,000
9. \$1,380,000
10. \$1,837,000
11. \$2,000,000

*All over \$13,000,000 will be added to item 11

ROYAL SERVICENT

VOLUME LXXII

NUMBER 9

MARCH 1978

COVER

Like apples in a pool, the witness that is shared spreads and grows. This is the theme of the 1978 Home Missions Week of Prayer. **SHARE!** For program materials, see pages 10-38



WHEELCHAIR WITH EAGLES' WINGS

Elizabeth McManus
A Christian Service Corps volunteer proves her hand-icap to be merely an inconvenience

CHRIST IN YOU

Miriam Robinson
A new dimension in spring training is explored.



VIBRANT PRISON MINISTRY

Carol Franklin
Baptist Women of Washington, DC, learn that prisoners respond to love

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12

MISSION ACTION GROUP

Stuart Calvert
Combating spiritual snobbery starts with self-examination. Also, hints on how to minister to seamen

14

FRIENDSHIP

Mildred Wade
Lexington Baptist Women extend many hands of friendship and help to internationals

17

CURRENTS

Capsuled news of missions work around the world.



18

SHARE!

Betty Swadley
Home Missions Week of Prayer programs feature missionaries and volunteers working together

30

IT'S

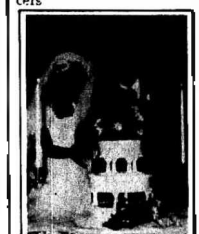
SUNDAY MORNING, LORD

A poem by Frances Fuller

39

FORECASTER

Special helps for WMU officers



41

THREE YEARS BEYOND REFUGEE SPONSORSHIP

Eva B. Lloyd
Follow up reports on two families and two churches

43

CALL TO PRAYER

Helen Falk
"He prayeth well who loveth well both man and bird and beast"
— Samuel Coleridge

49

EVANGELISM

Wanda Barker went back to college at age 50 to prepare for a ministry that is "more than just talk"

50

PRAYER

Lawrence Webb
Holding church when it's 51° below is just one unique aspect of missions work in Alaska.

54

EVANGELISM FEATURE

Ed Smith is a creative catalyst for God in the slot machine and bikini world of Lake Tahoe.

55

BIBLE STUDY GROUP

Velma Darbo Brown
Forgiveness is seen as a process as well as an act.



59

CURRENT MISSIONS GROUP

Lawrence and Fanny Webb
Seamen's ministries are a shortcut to world missions, with Baptist Women in local churches as the evangelists

63

ROUND TABLE GROUP

Mary Foster
"My House is Yours" shows how ministry begins at home

20th Street, Birmingham, Alabama 35203 Mrs. A. Harrison Gregory, President; Carolyn Weatherford, Executive Director. Price: \$4.00 per year, single copy 45¢. For subscription outside the U.S., add \$1.50 for postage and handling. One- and two-year subscriptions available. Alabama subscribers add necessary sales tax. Allow six weeks for renewal, new subscription. Second-class postage paid at Birmingham, Alabama

**"But they that wait upon the
Lord shall renew their
strength; they shall mount up
with wings as eagles"
Isa. 40:31a**



Businesswoman, homemaker and mission volunteer Ruth Bozeman works in her kitchen, scaled to wheelchair height by her husband.

A WHEELCHAIR WITH EAGLES' WINGS

ELIZABETH McMANUS

A woman in a wheelchair going on a Christian Service Corps mission? What could she do on a two-week volunteer construction project in Indiana?

Jimmy Dobbs, CSC coordinator for Alabama, was very doubtful about accepting the application of Mr. and Mrs. Roy Bozeman of Montgomery after he learned of Mrs. Bozeman's handicap. Before long, he was to learn that his doubts were unfounded. Being a polio victim whose movements are limited by a wheelchair might seem an unsurmountable obstacle to some people. But to Ruth Bozeman it is no more than a slight inconvenience, as she goes about her daily activities, serving the Lord as she goes.

The Bozemans first became acquainted with Christian Service Corps through their love of camping. As members of Campers on Mission, a Home Mission Board organization, the Bozemans had found an effective way of sharing their faith with others whom they met on trips in their mobile home. During one of the twice-yearly Campers on Mission rallies, the Bozemans heard of Christian Service Corps activities.

"I had been active in WMU, mission action and mission study, but I only knew about missions from a distance," says Mrs. Bozeman. "Ray and I felt it was now time to experience what missions was really all about. So we wrote Mr. Dobbs and volunteered our vacation time for the Christian Service Corps."

A program of the special ministries of the Home Mission Board, the Christian Service Corps is designed to involve laypersons in volunteer mission service

throughout the United States. The volunteers assist missionary personnel on short- or long-term projects which the missionaries cannot carry out alone.

In June, 1977, the Bozemans were asked to go to the Highland Lakes Assembly of the Baptist state convention in Indiana with a CSC team from Alabama. The men were to complete work on the Alabama cabin, so named because the entire construction has been done by volunteers from that state.

The women in the group had developed their own plans. Ruth, along with Mrs. Jimmy Dobbs, Mrs. E. D. Knowlton, Montgomery, and Mrs. Gordon Conway, Clanton, had been in touch with O. Thomas Woods, director of Brotherhood and camp development for the Indiana State Convention. They had indicated that they did not wish to sit around and twiddle their thumbs while their husbands worked on the building. Mr. Woods assured them there would be plenty for them to do.

Machansville, a town located about twenty miles from the assembly grounds was chosen as a good spot for the women to conduct a backyard Bible study. Debbie Mock, a high school senior, and Sandra Fussell, a state government worker who came from Alabama with the Bozemans would assist in teaching. A member of the Martinsville Baptist Church offered her yard as the Bible study site.

Tuesday morning, the group passed out invitations and talked to people on the streets inviting them to come to the backyard Bible study.

That afternoon nine children came. The next morning there were 12 present. By the end of the week, some 29 children, ranging from

preschoolers to eighth graders had been involved in Bible study. Scripture memorization, singing, and recreation.

Ruth was not actively involved in the teaching program itself. The terrain and the difficulty of transporting her from their motor home to Martinsville was too much for the women to handle. However, her contributions to the effort were unmistakable.

Each afternoon (and on into the night if need be), Sandra, Debbie, and Ruth planned the next day's program materials. Ruth made charts, posters, puzzles — whatever was needed to carry out the teaching procedures decided upon. Debbie and Sandra also wrote scripts each day for their puppets, *Nancy and Tim*, *Leona the Lion*, and *Squeaky the Mouse*. The puppets were a big hit with the children. They were used in recall activities and in reinforcing material learned the previous day.

"It was really a learning experience for me," said Debbie. "I just did not realize how many people have not yet heard about Jesus. I came to realize that it was my responsibility to let God's love show through me. It was an exciting week." Sandra shared the same feelings. "I learned so much from the children," she added.

And through it all, Ruth was their encourager. "One of the greatest blessings of the whole experience was the privilege of observing Debbie and Sandra as they grew in their awareness of others' needs," said Ruth. "Their own spiritual lives were enriched and their prayer lives deepened."

Ruth is one who knows the importance of prayer, according to her pastor Emory Green. "Paralysis

from polio twenty five years ago has tested and tried her faith. She has been in the dark and dreadful places and God has led her through them into the sunshine." He added, "Should there come a time in my life when I need special prayer, Ruth Bozeman would be the one I would ask to pray for me. She has a deep and vital prayer life."

Jimmy Dobbs tells of one experience with Ruth's prayers during the construction project in Indiana. "A terrific storm was gathering, as we were putting the cabin roof in place. Working frantically, it seemed that we would not finish in time. Heavy clouds hovered, but no rain fell until the last nails were hammered into place. Then, as if by a signal, the clouds burst, and torrents beat upon the new roof," recalled Dobbs. Later, the men were talking about the uncanny timing, and Ruth confided that she had been praying as hard as she could for the rain to hold until they completed the roof. "She was truly our prayer warrior," Dobbs explained. "I felt the power of her prayers many times that week."

What does Ruth Bozeman do when she is not a volunteer missionary? She works full-time as a job-estimator for a heating and air-conditioning company; she sews, though not as much as she did when her children were younger.

All these activities are made much easier for Ruth by the loving support and the carpentry skill of her husband. He has scaled down the kitchen cabinets and surface cooking units for easy accessibility from a wheelchair. He has made a bright sun room to house Ruth's plants. A primary interest of both



Students Sandra Fuselli and Debbie Mock discuss plans for the next day's backyard Bible study with the Bozemans.

Ruth and Ray is the single adult department of Dalraida Baptist Church in Montgomery. Their involvement doesn't end on Sunday morning after Sunday School. They also sponsor social activities and act as "family" for their department members.

"Ruth and Ray's service to their Lord comes so naturally and freely that one forgets Ruth is in a wheelchair," explained Rev Green.

Ruth's own testimony puts it this way:

"When did I take my hands off and give God the reins of my life? It was in a hospital room that I met my Saviour face-to-face. Close to

midnight, I tossed restlessly not knowing that come morning I would be completely paralyzed. I was trying to pray, not seeming to get through. Suddenly I was able to pour out my heart to God as I had never done before. My Saviour sat by my side and held my hand just as surely as if he had been there in physical form. In that moment I surrendered my life completely to God. If he wanted to take me, I was ready, but if it was his will that I stay on this earth, then I wanted only to serve wherever, however, and in whatever physical condition he thought best. I learned that night the meaning of prayer, and through that experience, I have learned that

human life is made to work best when it follows the will of God.

"Ray and I agree that my physical condition presents no problem. We know we can do all things through Christ who strengthens us. His grace is sufficient. We have never allowed a physical disability to become a handicap or to cause our way of life to be anything but normal for us or the children.

"Whenever I hear someone say, 'I'm doing the best I can under the circumstances,' instinctively I want to ask, 'What are you doing under the circumstances?' Rather than let circumstances limit or hinder me from living a full life, I have considered them as an opportunity for the Holy Spirit to lead me to grow through the grace of God and to lead a more abundantly full and spiritually rich life than I ever dreamed possible.

"Truer words were never spoken than when my pastor said that I was blessed with polio, but only by God and I know how blessed."

A WORD FROM MIKE ROBERTSON about Christian Service Corps:

YOU are needed! Every year many requests for volunteers go unfilled. It doesn't take an extraordinary person to serve, just someone who is willing to let God use his life. You can go for a short time, or a lifetime. You can go alone or as part of a group. Don't wait until it's too late! It will change your life. Just write Mike Robertson, Christian Service Corps, Home Mission Board, 1350 Spring Street, N.W., Atlanta, GA 30309.

Mrs. U. A. McManus also writes for *Accent*, the WMU magazine for *Accents*. She is a free-lance writer and works with *Accents* in Montgomery, Alabama.



Miriam J. Robinson

Letting the house get this way was easy and comparatively unnoticeable. But after a winter of "holing in" and "stacking up," there comes the first, always unexpected, glowing spring day beaming its spotlight on a dusty, messy, cluttered house. It is an accumulation of day-after-day neglecting to put this away sometime, or throw this out in a day or two, or I'll try this recipe sometime when we have guests, or note: Get John to mend this chair.

At this time of year there is much stirring about at The House You Live In. What is going on in The House That Is You? For you, spring can be a new beginning. Look at

yourself in the light of God's love and in the mirror of his Word. What in you needs cleaning up, washing, airing out, discarding, renewing, rearranging, painting, scrubbing?

Have you and your family ever tried doing spring housecleaning to the accompaniment of Bible study under the leadership of the Holy Spirit? Could there be any more effective spring tonic?

With this goal in mind, take a new look at some familiar Scripture passages, and think about them as you and your house experience spring cleaning.

"Don't you know that your body is the temple of the Holy Spirit, who lives in you and who was given to

you by God?" (1 Cor. 6:19a TEV) *

How frantically you clean house when you receive word of guests on the way. But God lives in you. He is not just a visitor. (You will feel his presence neither in your church nor your home except as he is in you.) Over and above your skill at cake baking, or the handmade rug and draperies you own, can others see Jesus in you; in the home where you and your family live? Paul prayed for the Ephesians "that Christ will make his home in your hearts through faith" (Eph. 3:17 TEV). *

How cluttered the house gets and how quickly Sunlight and Sonlight point up the necessity to: *Throw some things away*. From the House That You Live In, throw away those that don't match, gadgets that are broken and despairing of repair, stale foods that clutter the pantry shelves, the rag rug that Aunt Susie made and everybody stumbles over, Junior's first-grade school projects (that you are saving for your first grandson, who will not want them), a chair that cannot be mended.

From the House That Is You, what may need to be discarded or renovated? Petty, peevish attitudes that you have long fondled are an irritation to others and certainly of no value to yourself. Of course they make excellent pacifiers for self-pity or hypersensitivity to unintentional slights: "She has never invited me to her house." "The children have no idea how much time I spend cleaning up their mess." If this "poor me" bit has become a habit with you, you will miss it. But God will help you to begin replacing this attitude with one more positive.

"Rid yourselves, then, of all evil; no more lying or hypocrisy or jealousy or insulting language" (1 Pet. 2:1 TEV) * Put into the incinerator all gossip — the sharing of half-truths with malicious intent. Discipline and pray for yourself, that you may not be guilty of living in the "kickative mood."

Other things need to be rearranged or adjusted: In the House That You Live

In, this might include reorganizing things in the cabinets and closets where the classification code seems to have been wrecked. Regroup the furniture, reposition the pictures on the walls (if the wallpaper will not reveal their former placement).

In the House That Is You, dispositions need to be adjusted. Anger is no sin if it is properly motivated and focused. Anger at yourself for yielding to sin is noble and leads to confession and newness of life. Anger and jealousy directed toward the one who received a promotion that you wanted but did not get is childish and despicable, whatever the reason.

Hypocrisy (pretense that is a lie) is a sign of emotional weakness.

"Wisdom from above is full of compassion; it is free from prejudice and hypocrisy" (James 3:17 TEV). * It is much harder to pretend to be, than to dig in and achieve or become. For instance, try being a happy family instead of only posing as one.

Pride, if coupled with humility and related to the blessing of being a child of the King, is justifiable. But if it is born of egotism and selfishness, it is obnoxious.

"God resists the proud, but gives grace to the humble" (James 4:6 TEV) *

"Do not be proud, but accept humble duties" (Rom. 12:16 TEV). * There are things that need to be aired out.

In the House That You Live In, the very air itself needs to be changed. Open wide the windows. Let the blankets and winter clothes fluff and flop in sunshine.

A poet prayed that God would send canyon winds to sweep through his soul. Is that what you need? Hang out your grievances for the breath of the Holy Spirit to blow away, as a result, your life will emit the fragrance of holiness. You will experience a new outlook on life, renewed faith in God, in other people, and yourself.

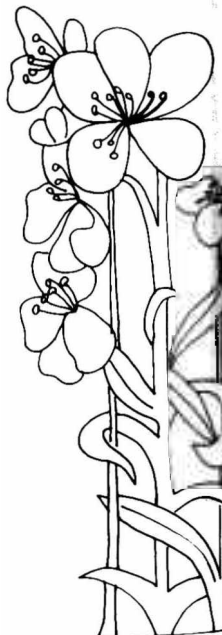
Our Lord, in heaven, is preparing

a place for us. In the interval, the Holy Spirit stays with us to make us ready for our Lord's return. He himself promised, "You know him because he remains with you and in you. You will not be left alone, and because I live, you also will live" (John 14:17-19 TEV). *

Let God put a song in your heart as you daily keep your house clean for the Lord — both the house you live in and the house you are.

Spring can be a new beginning.

*Bible verses from Today's English Version are used by permission of The American Bible Society, Copyright 1976.



Teach them that God is love even if you never see them on Sunday



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VIBRANT PRISON MINISTRY

The Barrier of Fear Has Been Broken

Carol Franklin

A Federal Prison inmate and Baptist women work together to prepare a meal "more abundant" than institutional fare for participants in Charles Colson's Prison Fellowship program in Washington, D.C.

Photo by Al Nielsen



"The first time we went, I didn't have good feelings. Lots of doors were locked behind us as we went in. Four or five locked doors, and then they took our pictures. The pictures were awful, and we joked kind of nervously about retakes."

Irene Elmore's anxious feelings on that first day of prison ministry at the District of Columbia Women's Detention Center were probably shared by all the members of the small group. But the women did not turn back. Their concern had grown

out of involvement in Charles Colson's Prison Fellowship and a request by a fellowship participant to "not forget the prisoners in your local area."

"Prison Fellowship was the instrument that introduced the idea of prison ministry into our churches," said Vivian Nielsen, mission action chairman for DC Baptist Women. "The barrier of fear has been broken."

A unique ministry of discipleship training, Prison Fellowship was established in 1973 by Charles

Colson, convicted Watergate conspirator.

During his confinement, Colson's eyes were opened to the spiritual needs of his fellow prisoners. He determined to do something about it after his release.

Using contacts from his days in government, Colson persuaded Norman Carlson, director of the Federal Bureau of Prisons, to give wardens at each federal prison or correctional institution the authority to release two carefully-selected inmates for a two-week furlough. The time would be spent in intensive Bible study and witness methods in Washington, DC. After the seminar the prisoners would be "commissioned" as missionaries to the institution where they were serving sentences.

Against all odds, Carlson agreed to the proposal. Several groups have since participated in the training sessions and returned to prison to establish Bible study and prayer groups.

A combination of events led to the involvement of the women of the District of Columbia Baptist Convention in this ministry.

MOD BEGINNINGS

In 1972, Kathryn Grant, newly-arrived WMU director, felt the need to involve Baptist women in ministries to the city of Washington. So she organized a Tour of Washington Through the Eyes of Jesus. The participants visited a prison, precinct police stations, pornographic shops, and a drug abuse program.

The tour was unsettling and even frightening for some of the women, but they wanted to do something about the problems they had seen. At the prison they had noticed that the library shelves were empty. This need was one they felt they could handle, so the women collected books and took them to the prison.

In 1974, Colson spoke at the Southern Baptist Convention. Fred

Rhodes, a Baptist layman from DC and former vice-president of the Southern Baptist Convention, introduced Colson to Mrs. Grant during that week. Colson shared his dream for a prison ministry and the need for practical help in preparing meals for the participants who came to Washington.

Despite problems and false starts, Baptist Women took on the challenge of feeding the prisoners in the local churches and found it immensely rewarding. They worried at first about lacking the skill to work with prisoners but letters to Mrs. Grant have been reassuring.

"I thank God for blessing you with so many talents, especially that of loving others," one letter said.

"I pray for the prison ministry so beautifully supported by all of you with a lot of hard work, prayer, and common love of Christ-centered people," another said.

The attractiveness, as well as tastiness, of the meals prepared by the DC Baptist Women made a deep impression on the prisoners, said Kathryn Grant. "The institutionalization that they live with day after day in prison makes little things very significant," she explained.

Michael, a young man who hopes to build his own construction business when he is released, told a group of Baptist Women at a luncheon:

"There is so much structure to prison life — even the spiritual side. Your spiritual needs really aren't met. You need time alone with the preacher to really talk. We watch a lot of TV, spend eight hours at a job and get shuffled back and forth to the chow hall. But there's nothing personal. We need personal contact with people on the outside."

FREELY GIVEN

The Baptist women here have

responded enthusiastically to the challenge of providing that personal contact while the prisoners are in Washington. When a group visited one church for a meal, the hit of the evening was not the food — though that was definitely appreciated — but the children of the church members who ran about freely, climbing on laps and hugging prisoners.

"There was some fear about letting the children come, but the prisoners just ate it up," one woman said. "Most of them have children and they were so hungry to see little ones."

One prisoner wrote to Mrs. Grant when her husband took their children away from the area where she was imprisoned.

"The children have been taken to Chicago. Somehow — whatever He wills, I shall most certainly welcome. Through this pain, I do not love Him less. Now our family is really split, but He knows best. Please — pray for us — we are troubled. Please write — I miss you."

Other participants in the seminars have written expressing their joy in their faith:

"I am back inside these walls but I feel totally free because I know Jesus lives and walks with me!" one wrote.

Vivian Nielsen had one group of prisoners in her home for a day of Bible study and sharing. One guest asked Al Nielsen, "How did you feel when your wife told you there would be a group of federal prisoners in your home?"

"No different than with any other group," he replied with a shrug. "I just can't believe it," the man responded. "You've never met us before but you're so trusting!"

THE BARRIERS BREAK

The closeness and trust that developed through the seminars of Prison Fellowship began to open up

new avenues of ministry for the Baptist Women here.

"Something happened to people in churches wherever the prisoners went," Mrs. Grant said. "They have such a fresh, excited faith!"

Once the barriers were down and consciences had been pricked, Baptist Women began looking for greater challenges. "What else can we do?" they asked one of the prisoners.

"Help in the prisons near you," she responded quickly.

Kathryn Grant contacted the warden of the DC women's detention center because the prisoner who urged local involvement also said that the most difficult time is at the detention center while awaiting trial.

The warden was skeptical at first because other groups had begun projects only to fizzle out after a short while. But she finally agreed to a Christmas party. Twelve women went to meet twelve prisoners with cookies and juice and fellowship.

"We were scared to death," Mrs. Grant admitted. "They took our life histories and made us sign a release that we would not hold them responsible for any accidents. And it was ugly. One of the women just could not go on. But the rest went into the cells with the prisoners and began talking. Finally, the women came out into the room set aside for us and sat on the floor with us. We read the Christmas story and sang."

Mrs. Grant, a former missionary to Japan, met a Japanese woman at the detention center who had refused to join the party. When she heard her own language, though, she opened up. Mrs. Grant was able to go with the woman through her trial and to help because of her knowledge of Japanese.

A follow-up call to the warden after the party was greeted with the demand, "What did you do to them?"



A participant's artistry is shared with Colson during a Prison Fellowship seminar. Baptist women of Washington DC not only assist Prison Fellowship but carry on several local prison ministries.

With a sinking feeling, Mrs. Grant asked, "What do you mean?" "They want to know when you're coming back."

A six-month trial period was arranged. The warden was still skeptical of their staying power and the WMU director wanted to be careful not to make a commitment that would not be fulfilled. Four churches were to rotate on Thursday mornings in leading a program of crafts, singing, and informal Bible study. While they did not plan a formal worship service, Mrs. Grant had made it clear to the warden, who happened to be Jewish, that they would be unapologetically Christian.

"The crafts and music are attempts to get the prisoners to use their creativity," Mrs. Nielsen said. "The program is just an instrument

so that we can let them know someone cares, that it matters to someone what they do with their lives."

Each project must be something that can be completed in one visit because a prisoner may be released or sentenced between visits. On Valentine's Day the women made silk heart pin cushions which were mailed to their families.

The Bible study wraps up the program. At one session the Scripture passage used was Psalm 4. The final verse of that psalm reads: "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety." The theme of that study was New Hope, an idea the Baptist Women hope to plant in every prisoner they meet in their ministry.

Photo by Al Miller

When the six-month trial period ran out, the women felt they simply could not stop. The initial fear of the visitors and the skepticism of the prison officials had changed to enthusiasm on both sides.

"We have all grown," Mrs. Grant said. "At first they were hesitant to let us in. One guard told me recently, though, 'I look forward to Thursday so much — I feel just like my sister is coming!'"

Rather than filling in for groups that failed to show as she had thought might happen, Mrs. Grant had to begin planning for more churches to help in more institutions as interest grew.

Expansion of ministry to the Maryland state prison came about because a woman of Baptist background was convicted of insurance fraud and sentenced to

the state prison. One of the visitors to the detention center had become close to her. She wanted to follow up, so began driving the extra distance to the state prison.

Another service provided by some of the Baptists in the area is transportation to the prisons for the families of the prisoners. The institutions are often so far from the city that it would be difficult for many to visit without help.

"We don't want any praise," Mrs. Grant stressed. "This is no more than Jesus told us to do. But it's so easy anyone can do it."

The need for similar ministries in other areas is evident in the letters Mrs. Grant receives.

"Praise God, for he is coming alive in the hearts of so many here in Lexington," one woman inmate who had been in Washington for a Colson

seminar wrote. "Shirley and I started a Bible study with just the two of us the night after we returned. God has led others to join us, and his love has bound our hearts."

In a later letter the same woman shared.

"A visitor from a local church expressed the desire to help us, and I only pray that she will. The four of us, along with the other few followers of Christ, are only able to do so much, but there is so much to be done that we need the assistance of many."

"Then shall the King say unto them on his right hand. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was in prison, and ye came unto me" (Matt. 25: 34-36).



ONE WOMAN'S STORY

Her voice is strong and confident Jackie Butler is obviously a person with purpose.

"I grew up in a Baptist church and was active in youth activities, but I never truly committed my life to Christ. It was only after I was sentenced to prison for embezzlement of bank funds that I surrendered my life totally to God's direction."

Following graduation from college and marriage, Jackie had taken a job with a large bank in South Carolina. She was soon named an officer. Then her involvement in an embezzlement

and fraud scheme cut short her banking career.

It also brought her to confession and acceptance of Christ. She determined to live the Christian life within the prison walls.

When Charles Colson requested names of Christian inmates from the prison where Jackie was incarcerated, Jackie was one of those selected to attend a prison fellowship seminar in Washington. Her enthusiasm for the program has not slackened since.

Today, she is on the staff of Prison Fellowship as director of prison services. Jackie works with

wardens and chaplains in the federal prisons around the country in an effort to extend the work of Prison Fellowship. She will make arrangements for programs of training in the local community for community volunteers, and assist in getting the programs started.

"Prison ministry is no bed of roses," says Jackie. "There are lots of frustrations, but it is also very rewarding. I believe a changed life is the key to rehabilitation; and Christ is the key to a changed life. I have seen it happen — in my own life and in many others."

STUART CALVERT MISSION ACTION GROUP COMBATING SPIRITUAL SNOBBERY



Though I am different from you, we were born involved with one another.

- A mission action group prepared a Christmas dinner for a needy family. The group members became insulted when the drunken father appeared for the meal.

- A housewife slammed the door in the face of the transient saying, "You look healthy. Go to work."

- The congregation smirked when the alcoholic sat down in the pew — alone.

- A disappointed teacher said, "Tom will never amount to anything. His grandfather was the biggest crook in town."

Christians are often ready to pass moral judgments on people who are

different. Yet, Jesus, our ministering example, did not ask whether a person deserved help before he gave it. He warned against judging others. Read Matthew 7:3-5 and John 8:7. Jesus associated with people he called "the least of these my brethren" (Matt. 25:40). "Least" does not refer to little children, but to those least "worthy," least attractive people.

Why do we pass judgments so quickly? As we move away from the freshness and the joy of the moment we said yes to Jesus, we may become spiritual snobs. We sometimes surround ourselves with inflexible, man-made rules and regulations that isolate us from people who are "different." We think of ourselves as "good," but

the church is the "only society" response to them is disgust and judgment. But then we stop and remember, "I am forgiven of my own inadequacies, selfishness, sin, and so I will respond in this spirit: 'Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you'" (Eph. 4:32).

We are not "good." We are forgiven!

Involved with Self

Every day this month read John 8:1-12. Then the next time you hesitate to answer a knock on your door, to speak a word, to feed the hungry, to visit the jail, to sort clothes at the crisis center, you will hear Jesus say, "If you have no stone, you may throw the stone."

In the Old Testament, the word translated *forgive* mean to send off. Psalm 103:2-3 blesses the Lord as one who pardons (sends off) our iniquities. "I will forgive (send off) their iniquity, and I will remember their sin no more" (Jer. 31:34). Instead of giving us the justice that our sins deserve, God has determined to be gracious. He touches us in love and sends off our sin. It is a jolt to discover that the coming to know Christ the old weaknesses are still with us. But now when we trespass, go astray, rebel, miss the mark, Jesus continues to send off our sin. When we are weak, perverse, willful, he sends away our sin. And he remembers our sins no more.

"I'm forgiven" changes our motives for helping. At times unworthy motives push us into good actions that turn out well — people are helped and causes are benefited. But if guilt or a sense of obligation motivates our deeds, then we miss the blessing to ourselves in being used by the Lord. God will use our actions to help, no matter the motive. First Corinthians 13:3 explains that only actions motivated by love will profit me.

Accepting forgiveness is closely associated with extending it. "We are to live with others as God lives with us," says Larry Richards in *Born to Grow*. "Other people are inadequate, prone to do evil, are

greedy and selfish. Our natural response to them is disgust and judgment. But then we stop and remember, 'I am forgiven of my own inadequacies, selfishness, sin, and so I will respond in this spirit: 'Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you'" (Eph. 4:32).

Involved with Others

Women fold shirts marked, "Made in Taiwan," and drink coffee from Colombia. Daily we use imported items. Most of us are unaware that the ships bringing merchandise dock in one of our many port cities.

The Seamen's Ministry is a part of the Home Mission Board's work with internationals. One major difference between seamen and other internationals is the length of time they spend in America. Foreign students, tourists, job trainees, and military personnel usually have an extended stay. Seamen are in our ports for only a few hours to a day or two. Our strategy is twofold: develop quick, efficient ways to share the gospel; and minister in every port.

Who are seamen? They are men (and a few women) of every race and nationality. Seamen on the floating cities have the same needs as people on land. They are well trained to operate intricate machinery. Many speak several languages, others are illiterate. Some are officers; others are crew. Sometimes the two groups have little communication because of the caste system or prejudice. Even though we would treat every man with respect, the chief officer expects to be treated with the respect his position has earned him. We need to abide by that custom. The personalities of the men differ, but they are all lonely. With little to do except read and think, they need friends.

If you volunteer to minister with seamen, you may be the first

Christian a seaman knows. Control prejudices. You will meet people from all nations, religions, social classes, and educational backgrounds. You must develop patience and flexibility; programs must be adapted to meet the changing schedules of seamen. You must become sensitive to unexpressed needs.

Volunteers may be individuals or families. Even though men usually lead in the ship visitation, women are involved in the activities of a center or in their homes. Children are important in a seamen's ministry. Lonely family men will readily visit with a child.

Seamen enjoy beach parties, mountain climbing, horseback riding, swimming, picnics, shopping. They like to visit state and national parks, zoos, amusement parks, local recreation and sports attractions. Provide activities that would interest both young and older men.

Inviting seamen into Christian homes is one of the best ways to share God's love. A common courtesy in many countries is to serve food to guests as soon as they arrive. To make guests feel more at home, serve juice and nuts as an appetizer. When you visit the ship find out if any of the men will have birthdays during the month. Plan a home celebration. A few religions have strict dietary laws. You will be safe in serving lamb, fish, chicken, vegetables, fruits, and rice. Iced tea is a strange beverage; but seamen like juices, soft drinks, and coffee. "Conversation while eating is not customary in many countries," says a handbook on seamen's ministry. "If your guests seem hesitant to talk during the meal, do not be offended."

Talk with the seamen about their families and homes. Since music is a universal language ask them to bring their musical instruments. Arrange for a sing-a-long.

As a reminder of his visit with Christian friends, give each seaman a New Testament or Scripture tract

in his language.

Paul Vandercook, director of language ministries, Pascagoula, Mississippi, made friends with a Chinese man whose ship docked at the port. The man gave Paul an iron tree plant — a piece of wood with branches growing out of the side. He shared with Paul the Taiwanese legend of the iron tree: This tree takes 100 years to reach maturity. It blooms once in a century. When a young man becomes engaged, he gives the young woman an iron tree plant as a gift and says, "I'll love you until the iron tree blooms."

The Chinese sailor clasped Paul's hands and said, "We will be friends until the iron tree blooms."

Prayertime

Study the materials in "Involved with Others" and also this month's current mission study group session, on pages 59-62. During the group meeting make a prayer list of specific needs of seamen and of the volunteers who work with them. Pray for the needs on your list.

Thank God for the spiritual victories that Baptist women in port cities will experience because of your prayers.

Thank God for the seafaring Christians who have a unique opportunity to share Christ in ports around the world. More and more countries are denying entry to missionaries. But they will not refuse ships bringing needed cargo into their ports. God may be preparing Christian seamen to continue to take the gospel into countries where missionaries cannot live. Praying women will be a part of this worldwide sharing.

Notice the names of birthday missionaries (pp. 43-48) who live in countries with seaports. Pray especially for the seamen who will sail into these ports, as well as for each missionary.

"Born to Grow" by Larry Richards (Worship Books \$1.95), available through Baptist Book Stores

MILDRED WADE

FRIENDSHIP

MINISTRY TO INTERNATIONALS



Baptist women Ruby Lamer and Margaret Atwood teach ceramics in the Lexington's Friendship ministry.

Have you and your family ever moved to another town, another state? Then you know that it can be an uncomfortable, even frightening experience. In moving to a new place you are faced with finding new housing, making new friends and business contacts, learning new areas for schools, church, shopping, and recreation.

Think of the inconvenience, distress, apprehension, and even trauma experienced by families from other countries moving to the United States. They encounter different people, different language, different dress, different foods, different religions, different schools, different culture — an entirely different way of life. How terrifying all this can be for them!

But their fears and loneliness and otherwise insurmountable obstacles can be dispelled by friends.

International Friendship of Lexington (Friendship) provides such friends for internationals in Lexington, Kentucky. Begun in September 1973, it was patterned after the Friendship group in Austin, Texas.

Friendship meets every Thursday morning at Immanuel Baptist Church. From 9:00 to 9:45 there is an assembly period where coffee is served. This is a time of announcements, distribution of the printed weekly newsletter, and conversation between international women and Baptist women in a relaxed atmosphere.

From 9:45 to 10:30 the following classes are offered: English, at six levels, which includes one-to-one instruction in basic English at Level 1 to advanced English at Level 6; Living in Lexington; The Bible Speaks; Cultural Exchange; Homemaking; Literature; Driver's Education; Listening Post. The international women select the classes they want to attend each semester.

ROYAL SERVICE • MARCH 1978



Providing for the children is a necessary ministry and a teaching opportunity.

From 10:30 to 11:30, the creative hour, the following classes are offered: Craft Class; American Cooking; Flower Making; Trimmings; Ceramics; Poise 'n' Ivy; Sewing; Needlepoint; Knitting; Crocheting; Swedish Embroidery. The internationals select the classes which interest them.

Besides regular meetings of scheduled classes, there are special features. One year there were three special features in which a Muslim woman, a Hindu woman, and a woman from Israel shared their religious faiths with the entire group. They explained how they worshiped and why they observed certain holy days. This feature resulted in deeper understanding of the various faiths by the Baptists and the internationals.

A natural and open discussion can follow a period of faith sharing. Baptist women make no concerted effort to convert the internationals to Christianity. As individuals, on a one-to-one basis and with the guidance of the Holy Spirit, the Baptist women at appropriate times share a verbal witness. If the internationals show an interest in learning about Jesus they have the opportunity to attend The Bible Speaks class.

The wedding style show is a special event! A few years ago Friendship presented a style show in which international women modeled their wedding gowns and displayed their wedding pictures.

In 1977 a similar wedding style show was held. Following the style show, a Baptist bride and groom reenacted their wedding in the church sanctuary and invited all present to a reception in fellowship hall.

Another special feature was the internationals' observance of the Chinese and Vietnamese New Years. The Friendship director shared the meaning of Christmas by using Christian symbols. She concluded by explaining the meaning of Easter. Much discussion followed as the internationals asked for further explanation and discussion from and with their Baptist friends.

Each international woman is assigned a Baptist woman friend. The Baptist accepts the responsibility of seeing that her international friend is aware of each Friendship meeting, provides personal transportation, offers to take her shopping, invites her and her family into her home for dinner occasionally, and helps in any way she can to make the international and her family feel at home in Lexington.

Friendship in Lexington has 157 international women from 48 countries, and 111 Baptist women from 14 sponsoring and participating churches of the Elkhorn Association. The program is financed by the sponsoring churches with assistance from the associational Women's Missionary

Union. Ideally there should be one Baptist woman for each international. When there are fewer Baptist women, some accept two international friends.

During all Friendship meetings, classes are planned for all preschool children of the international and Baptist women. There is a child-care coordinator and assistant with directors for each age level from bed babies through age five.

Friendship meetings and additional activities throughout the year are based on a two-semester year (September to Christmas break in December, and January to May). Scheduled meetings are canceled

only when public schools are dismissed.

A printed directory shows names, addresses, and phone numbers of all international women listed by countries and Baptist women listed by churches. A printed handbook is available for Baptist women.

What are reactions of internationals to the Friendship program? Here are three:

"Friendship has forwarded a friendly hand toward many a lonely and homesick international wife, and to me Friendship is another word for happy time."

"Friendship to me is a lot of nice

feelings and an 'island' of love in a world of increasing egoism."

"To me Friendship is a trip around the world in a world of friends."

*Copies of the handbook are available to BOLD SERVICE readers at \$1.00 each. Write Miss Jeanne Friendship, Lexington, Kentucky Baptist Church, 10000 Creech Road, Lexington, KY 40503.

Mrs. Charles Wade, a free-lance writer for many Southern Baptist Convention publications, is a member of Immanuel Baptist Church, Lexington, Kentucky. Her new book, *Games for Fun*, was released by Broadman Press this past year.

HINTS FOR A MINISTRY WITH INTERNATIONALS

Sharing Your Faith

1. Be prepared to communicate your faith. Suggestion: Write out your testimony so that it could be given in approximately three minutes. Be sure you are led by the Holy Spirit. The person of Jesus Christ must be reflected in our lives.

2. Begin by talking about points of similarity rather than about differences. Use the word uniqueness of Christianity rather than differences. Don't get into long theological discussions. Avoid high-powered language; keep it simple. Be yourself.

3. Beware of discussion of moral standards.

4. Begin by telling about Jesus, not God. Tell why Jesus died and rose. Our relationship with Christ is one of love, not fear.

5. Be personally involved with your international friend. Think of her as a person rather than as an object. Learn something about her language, country, religion, and customs.

6. Ask God to lead you to be sensitive to the right moments and to give you the right words to speak of him.

7. Leave the results to the Lord. God did not call us to be successful. God called us to be faithful.

Hospitality Hints

1. Learn a little about your friend's country, culture, and customs before she visits in your home.

2. Make sure your international friend understands time, place, dress, transportation, duration of activity, and other details of the visit. If there is a doubt about her understanding your wishes, write the details for her. Call a few hours before the appointment. It may help to invite two friends for the first occasion. Provide transportation when needed.

3. Welcome her with warmth and genuine friendliness. Learn to pronounce at least one name. Ask her to print her name, address, phone, and home address. Offer refreshments. All of this sharing will make her feel at home.

4. Speak slowly, simply, and distinctly (not loudly). Don't use slang. Be sure you understand and are understood. If you are not sure, repeat. Encourage your friend to do the same. Restate, using different words until she seems to understand. Seek to know her.

5. Respect her dietary restrictions. Ask in advance. Have a simple dinner. Most internationals like rice with fowl or fish. Most

Hindus do not eat beef; some are vegetarians. Most Muslims and Jews do not eat pork. Tell your guest what is in each dish. Let her start with a small serving. Suggest she does not have to eat it all. Offer seconds. Don't expect high compliments on food new to her and don't be offended.

6. Help her feel at home. Be natural and informal. Find mutual interests or hobbies. Treat her as a member of the family; don't try to impress. Explain things that are strange to her. Show her around your home, but don't brag. Don't plan elaborate entertainment.

7. Show real interest in her. Get her to talk about herself. Ask her about her family, culture, customs, food likes and dislikes, aspirations, activities and plans. Learn greetings in her language. Encourage her to ask questions.

8. Be interested in her problems. Offer to help her in adjusting to life in the US. It may be English conversation, shopping, cooking, or driving. But don't become a friend by lending money. Help her to help herself.

9. Avoid rushing. Building friendship takes time, concentration, patience, and unselfishness.

CURRENTS

16 PAGES OF MISSIONS NEWS • SPIRITUAL DEVELOPMENT • LEADER TRAINING

LAWYENESSING IS THEME OF WORLD CONFERENCE FOR BAPTIST MEN to be held in Indianapolis April 5-9, 1978. Contributions for travel scholarships for men from developing nations of Africa and Asia are still needed according to Baptist World Alliance Men's Department chairman Stephen Steeves. "We feel that dedicated laymen who attend this conference will return home not only as better witnesses but as leaders among laypersons in promoting, teaching, and practicing evangelism." Cost of a travel scholarship for one delegate is \$500-\$750. Contributions should be sent directly to the Washington office (1628 16th Street, N.W., Washington, DC 20009).

TEXAS BAPTISTS HAVE CHOSEN A FORMER MISSIONARY as president of their state convention for 1978. Milton Cunningham, pastor of Westbury Church in Houston, was a missionary to Africa for 16 years. During a time of Bold Missions emphasis, Cunningham will encourage the largest Southern Baptist state convention to provide one-fifth of the 5000 short-term volunteer missionaries projected for the Mission Service Corps. This challenge of 1000 Texas volunteers was issued by SBC president Jimmy Allen, also a Texas pastor.

MISSION STUDY NOT TOP PRIORITY IN FASTEST GROWING CHURCHES, according to a study published in the December 1977 HOME MISSIONS magazine. Of the pastors who responded, several said that their churches did not have Brotherhood or WMU organizations. Others have a woman's group but say it focuses on evangelism visitation rather than mission study. Only 30 percent selected Brotherhood and Woman's Missionary Union as efficient in disciple training.

FRANK MEANS RETIRES AS AREA SECRETARY OF EASTERN SOUTH AMERICA after 23 years as a coordinator of Foreign Mission Board work. His missions career has included teaching missions at Southwestern Seminary, directing FMB missionary education and promotion, and editing the THE COMMISSION magazine before becoming an area secretary in 1954.

GIFTS TO THE COOPERATIVE PROGRAM ARE NOT KEEPING PACE with the Bold Mission Thrust goal to double Cooperative Program giving by 1982. During the first two months of the new fiscal year, total giving had increased only 5.86 percent over the same point a year ago. This year's budget for SBC agencies' operating and capital needs is \$55,080,000. Another \$8,400,000 has been designated for unmet missions needs.

BERNICE ELLIOTT FINDS NEW FRONTIERS FOR WMU INVOLVEMENT as the coordinator of volunteers to assist special projects operations from the WMU/SBC building in Birmingham. For 16 years, Miss Elliott was promotion associate for WMU and the Home Mission Board in areas where work was new. She retired in September 1977 and immediately volunteered her services to coordinate the new program.

BAPTIST CENTER ENROLLS 2500 CHILDREN IN BIG A CLUBS, the new WMU approach to teaching unchurched children. "I want to thank you for the Transcom Big A material," said Montgomery, Alabama center director, Gladys Farmer. "We have been hurting a long time for teaching material like this." (For more on BIG A, see page 7 of this month's ROYAL SERVICE.)

ROYAL SERVICE • MARCH 1978



Share!

Baptist Women Five-Day Observance
Week of Prayer for Home Missions
Elizabeth Swadley

Getting Ready
Home Support Chairman: It's for you to get ready for a very special Week of Prayer for Home Missions. There's one thing about this week. Baptist women have always been encouraged to pray and to give. This week they will also be encouraged to give of themselves as volunteers in home missions. Don Hammonds, director of Special Missions Ministries for the Home Mission Board, says, "At the present time we have about twice as many requests for volunteers as we can fill. We do need additional volunteers. Pray that qualified women from our churches will respond to meeting needs." Youth, young adults, and older adults are needed in volunteer ministries. Prepare yourself by beginning to spend a quiet time alone in prayer each day, asking God to direct your planning so that the week will result in prayer support, generous offerings, and volunteers being called out to meet the needs. Meditate daily on Romans 12:6-8; and it in Today's English Version. Ask the Lord to help you use the SPECIAL SERVICE material to his glory.

Ways to Have the Five-Day Observance
Talk with the Baptist Women's council about innovative ways of planning the observance in order to reach as many Baptist women as possible. If you always meet at the church building, you might want to try meeting in homes. If you always meet in homes, think about having a luncheon or brunch at a restaurant. If your climate permits, consider having one of the sessions outdoors in a prayer retreat-like location.

Make a Booklet for the Week
On the first page show places and

times of observances. On the next page provide the words to the hymn, "Lord, Speak to Me, that I May Speak" (Baptist Hymnal). Print the Scripture portion, Romans 12:6-8 (TEV), on another page. Leave several blank pages for women to write down prayer requests and new concerns which they will be developing during the course of the week.

Include information about Campers on Mission and Christian Service Corps and the address to which interested women may write for further information: Special Missions Ministries Department, Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 30309. Plan the Music

In order to involve more people, plan to ask different persons to present the special music, "Share His Love." Use a soloist one or two days; at other times consider a quartet or duet. Involve the same persons, if possible, in the closing meditation, so that they will participate in the entire program.

Daily Prayer Groups
Divide the women into three prayer groups each day. One group will pray for self, one for each other, and one for missions. A woman should participate in the first two groups only one time each and join in praying directly for missions the other three days.

During the meeting (or just before it) call the Home Missions Hotline for the latest missions information. Urge group leaders to use this service to inform their groups. This could also be a good family activity.

Study the prayer guides in Monday's material. Choose two women who will do a good job to lead these first two groups all week.

You may want to choose a different woman to lead the missions praying group each day.
Praying-for-Self Group Leader (all week) _____

Praying-for-Each-Other Group Leader (all week) _____

Praying-for-Missions Group Leader
Monday _____
Tuesday _____
Wednesday _____
Thursday _____
Friday _____

You will discover that the first two groups, although called "praying for self" and "praying for each other" are really praying for missions, but a different approach is taken than in the direct "praying for missions" group.

Program Presentations
Since the theme of the week is Share!, choose two women to share the responsibility of presenting the program material each day. Challenge the two to meet together, to decide on the most creative and exciting way to present the material for the day assigned them

Monday: 1. _____
2. _____
Tuesday: 1. _____
2. _____
Wednesday: 1. _____
2. _____
Thursday: 1. _____
2. _____
Friday: 1. _____
2. _____

Extras
The extra materials prepared especially for this week of prayer observance will do much to enhance your programs. See starred (*) materials on page 20 to order the Home Mission Board media packet. Portions of the cassette tape and filmstrip can be used each day to introduce the persons and areas to be studied. If persons in your church or community have been directly involved in home missions volunteer programs such as Campers on Mission, Christian Service Corps, or Builders for

Christ, plan to use them in presenting the material this week. But two words of caution are necessary.

First, never let a travelogue be a substitute for study and prayer. Spend your time learning and praying about what Southern Baptist missions, missionaries, and laypersons are doing. A travel talk by a person who has simply visited and taken pictures of a missions area is not suitable for a week of prayer.

A second caution: Don't allow your observance to evolve into a youth emphasis. Many churches now send out young persons in missions thrusts, and this is good. But one of the main purposes of this week is that Baptist women — adults — will realize that they can share in missions. So be careful not to let the week become just a time of reporting for youth of your church who participate in summer missions or special missions projects.

Each bit of information in the week's material has been carefully and prayerfully chosen. A woman who participates in the total week of prayer experience will learn of a broad spectrum of Southern Baptist home missions efforts in which laypersons are involved. Included in this week's material are:

- Monday: Baptist centers, Houston, Texas
 - Tuesday: church extension, Connecticut, Rhode Island
 - Wednesday: weekday ministries of a church in Philadelphia, Pennsylvania
 - Thursday: church extension and building churches, Kansas
 - Friday: resort ministry of Estes Park Baptist Church, Colorado
- Do all you can to encourage all the women to be present at every session.

S kit to Promote Attendance at Week of Prayer
(Use in Sunday School assemblies or as spot before worship.)

20

ONE: You'd better not come to the week of prayer this time.

TWO: Not come! That's a new wrinkle. How come?

ONE: Because it's about sharing. TWO: Well, that's no big deal. I'm a Southern Baptist, remember? I was taught to share in Cradle Roll!

ONE: That's right. You were. But this is a different kind of sharing — more than giving money, more than giving things. We're in Bold Mission Thrust, you know. And you can share yourself.

TWO: Me? In missions?

ONE: Yes, you. Listen to this: Missions is no longer a spectator sport for Southern Baptist laypersons. Come this week, and you'll learn how people like us — adult laypersons — are helping in home missions.

TWO: That sounds interesting, but I'm sure it's just for talented people. There's nothing I could do.

ONE: That's where you're wrong. If you'll come this week you'll find out how people just like you can help. Laypersons are getting involved in missions by cooking, wielding paint brushes, driving, typing, telephoning. Why, even you can use the telephone!

TWO: Well, yes, you're right about that. It does sound interesting. I believe I'll use my phone this very afternoon to invite someone to the week of prayer session tomorrow at (time and place).

ONE: Great! You're catching on to Bold Missions already. Wonder what would happen if every woman listening to us would this very day use her phone to ask someone to the week of prayer?

TWO: Let's all try it and see!

***MATERIALS FOR BAPTIST WOMEN USE. WEEK OF PRAYER FOR HOME MISSIONS**
Distributed according to state plan from your WMU office
Packet of material containing
Theme poster
Prayer Guide for Home Use and Home Missions factual leaflet

Sample of priced Program Cover
Annie Armstrong Easter Offering envelope

From Home Mission Board
Orders Processing Services, 128
Spring Street, NW, Atlanta, GA 30309

Cassette Tape for Week of Prayer
Home Missions 1978
"Share His Love," 30-minute filmstrip and cassette, includes special music "Share His Love," brief monologue of the life of Annie Armstrong; and a three-minute testimony of each of the five missionaries featured in the week-long emphasis in ROYAL SERVICE \$3.00.

See cover 3 for information on Volunteer Involvement in Missions.

Priced materials:
Program Cover (see order form, p. 40)

Song, "Share His Love," available through Baptist Book Store, song sheet 20¢ each (order no. 4507-10), solo \$1.00 each (order no. 4590-34), SATB choral arrangement 35¢ each (order no. 4565-43). The songsheet would be good to place in the book.
Biographical Sketch of Annie Armstrong (see order form, p. 40)
Cooperation: The Cooperative Program Game (see order form, p. 40)
How the Home Missions Office Got Its Name" (see order form, p. 40)

Home Missions Hotline
(404) 875-7701
January 3-April 30
Message changed each Friday afternoon
Cost: that of a station-to-station three-minute call

MONDAY Share!

Mildred McWhorter and three staff members direct hundreds of Houston volunteers in far-reaching community programs from two Baptist centers.



Hymn: "Lord, Speak to Me, that I May Speak" (Baptist Hymnal)

Lord. Speak to Me, that I May Pray

(A dramatic reading, given by one woman, spoken almost from memory, slowly and with feeling)

Lord, I'm just an ordinary woman. Are you sure it's important for me to come and pray each day this week?

This is such a busy time for me, you know. The children are in that music festival, and I'm planning a surprise birthday dinner for my husband's birthday.

Of course, I'm willing, if you're sure I'm needed. But, Lord, I never was very good at praying in front of other people. I get all tongue-tied when it's my turn to pray. I'm reluctant to begin, and so relieved to say "amen." Then I miss a lot of the next woman's prayer, wondering, Did I get it all in there, or did I leave something out? You know how I am, Lord. Wouldn't it be enough if I just prayed at home by myself?

What's that you're telling me, Lord? Do I remember your Word? The promise that says, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19-20).

Well, yes, Lord, I do remember that. Perhaps I am needed here. I do want to be where you are, Lord.

And what's that other verse you're bringing to my mind? I think

MONDAY

It's from 2 Chronicles. Yes, I remember.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

O, Father, I am one of your people. Thank you for speaking to me. Yes, I'll pray this week with the others. You can count on me. I want to share in prayer.

(Woman then leads the whole group to read in unison Romans 12:6-8 TEV, printed in the prepared booklet, see instructions in introduction.)

"So we are to use our different gifts in accordance with the grace that God has given us. If our gift is to speak God's message, we should do it according to the faith that we have; if it is to serve, we should serve; if it is to teach, we should teach; if it is to encourage others, we should do so. Whoever shares with others should do it generously; whoever has authority, should work hard; whoever shows kindness to others should do it cheerfully."

Sharing in Missions

A revolution in missions is going on all around us. Laypersons are pitching in to help missionaries, using whatever gifts God has given them to carry the gospel to every nook and cranny of the US.

Someone described it like this: "Missions is no longer a spectator sport for Southern Baptist laypersons. Men and women, boys and girls have taken literally the implication of Ephesians 4:11-12: 'And these were his gifts, some to be pastors and teachers, to equip God's people for work in his service' (NEB). They have gone out to perform service in his name and that service we generally look on as 'missions.'"

Each day this week we will be meeting some of these involved

laypersons. We'll be seeing them through the eyes of the missionaries they are helping. Use HMB cassette and filmstrip frames for Monday, if available. Order information is on p. 20.

Mildred McWhorter, Baptist Centers, Houston, Texas

When Mildred McWhorter was in seminary at Louisville, she signed up to teach Bible at a riverfront mission. Having "no orientation and cold feet" she arrived at the mission to find a roomful of belligerent teenage girls.

Now, more than 20 years later, she directs a multitude of activities at two Baptist centers in Houston, Baptist Mission Center on Fletcher Street and Joy Fellowship Center near the harbor.

Miss McWhorter is assisted by a small staff, Montré Counts, Karen Wright, and Louly Berrones.

About 90 percent of the work at the two centers is done by members of Baptist churches in the area. The laypersons who volunteer are first asked to complete the Training for Volunteer Clinics conducted by Miss McWhorter.

"The reason I feel so strongly about volunteer training," she explains, "is that I know what it's like to try to tell a Bible story to girls puffing smoke in your face and cussing."

The training is designed to help laypersons see the importance of regular attendance, good preparation, and genuine personal concern for each person attending the mission. Some volunteers have been at it for 10 to 12 years.

"So, we are to use our different gifts"

Mildred McWhorter says that the volunteers know the people and they know how to conduct activities even in the absence of paid missionaries. The volunteers include pianists, song leaders,

puppeteers, Bible storytellers, refreshment leaders, and craft assistants.

All the bookkeeping is done by laypersons. They post checks, write thank yous, pay bills, compile financial reports for the association. Miss McWhorter scrutinizes all for accuracy and signs the checks.

Volunteers sort supplies, place them in correct storage areas for use. They sack all clothing according to need lists provided by the missionaries for specific families.

Other women catalog library books. Some conduct tutoring programs after school as children come in to check out the books.

"If it is to encourage others, we should do so"

Loulie Samuels of First Baptist Church, Houston, schedules churches to provide, cook, and serve meals to 25 summer missionaries for ten weeks each summer. Mrs. Samuels also arranges for churches to serve meals to 145 teenagers during two weeks of teenage camp. The Baptist women say they learn a lot about missions by delivering and serving the meals.

Laymen are leading TV repair and electronic classes. They also do general maintenance and all repair work like replacing windows, doors, and plumbing.

Volunteer couples hand out skates and supervise the trampoline, and game areas during recreation and fellowship times.

Mildred McWhorter has arranged for supplies to be donated by companies. These items are picked up daily by Baptists and delivered to the center. A Mr. Abrams from Clay Road Baptist Church delivered about 65,000 doughnuts during a recent 12-month period.

Laypersons do the centers' shopping from missionaries' lists. They buy craft supplies, cleaning items, and paper cups for Vacation Bible School. Ann Glidden, who

found cups on her list, was amazed to learn the centers use 30,000 cups for Bible schools.

Laypersons take children on educational trips, all the while loving them and telling them about God.

Some who cannot serve weekly plan seasonal programs, banquets, and parties. These activities are presented, Miss McWhorter says, "in a more professional way than we would ever have time to do."

"If it is to teach, we should teach"

Medically trained laypersons teach special interest groups; volunteer nutritionists instruct low-income people how to prepare well-balanced meals. Two nurses have taught weight control and personal body care.

English reading classes and conversational English classes are taught by volunteers.

Occasionally the missionaries find a family in special need of material things, jobs, counseling, or just friendship. This requires more time than the missionaries can give, so they assign the family to a church group with a lay coordinator.

Members of the group help the family in ways needed. Through this type of service, many are won to Christ.

Among the volunteers are women, men, college students, teenagers, Mission Friends, and senior citizens. "Anyone who loves Jesus and has a desire to serve can do something," says Miss McWhorter.

Such extensive sharing by laypersons in the Baptist centers frees Mildred McWhorter to minister outside the centers' walls. "Volunteers give me time for visiting in the communities," she says. "We don't have a large staff here. We want volunteers to run these centers, and they do."

I Am Sharing (Testimony of Loulie Samuels, Houston Texas)

ROYAL SERVICE • MARCH 1978

About six years ago, Mildred McWhorter asked me to contact the Baptist women in our churches about preparing meals for summer missionaries. The work and needs of the centers were a real concern to me. I had prayed for work, but there seemed to be little I could do. I was not free to spend a lot of time there because of home circumstances.

The request for my help came as a definite answer to my prayer for service. Here was something I could do at home!

The first year was the most difficult because of the community's lack of knowledge about the centers' summer program. I asked the Lord to help me share the facts, suggest a variety of ways churches could participate, and coordinate the schedules. Some Baptist women responded enthusiastically. Some gave an indifferent no. God taught me patience, required me to deal with hesitant Baptist women in love, and helped me to understand the refusals came because those persons did not realize how significant their support would be—that they would free missionaries from preparing food and waiting tables so they could teach about Jesus.

At the first hint of spring, I began praying and claiming God's promises. "Because the Lord God helps me, I will not be dismayed; therefore, I have set my face like flint to do his will, and I know that I will triumph" (Isa. 50:7 TLB). ***

Each year prayer is answered as the calendar fills both for the local meals and for meals delivered "long distance" for the teenage camp outside of town!

While I began the work with a tremendous sense of responsibility, God has given me much personal satisfaction as I have seen him bring the task to a successful conclusion each year. My life is enriched as I talk with Baptist women about the ministry and their concern for missions. I am thrilled that now organizations call me early and

arrange a time to serve. The list of repeaters grows each year. I thank God for the place he found for me to serve.

Special Music (by soloist): "Share His Love" (Baptist Hymnal, 1975 edition, also see p. 20)

Sharing Through Prayer (The instrumentalist continues to play softly "Share His Love" until the women are divided into groups. Suggestions for grouping are found on page 19.)

Praying-for-Self Group

It doesn't take much of a person to make a Christian, but it does take all of that person.

How much of you is committed to Christ? How much of you is determined to be Christlike?

When you hear about laypersons involved in sharing missions tasks, what is your reaction? Is it inspiration and thanksgiving, or is it indifference and guilt? We need to ask our Heavenly Father to mold our attitudes into his will for our lives.

(The leader directs the group prayertime using the following guides.)

1. Pray privately about your own relationship to God. Confess attitudes and sins which are not pleasing to God. Selfishness? Indifference? Unconcern? Confess them. Then concentrate on Jesus and his loving, forgiving presence.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Some of you may want to voice your silent prayers. Feel free to do so. (Allow time only for those who have an urgency to do this.)

2. Open your Bibles to Romans 12:6-8 and to Monday's material in ROYAL SERVICE about laypersons who share in the missions task. With a felt-tip pen or a pencil, underline or accent each gift you

MONDAY

find shared. Study the list carefully. Pray, asking God to show you gifts in your own life you could use to his glory.

3. Read together the list of Home Mission Board needs for laypersons (cover 3). Choose from the list something you or your husband or family could do.

4. Open your mind and heart to the Holy Spirit. Offer yourself afresh to God. Ask, Am I the one to fill this need? Ask the Holy Spirit to empower you to share Christ as you go about living today and through this week.

Praying-for-Each-Other Group

Martha (Mrs. Bob) Hall says that one reason she is a Southern Baptist missionary in Nigeria today is because one day, when she attended a week of prayer program, her pastor's wife prayed, "Lord, call someone from our church to meet some of the needs we've heard about today." Martha and Bob Hall became answers to that prayer.

Dare we pray the prayer of that pastor's wife today? Let's do! (Leader directs prayertime following these guides.)

Form a seated prayer circle, in which each person puts her right arm around the woman next to her.

"Dear friends, let us practice loving each other, for love comes from God and those who are loving and kind show that they are the children of God, and that they are getting to know him better" (1 John 4:7 TLB) ***

1. Pray brief prayers of thankfulness around the circle. Each woman prays by name for the woman on her right, something like this: Lord, I'm thankful for Winnie. I know she is interested in missions because she is with us today. Lord, strengthen that interest this week.

2. Look over the list of Home Mission Board needs for laypersons (cover 3).

3. Pray around the circle again in this manner: The leader prays: Lord, call someone from our church

to meet some of the needs we've heard about today.

Others in the circle then pray, each in turn: If that someone is (person on right), help her to be willing.

4. Spend a few minutes praying silently, reinforcing the spoken prayers with heart prayers. Let the love of God flow through you to the person on your right until the group is engulfed in love.

Praying-for-Missions Group

Praying for missions requests is not new. Missionary Paul begged Christians to pray for his work, for he had experienced the power of answered prayer time and time again.

"Will you be my prayer partners? For the Lord Jesus Christ's sake, and because of your love for me — given to you by the Holy Spirit — pray much with me for my work" (Romans 15:30 TLB) *** Then Paul gave specific requests to pray about. Our specific requests today are:

1. Pray for Mildred McWhorter and her staff: Montra Counts, Karen Wright, and Louly Berrones.

2. Ask God to direct and bless the work in the approximately 62 Baptist centers in the US.

3. Thank God for laypersons who are sharing. If you know any by name, pray especially for them. If you don't know any personally, pray for those mentioned in today's material.

4. Pray that Southern Baptists will give every person in our nation an opportunity to hear and respond to the gospel of Jesus Christ.

5. Pray for bilingual missionary Mike Mojica and the church volunteers who help him minister along the Rio Grande River in Texas.

6. Pray for the missionaries on the prayer calendar today (pp. 43-48).

7. Pray for the missionaries on the prayer calendar today (pp. 43-48).

8. Pray for the missionaries on the prayer calendar today (pp. 43-48).

9. Pray for the missionaries on the prayer calendar today (pp. 43-48).

10. Pray for the missionaries on the prayer calendar today (pp. 43-48).

11. Pray for the missionaries on the prayer calendar today (pp. 43-48).

12. Pray for the missionaries on the prayer calendar today (pp. 43-48).

13. Pray for the missionaries on the prayer calendar today (pp. 43-48).

14. Pray for the missionaries on the prayer calendar today (pp. 43-48).

15. Pray for the missionaries on the prayer calendar today (pp. 43-48).

16. Pray for the missionaries on the prayer calendar today (pp. 43-48).

17. Pray for the missionaries on the prayer calendar today (pp. 43-48).

18. Pray for the missionaries on the prayer calendar today (pp. 43-48).

Love" as women return from groups to general meeting area.)

Leader: Perhaps some have given gifts today of time and talents. Now, we have the opportunity to give money gifts.

Offering Ingathering (Pianist continues to play as women lay offerings in plate and leave.)

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***The Loving Bible paraphrase used by permission of Temple House Publishers.

MINISTER IN CHRIST'S NAME

Mildred Wade

M — Much of my time is spent
I — In doing inconsequential things.

N — Now, with Christ as my example,

I — I want to do for others.
S — Seeing their needs

T — Touches my heart and
E — Encourages me to

R — Reach out in love

I — Inviting others to know
N — New life in Him is first.

C — Caring and comforting in their

H — Hour of despair and distress

R — Responding to their cries for help

I — In all situations, whether

S — Stemming from physical, spiritual, or emotional needs

T — Teaches them that

S — Someone cares and loves them.

N — Nor will I do

A — Any act of love expecting thanks for

M — Myself. It will

E — Ever be done for His sake

TUESDAY! Share!

The Southern Baptist congregations is the goal of the Southern New England Baptist Association. Through help of church loans and volunteer labor, new church buildings, such as this one in East Hartford, Connecticut, are going up. Pastor Merwood Waterhouse is pictured with the old and the new meeting places.



Hymn: "Lord, Speak to Me, that I May Speak" (Baptist Hymnal)

Lord, Speak to Me, that I may Pray with Understanding

(A dramatic reading to be given by one woman, spoken almost from memory, with feeling and slowly.)

Father, how can I learn to pray for strangers? I like to pray for my friends, and I like for them to pray for me — but strangers like that missionary name on the slip of paper I was handed yesterday. What can I say about her besides, God bless this missionary?

Lord, speak to me that I may understand.

What's that, Father? You want me to think about the things I have in common with that missionary? Well, all right. Let me think.

For one thing, she's a Southern Baptist. She probably studied the same Sunday School lesson I did last Sunday. At least she could have. And maybe she heard some of the same Bible truths preached. She may have sung some of the same hymns. She held in her hand on Sunday morning a bulletin as I did, and scanned the activities to see how busy her week would be. (Only, I'm sure she does many other things to witness and to train new Christians.)

And, Father, I just realized she too may have children involved in a music festival. And she, like me, may be planning a surprise birthday dinner for her husband.

I can pray that her family situation will be a good one, so that her home and family can be effective witnesses.

TUESDAY

I can pray that you, Father, will direct her plans, and give her the strength to carry out those plans.

I can pray for her health and her safety and for health and protection for her family.

You know what I just thought of, Lord? I just realized that the missionary is probably involved in a week of prayer experience right now where she is. She may even be praying this prayer. Lord, please

help her to pray for me, too. And hear my prayers for her. She doesn't seem like a stranger anymore, but like a sister in Christ. Thank you, Lord, for giving me this new understanding. In Jesus' name I pray.

(Lead the whole group to read and recite in unison Romans 12:4-9, printed in the program booklet mentioned in the introduction.)

Sharing in Missions

Today we will look at missions in the Northeast through the eyes of Tom Biles, director of missions in Connecticut and Rhode Island. Use HMB cassette and filmstrip frames for Tuesday, if available.

Tom Biles, Church Extension worker Ledyard, Connecticut

Tom and Nanel Biles moved to Connecticut in 1974 when Tom became the first director of associational missions for Southern Baptists in New England.

Their colonial home is only three miles from Tom's office in downtown Ledyard. The town of Ledyard, like most New England villages, is a picturesque residential area located in southeastern Connecticut, just a short drive from the Atlantic Ocean.

Tom tells some of the background of Southern Baptist growth in the New England area and of the part laypersons have played in that growth.

Before 1961 there were no Southern Baptist churches in Connecticut or Rhode Island. Today, there are 20 churches and 18 missions with a combined membership of nearly 4,100 in these two southern New England states.

"I our gift is to speak God's message, we should do it." Southern Baptists entered Connecticut in 1961 and two

churches were established. First Baptist Church of East Hartford was constituted in August 1961.

Pleasant Valley Baptist Church of Groton was constituted three months later with 48 members.

Jim Schneider was called as the pastor of the Groton church. Jim and his wife, Louise, just out of Midwestern Seminary and on their honeymoon, arrived in Groton to assist the struggling church. Sixteen years and three children (Jody, Jim, and P.J.) later, Jim and Louise continue to serve the congregation today.

Hundreds have been saved through this ministry. The church has baptized over 1,100 persons in these 16 years and has sponsored four missions.

Greenmeadow Baptist Church of North Kingston, organized in 1962, was the first Southern Baptist church in Rhode Island.

Laypersons were the catalysts in each of these churches, and laypersons continue to serve effectively today.

"I f it is to serve, we should serve."

One layperson worth knowing about and thanking God for was a mailman named T. H. Harper. Mr. Harper played a big part in starting Pleasant Valley Baptist Church.

He and his family moved to the Groton area and discovered there was no Southern Baptist church for miles and miles around.

Mailman Harper so wanted a Southern Baptist church in his area, that he rented a room for a meeting place in the YMCA. He paid the rent himself, prepared the Sunday School lesson, the Training Union program, and even a sermon for each of the worship services. Then, along with a Navy chaplain, he ran an ad in the local paper, inviting other Southern Baptists who lived in the area to come and worship with them.

For several weeks no one came. But Mr. Harper kept renting the room and running the ad and preparing every Sunday's services, just as if he expected people to appear. Finally one family came, and another, and another.

Eighteen months from the time the first ad appeared in the paper, Pleasant Valley Baptist Church of Groton, Connecticut, was organized with 48 charter members.

With the help of the Home Mission Board the church called a pastor. That's when Jim and Louise Schneider arrived on the scene. The swimming pool of the "Y" became the baptistry, and Sunday School space was so limited that the nursery department was crowded into what once was a closet!

But God blessed those beginnings, and within five years from that very first meeting, the church grew to 350 members. They now meet in a lovely new building overlooking the Thames River. Within easy reach of the busy Connecticut Turnpike and just across the river from the United States Coast Guard Academy, it is the perfect spot for a church.

T. H. Harper, the mailman who started the church, was not to worship with it very long. Six months after the new building was completed, he died. But the Harper Memorial Educational Building of that church stands today as a tribute to one layman's involvement in missions.

"W hoever has authority, should work hard."

Few places in the world have more missions opportunities than in southern New England. One of the most challenging ministries is to students. There are 69 university and college campuses in this area with 250,000 students. Southern Baptists now have a director of student ministries, Charles Scalise, who lives in New Haven and serves campuses across the two states.

along with laypersons who serve as volunteer directors.

Tom Biles says the most challenging need now is for new work. There are still 12 cities in Connecticut and Rhode Island with populations over 30,000 where there is no Southern Baptist church! Although other Christian groups have planted churches in southern New England for three centuries, the need is still great. Now Southern Baptists are adding their resources to the church growth movement in this section of the Northeast. Biles says, "God has blessed the work to the point that the Southern New England Baptist Association has set a goal of having 50 congregations by 1980."

"S o we are to use our different gifts."

Tom Biles points out that laypersons have used their spiritual gifts and talents to minister in New England in diverse ways. These include visiting choirs, youth trips, Christian Service Corps workers, pulpit supply, and summer missionaries. Also, they lead home Bible fellowships, help build buildings, survey for new work, organize and participate in lay witness revivals, and start new churches.

"One layperson I thank God for is Jack Burton," comments Biles. "Jack and his family lived in Connecticut for four years where he served as a Master Chief Sonarman in the Navy. His wife, Carolyn, served as my secretary and also as secretary of Gallup Hill Baptist Church in Ledyard. Jack has preached here in Ledyard, whenever needed, and he has gone with me other times to help start new work."

W e Are Sharing (Testimony of Jack and Carolyn Burton, United States Navy family)

In 1974 Jack received his military



An ad placed in a newspaper by a mailman was the start of the Pleasant Valley Baptist Church, Groton, Connecticut. Now, ministries of the 350-member congregation include a day care program (top). Pastor Jim Schneider (lower pic) plans another day.

TUESDAY

orders for a fast-attack submarine with a home port in Groton, Connecticut. Previously, our family had been stationed in Key West, Florida, Virginia, and Pearl Harbor, Hawaii. We had been active in Southern Baptist churches in each of these areas, but none of these areas was even vaguely similar to the Northeast. While here, due in part to the difficulties, our lives have been richly blessed and we have reached a much deeper commitment to God through Jesus Christ.

People here are conditioned to "religious" activities. Generally, people need to be awakened to the fact that Christ, not religious involvement, can save them.

Gallup Hill Baptist Church in Ledyard, Connecticut, is our home church. The congregation has met in an elementary school for ten years. This is a long time for temporary worship facilities, but we're hoping to start a building in the near future. We do have a pastor's home. The work is hindered each year when military transfers cut into our membership.

Our church has had three pastors since we became members. We strongly feel that we were placed here directly because God knew of these difficult times and that our talents — given by him — could be used to maintain a Christ-centered church.

I (Carolyn) taught a junior high Sunday School class. Teaching in a public school has limitations. No pictures or projects can be left from week to week. Nothing belonging to the school can be disturbed, and the temperature in winter is set at 60 degrees. Despite these problems, persons have been reached through this class. I also served as church treasurer.

My husband, Jack, assisted Tom Biles by directing music at the first meetings of two new missions, Fairfield and Torrington. Since that first meeting, Fairfield has grown into a strong mission that has now

called a full-time pastor. A recent record attendance was 65. They also meet in a school. Torrington has grown from one man at its first meeting early in 1977 to an average of ten to 20 in a Friday evening home Bible fellowship.

Jack served the Gallup Hill church as Sunday School teacher, chairman of deacons, member of the missions committee, and music director.

While based in New England Jack spent most of his time at sea. The Navy does not carry chaplains on submarines, so Jack serves as Protestant lay leader. This gives him an opportunity to witness to young men from all over the US. He has been marriage counselor, financial adviser, and a listener to problems.

Far from being glamorous, our Christian life is pretty routine. Opportunities for service are numerous in every church in this area.

We left Groton in December to begin a tour ashore in the San Diego, California area. We know God has something in mind for us to do there.

Special Music: Solo, "Share His Love" (Baptist Hymnal, 1975 edition)

Sharing Through Prayer

(The pianist continues to play softly "Share His Love" until the women are clustered in their prayer groups.)

Praying-for-Self Group

(This group will use the same guides as Monday. No one is to repeat this group prayer experience more than once this week. But everyone is encouraged to do it one time.)

Praying-for-Each-Other Group

(This group will use the same guide as Monday. No one is to repeat this group prayer experience more than once this week. But

everyone is encouraged to do it once.)

Praying-for-Missions Group

"Here are my directions: Pray much for others; plead for God's mercy upon them; give thanks to all he is going to do for them" (1 Tim. 2:1 TLB). * Paul's instructions to Timothy are good advice to us as we pray for missions.

1. Thank God for Tom and Nanel Biles. Ask that God will enable them to take the gospel to Connecticut and Rhode Island.

2. Pray for the 15 cities with over 30,000 people in southern New England where Southern Baptists need to start new chapels.

3. Pray for the churches and chapels in Connecticut and Rhode Island which have no buildings yet. (Out of 38 congregations, 26 have no facilities of their own.)

4. Pray for the Jim Schniedman and for the continued growth of Pleasant Valley Baptist Church in Groton.

5. Pray that the Southern New England Association will meet its goal of 50 congregations by 1980.

6. Pray that God will send laypersons to replace the Jack Burtons, and will direct the Burtons to new places of service in San Diego.

7. Pray by name for the missionaries on the prayer calendar for today (pp. 43-48).

Closing Meditation

(Pianist plays softly "Share His Love" while women return to assembly area.)

Leader: Perhaps some of us have given ourselves anew and anew today to God. Now, we can give our money gifts.

Offering Ingathering

(Pianist continues to play while women place offerings in plate and leave.)

*Bible verses from The Living Bible Paraphrase and Commentary © Wendell Hoag Publishing

WEDNESDAY

Share!

"Builders for Christ," Baptist laymen with construction work backgrounds, are raising up churches, camps, and community centers during vacations or retirement.



Hymn: "Lord, Speak to Me, that I May Speak" (Baptist Hymnal)
Lord, Speak to Me, that I May Pray for Missions

(A dramatic reading to be given by one woman, spoken from memory, slowly and with feeling)

Lord, it's me again — this ordinary woman. Only I'm beginning to feel not so ordinary. I've learned this week that lots of your work is being carried on by ordinary people, people just like me. It makes me feel good, Lord, to know you can use people like me in home missions. It's kind of scary, too. Suppose you should call me to do something. Could I? Would I? Would you help me, Lord?

Lord, there's one thing I want to ask you about praying for missions. You already know the requests — the ones in ROYAL SERVICE. You led the missionaries to write them out and you watched over them as they wound their way from the writer's desk across the editor's desk to finally become realities in print.

Why then, Lord, is it important for me to repeat them to you — to make these requests mine?

Is it because you want these requests to become my concerns? It must be!

I remember, Jesus, that you practiced intercessory prayer. You prayed for us because you loved us. One whole chapter in the Bible, John 17, is your prayer for us.

I'm so glad you love us, Lord, love us ordinary people. Help us this week to learn to love missions as much as you love us.

Help us to pray not just from our heads but from our hearts as well.

WEDNESDAY

Teach us real concern and make us have the right attitudes. And Lord, I know that if I'm ordinary I'm important to you. The praying person is just as important to you as the prayer request. Transform us both into your perfect will. Amen. (Woman then leads the whole group to read or recite in unison Romans 12:6-8 TEV).

Mr. and Mrs. James Griffin Merriam, Kansas

Today we will learn of more laypersons who share. We'll see these persons through the eyes of a missionary couple, James and Bootsie Griffin. James serves as Director of Associational Missions of the Kansas City, Kansas, Baptist Association, with offices in Merriam, Kansas. (Insert HMB cassette and filmstrip frames for Wednesday, if available)

James and Bootsie are both native Georgians, whose commitment to home missions has transplanted them to Kansas.

James grew up on a farm and attended school in south Georgia. Bootsie (whose real name is Mary) grew up and attended school in Miami, Florida. Bootsie and James met while he was in the US Navy flying out of Dinner Key (near Miami) to South America. They were married in California. Now they have two grown children and four grandchildren.

The Griffins live in a three-bedroom ranch-type house in Country Hills subdivision of Lenexa, Kansas. This is a new area of about 225 single-family houses, a good place for a missionary to be planted.

James arises early every morning for Bible study and prayer, then coffee. By this time, Bootsie gets up. James goes to the office or to one of the churches to begin another day of work.

The Griffins are particularly thankful for laypersons who have

helped them in their church extension mission.

"So we are to use our different gifts."

James Griffin is excited about a lay program which helps in building new churches. Rev. George Carkeet, First Baptist Church, Greenwood, Louisiana, coordinates it.

The ministry began in 1962 when Mr. Carkeet led about two dozen persons from his church to go with him to Colorado to help build a church.

Since that time, he has been instrumental in using laypersons from many churches to help build 65 to 75 church buildings from coast to coast and from Canada to Mexico. Each crew has 40 to 100 persons. They travel at their own expense in caravans to construction sites.

Using local Baptists who are available, a Builders for Christ crew can generally "dry-in" a good-sized building in a little more than a week. The foundation is usually poured and the building materials on the ground when the crew arrives, generally on Saturday or Sunday.

The men work on the building from sunup to sundown. The women and children help with Vacation Bible School, survey work, and light jobs around construction. Many facilities are used for services the following Sunday — just one week later.

James met George Carkeet at the 1977 Southern Baptist Convention meeting in Kansas City. He was happy to see him again, for he had known George for a long time and had followed his building work. This visit, however, excited James because it raised the possibility of Builders for Christ helping with some of the buildings in his own area, possibly New Hope Baptist Church at Shawnee, Milburn Chapel in Overland Park, or Vista Baptist in Olathe.

As James and Bootsie sat down on Sunday night following the Convention to recap the week's events, they talked about the tremendous help Builders for Christ could be to them. Bootsie said, "What a joyous thought just to think about Builders for Christ coming to help our churches. Let's pray often that God will help that be true soon." James replied, "We will pray often and we will let our Baptist friends to join us in prayer for these needs during the Week of Prayer for Home Missions next March."

George Carkeet is not a layperson. He is a minister, but he has used several thousand laypersons, getting them involved in building churches.

"If it is to teach, we should teach."

In the summer of 1977 James Griffin helped conduct a Vacation Bible School for deaf children in Olathe, Kansas, at Vista Baptist Church. Of the 23 enrolled, three children made professions of faith in a special Sunday evening service.

Some of the laypersons sharing in this ministry included Beth Ann Van Buskirk, director, Glenda Brumley, leader, Rose White, Lesson Scrivner, Terri Brown, a student summer missionary from Edmond, Oklahoma, young people from Vista; and a youth group from First Baptist Church, Searcy, Arkansas. Before the Vacation Bible School only one or two deaf children were in the services. During a session, seven of the deaf youth lined up and signed, "God loves you, and I love you" for Mr. Griffin. They were thrilled that such a project was conducted especially for them.

In addition to day care (kindergarten), after-school activities, and a clothes closet, the Westport Spanish Chapel (an annex of Nall Avenue Baptist Church) conducts piano classes for neighborhood children. Two

women, Mrs. Eleanor Johnson and Mrs. Suzanne Benjamin, from Nall Avenue church come to the chapel and provide these lessons.

"If it is to encourage others, we should do so."

Missionary James Griffin says that a good number of laypersons are involved in youth and family counseling programs, some with the juvenile court program of Wyandotte County. One layperson involved is Mike Beebe. A college freshman, active RA and state RA president of Kansas, Mike served as a page at the Southern Baptist Convention in Kansas City, in 1977.

Mike spends time each week with a grade-school boy assigned to him by the juvenile court. Mike sees himself as growing into a caring person and his assigned youngster as responding to his love and care for him.

Mike is one of many — young and old, male and female — who give time weekly to help those children who have problems with the law.

I am Shanning (testimony of Path Adams Searcy, Arkansas)

After working in Vacation Bible School for the deaf at Vista Baptist Church in Olathe, Kansas, I feel more sure of the Lord's direction in my life. Before I came here I felt the Lord leading me to work with the deaf, but I wasn't absolutely sure. Now, after having a little experience working with deaf children, I am sure that the Lord is leading me in that area. I begin to see how necessary it is for people to learn sign language so they can communicate with deaf people and tell them about Jesus.

I loved every minute while I was working in the Vacation Bible School and I am thankful I had the opportunity to be there. I appreciate the other workers in the school who helped me learn sign language. I was thankful that three

boys found Jesus during the Bible school, and I will be praying that more youth will be saved in the deaf ministry at Vista.

I was amazed at how eager the kids were to learn, and how I wanted to be able to teach them. Romans 10:14 says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" This Scripture passage made me think about the deaf — that they are unable to hear the gospel unless someone can tell them in sign language. This made me want to learn sign language.

Sharing Through Prayer (The pianist continues to play softly "Share His Love" until the women are clustered in their prayer groups. Suggestions for grouping are found on p. 19)

Praying-for-Self Group (This group uses the same guides as Monday. No one is to repeat this group prayer experience more than once this week. But everyone is encouraged to do it once.)

Praying-for-Each-Other Group (This group uses the same guides as Monday. No one is to repeat this group prayer experience more than once this week. But everyone is encouraged to do it once.)

Praying-for-Missions Group In the letter to the Colossians, Paul encouraged missions praying: "Be persistent in prayer, and keep alert as you pray, giving thanks to God. At the same time pray also for us, so that God will give us a good opportunity to preach his message about the secret of Christ" (Col. 4:2-3 TEV).*

1. Be alert to and thankful for young persons like Patti Adams and Mike Beebe who are becoming involved in missions. Pray that the youth in your church will be used

Pray, by name, for young persons you know who are involved as summer missionaries, or in special projects like revival teams.

2. Thank God for James and Bootsie Griffin. Ask God to direct them in their work of developing, encouraging, and extending churches in their Kansas area.

3. Praise God for George Carkeet and Builders for Christ. Pray that hundreds more capable builders and their families will volunteer to become involved in constructing churches and holding Bible schools and revivals.

4. The two objectives of Bold Mission Thrust are (1) that every person in the United States be given an opportunity to hear and respond to the gospel, and (2) that every person have an opportunity to become a part of a local group of believers, so that their faith may be strengthened and that the gospel may be carried to the ends of the earth. Pray earnestly and in faith believing that these two objectives will become realities for the glory of God.

5. Pray for SPOTS (Special Projects Other than Summer) like the Easter missions to the beaches, college campuses, and cities.

6. Pray for missionaries on the prayer calendar today (pp. 43-48).

Closing Meditation

(Pianist plays softly "Share His Love" as persons return from groups to general meeting area.)

Leader: Perhaps some of you have given yourselves anew and afresh today to God. Now, we have the opportunity to share our money gifts.

Offering Ingathering (Pianist continues to play as women place offerings in plate and leave.)

*Bible verses from Today's English Version are used by permission of The American Bible Society. Copyright 1976.

Gaynor Yancey visits with friends on the steps of Frankford Avenue Baptist Church, Philadelphia, PA. Weekday programs and ministries have given community residents a personal feeling about "that church on the corner."



32

THURSDAY Share!

Hymn: "Lord, Speak to Me, that I May Speak"
(Baptist Hymnal)

Lord, Speak to Me, that I May Pray with Honesty

(A dramatic reading to be given by one woman, spoken almost from memory, with feeling and slowly) I have learned one thing this week, Lord. I have learned that when I say, "Lord, speak to me," you do. Sometimes when you speak to me, Father, it makes me feel uncomfortable.

You know what the hardest part of the whole Bible is for me? Not the second chapter of James. And also I'd prayed yesterday, "Lord, speak to me," guess what Scriptures kept coming to my mind? You know what it was, Lord.

"My brothers, what good is it for someone to say that he has faith if his actions do not prove it? Can that faith save him? Suppose there are brothers or sisters who need clothes and don't have enough to eat. What good is there in your saying to them, 'God bless you! Keep warm and eat well!' — if you don't give them the necessities of life?" (James 2:14-16 TEV).*

That always bothers me, Lord. How can I honestly pray, "Help the missionaries to help people," when I'm not helping people? Oh, I know I do little things — used clothing and carrot cakes. But really giving of myself to help? I can't say that I do.

When I was thinking of all these things, I picked up a church bulletin, and there staring at me was this one-liner: "The Lord's work doesn't suffer from our

limited ability, but from our limited availability."

You are really speaking to me about these things, Lord.

Help me to hear you, and change me, Father, so that when I pray for a missionary to be available to whatever the Holy Spirit leads, I will be, too.

That's a hard prayer, Lord, but I mean it. I really do
(Woman leads group to recite Romans 12:6-8 TEV.)

Gaynor Yancey, Weekday Ministries, Philadelphia, Pennsylvania

Gaynor Yancey is director of community ministries for Frankford Avenue Baptist Church in Philadelphia. An inner-city neighborhood surrounds the church. Miss Yancey directs a continuing program of helping the persons in the community. (Insert HMB cassette and filmstrip frames for Thursday, if available)

Much of Gaynor's work is with children. She directs a Sesame Street program, backyard Bible clubs, summer lunch program, mother's morning out, and a ministry to mentally retarded children. All of these ministries are designed to teach children about Christ and to help them live useful and happy lives, and to reach into their families.

Two things happened to Gaynor Yancey in February 1977 that she wants Baptist Women to know about. First, Philadelphia (like most of the northeast United States) suffered a cold, cold winter with far below normal temperatures and far above normal snowfall. The other thing was that Gaynor Yancey and Frankford Avenue work were featured in February 1977 ROYAL SERVICE prayer group material. Gaynor does not think it mere coincidence that Baptist Women were led to pray for her at a time her area was suffering and in great need.

As a result of the February prayer ROYAL SERVICE • MARCH 1978

group session, Gaynor received over 500 letters assuring her of the prayers of Baptist Women.

But, that was just the beginning of her experiences because of the prayers of Baptist Women. Let her tell you about it:

"First, let me say how very much I appreciate your letters of prayer support. You will never know exactly what that means in the life of a missionary. It brings about power in our lives that we know of as divine power.

"During last February I felt definitely led of the Lord to have something called Operation Snowblanket. Most of you did not even know about this, and that is what makes this whole situation so unique. We were all so cold last winter. We had to sit under blankets; were told only to bathe once a week, only wash clothes once a week, and definitely we were not to use our dishwashers and clothes dryers. Each day as I would see all of the children

without caps and mittens, I became even more burdened. I really began praying that God would give me an idea or an impression of something we could do in the weekday program that would show the people of this community that Frankford Avenue Baptist Church — and more than that, Christians all over our United States — were concerned about our plight.

"In the midst of all of these earnest prayers and seekings I received a long distance call from a pastor in Missouri. He said his church would be collecting blankets to send us to keep us warm. He said that they weren't ordinary blankets, but that they were divine blankets. As I drove home that day, it hit me like a thunderbolt: the Lord had answered my prayers through this pastor. We would call the project Operation Snowblanket and we would provide free blankets, free caps, and free mittens. I knew our struggling little chapel could not possibly afford these items. But I

knew that the churches in certain states could, and of course, this would involve them in a real missions effort. So, knowing that God was leading all the way, I called people I knew in these states and asked if they could send these items. I did not have any idea what response I would get; I just left it in the Lord's hands.

"Well, Operation Snowblanket literally snowballed! Never have I seen such an outpouring of God's love. We were to distribute on a Saturday morning at 11:00. On Thursday, we passed out flyers advertising the event. On Friday a man came from Washington, DC, with a 20-foot rented truck full of nothing but coats. I didn't even know they were collecting them. Still, as Saturday drew closer I was anxious about how many people would respond from our community to come to get the items. Over six states responded. People in these states really came to our aid.

"By the time Saturday morning came, everything was well-organized! People first had to give us their name and address and the number of persons in their families. If they had five in the family they could have one blanket, but if they had six to ten, they could have two blankets. Everyone could have a pair of mittens and a cap, plus other clothing. Every person could choose a coat. The last thing they were to get before leaving was a Gospel of John.

"At 9:00 A.M. the bell rang. It was a little 80-year-old lady who told us to call her Mom. She was wearing borrowed shoes, a borrowed coat, and a borrowed dress. All she owned was in a shopping bag in her hand. She had the best time going from table to table getting things all by herself. She said she had been praying to God that someone would do something to help her get warm this winter! We gave her coffee and she really enjoyed that.

33

THURSDAY

"A man cried because he was out of work and could not afford coats for his four boys. Needless to say, they all had one when they left. A senior adult couple had spent their nights under their coats because they had no blanket. Now, they have a warm blanket, thanks to your sharing."

"By the end of the day 780 people had come through our doors."

Everybody wanted to know why we were doing this. We were able to say it was because of Christ's love and the working together of his people all over the country."

"Since that day, things have changed around our church. Most Sundays we have visitors now. People know about 'that church on the corner.'"

"The most exciting thing to me, though, is to see how God worked. You Baptist women were praying in a concerted effort, though you didn't know exactly what our needs were. God did know those needs, and he took those prayers and made something wonderful for me, as a missionary, to stand back and see and experience."

"A specific prayer request you prayed about in February was for a young couple to join our church. We have that couple now! The wife came on profession of faith and baptism, and her husband followed two weeks later."

Carrie
"Without laypersons sharing, our work just wouldn't get done," says Gaynor Yancey. "One person I'm thankful for is Carrie, because I know that with her help we will accomplish more for the Lord today. Carrie is a product of the weekday program. She was first involved in the Sesame Street program, and although she no longer has children involved in it, she still works in it. She is not a typical person from our community because she is a high school graduate and has an LPN Certificate."

34

Carrie came into our church through profession of faith and baptism. She does so much to help me because she believes so strongly in what God is doing through our weekday activities. She is the leader for the mentally retarded children's club; she teaches the mentally retarded Sunday School class; she serves on the steering committee of the church; and she is Baptist Women president.

I Am Sharing
Here is the testimony of Carrie, Frankford Avenue Baptist Church, Philadelphia, Pennsylvania:

I prayed that the Lord would use me right where I was. I offered to help in the activities around the church. Gay told me she needed all the help she could get because there was so much to do. I was excited because I would be helping her and the church. I don't have much money to give, but I do have a lot of time.

Being involved has meant several things in my life. If I hadn't seen for myself, I would never believe all the things that are done in one day at a church with this kind of work. You have to know the people who come to the activities. You have to spend a lot of time getting ready for all of the activities.

That's hard, too, because people are always coming in unexpectedly from the streets (Gay calls them divine opportunities). But one thing I've learned is that this is why we have activity in the church building — to meet people and share with them about Jesus.

I am thankful that I can be involved in the work of this church. It's the only church in our area that has something going on all during the week. It is trying to show people it is concerned about them in everything, not just so they will have everybody coming to church on Sunday. If the people come by and for some reason don't have any food, then we try to find out why. Then Gay usually counsels with

them about what they're spending their money on. We have a lot of people who are all depressed all the time. They know they can come to this church and someone here will help them and listen to them.

I always wanted to do social work, so helping at the church makes me feel like I'm doing something to help somebody else. The thing that I've learned most of all, though, is that God has helped me through my rough times, because I'm trying to serve him as much as I can.

Sharing Through Prayer
Solo: "Share His Love" (see p. 28)
(The pianist plays softly until the women are in three groups.)

Praying-for-Missions
1. Thank God for Gaynor Yancey and for Carrie and pray for his blessings on the work they do in him in Philadelphia.
2. Thank God for his direct and positive answers to the prayers of Baptist women in February, for Operation Snowblanket and for the young couple won through Frankford Avenue Church.
3. Pray by name for the missionaries on the prayer calendar today (pp. 43-48).

Closing Meditation
(Pianist plays softly "Share His Love" while women return to music.)
Leader: Perhaps some of you have given yourselves anew and afresh today to God. Now, we can share out money gifts.

Offering Ingathering
(Pianist continues to play as women place offerings in plate and leave.)

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FRIDAY Share!

Hymn: "Lord, Speak to Me, that I May Speak" (Baptist Hymnal)

Lord, Speak to Me, that I May Share
(A dramatic reading to be given by one woman, spoken almost from memory, with feeling and slowly)

Lord, just what is my gift? Please help me to know. Is it speaking God's message? I'm no preacher, that's for sure. Is it serving? And if it is, how and where? Could it be teaching? Showing kindness? Encouraging others?

Father, sometimes I think I can't do anything — I don't have any of those gifts. Other times, when I'm watching someone else teach or serve or lead a conference, I think I could do that. I'm embarrassed to tell you this, Lord, but you know it anyway. Sometimes I think I could do better than she is doing — If I had time, that is. But, then I guess you've given us all the same amount of time, at least the same number of hours in a day, and days in a week.

When I was wondering about my gift last night, and what you want me to do, you showed me a verse in James. "If you want to know what God wants you to do, ask him, and he will gladly tell you" (James 1:5 TLB)."

And another in Galatians that clearly told me, "I advise you to obey only the Holy Spirit's instructions. He will tell you where to go and what to do" (Gal 5:16 TLB)."

So, Father, after this week, I am willing. Please tell me where and how you want me to share. In Jesus name, Amen.

THERE'S NO ONE EXACTLY LIKE ME

1. Look all the world o - ver, there's no one like me, No one like me,
2. Some peo - ple are short and some peo - ple are tall, God loves them
3. Some fac - es are dark and some fac - es are light, Each one is
4. Look all the world o - ver, there's no one like me, No one like me.

Chords: F, F, Bb, Gm, C7, C7, F, F, Bb, Gm, C7, C7, F, F.

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FRIDAY

(Woman leads group to recite in chorus, Romans 12:6-8 TEV printed in the program booklet mentioned in the introduction.)

Sharing in Missions
(Insert HMR tape and filmstrip frames for Friday, if available)

Today's material is about one particular mission, the resort ministry of Estes Park Baptist Church in Estes Park, Colorado — especially about some of the laypersons who have shared in that ministry.

The reason for this is that a funny thing happened to me (your writer) on the way to completing the week of prayer assignment. I had written the material for the first four days, and I was praying about what to write about for the fifth day.

Unexpectedly, we received a call from Jon Lorch, pastor of Estes Park Baptist Church, who asked if the young people from our church, South Haven Baptist in Springfield, Missouri, could come to Colorado and "do" a Vacation Bible School at Estes Park. We were to furnish all materials and leaders. They would furnish the building and the pupils. We quickly said yes. Jon Lorch followed up with a harder question: Would my husband, Paul Swadley (pastor of South Haven), bring his family and conduct a series of evangelistic services to finish up the work of our young people? That was easy enough, but then came the clincher: during our vacation and at our own expense. This was a bit of a challenge. We had planned to go to Florida to visit family and to take the children to Disney World; but once we prayed about it, we knew God wanted us to spend our vacation in Estes Park, Colorado.

So, we went. My husband preached a revival. Our family sang. We participated in every way we could in the Estes Park resort ministry. I was able to see summer missionaries and Christian Service Corps people in action.

And it turned out to be the best vacation we ever had. Even the children said so.

Estes Park Baptist Church
This church exists today because of a dream planted in the hearts of two Baptist laymen and their wives, Bob and Jean Hickam and Homer and La Nelle Clements.

We met the Clements when we arrived in Estes Park and checked in at the Circle A Lodge. On the door was a sign which said, "This office is closed during Sunday School, worship services, and for Wednesday night prayer meetings." We guessed immediately that this family was active in Southern Baptist work. We were right.

They had once lived in Natunita, Colorado, and missions had been in their blood ever since they'd been involved in the beginnings of a mission there. After moving "home" to Texas, they became convinced that the Lord wanted them in Colorado. Homer Clements says, "The Lord began paving the way for us to come through some beautiful miracles. In May 1972 we arrived at Estes Park, and the Circle A Lodge was to be our new home. We started attending church at Foothills in Lyons. It was a Southern Baptist mission meeting in a school cafeteria." But it was 30 miles from Estes Park. If only they could locate another Baptist family, they could begin Southern Baptist work there.

About that time Bob and Jean Hickam and their daughter, Gail, who had moved to Estes Park from Independence, Missouri, were also looking for a Southern Baptist church.

The Hickam and Clements families found each other in April 1973 and resolved together to begin Southern Baptist work in Estes Park. They began with a home Bible study and worship services, led by John King, who drove over from Foothills Baptist Church in Lyons to

help begin the Estes Park work. Meeting sometimes in the Hickams' home and sometimes in the Clements home, the young church attendance reached about 80 one summer, so the group met at Circle A Lodge, using some of the cabins for classrooms and a large room in the lodge's main building for worship services.

Just last Easter (1977), the church moved into a permanent quarters, a lovely, functional building located at the end of Lake Estes, nestled among Rocky Mountain foothills. The building was dedicated June 19, 1977, with Glen Braswell, Colorado executive secretary, as hand for the dedication.

With about 20 families now in the membership, the church decided to launch an all-out ministry to the hundreds of thousands of tourists who visit Estes Park annually. Church leaders realized that such an outreach would not only begin for tourists, but also for the maturing of the young church.

Trinity Baptist in Loveland loaned one of their buses for the summer. We first met Bob and Jean Hickam when they arrived with a bus full of young people for the revival we were to lead. It was obvious the Hickams were more than just bus driver and captain. Their friendly smiles radiated love and concern for people.

So we are to use our different gifts.

Pastor Jon Lorch is grateful for staff of summer missionaries who assisted last summer in the ministry, to Colorado Baptists' missions director Don Murray, and home missionary Bill Austin for helping secure the summer mission staff, and to missionary Chuck Clayton for securing the staff.

The missionaries who lived in the church were Colorado students Juanita Cook, Becky Johns, and David Harp. Also, there was Bruce Cannon, the first summer

missionary to be sent out from his home state of Alaska. In addition, Richard and Marilyn Caron, who with their two children lived in a tiny trailer adjoining the church building, served as houseparents and cooks for the summer missions staff.

The summer missionaries planned and conducted seven day camps. At "Kids for Christ Rallies" they used puppets and "Mr. Song Machine," a giant robot-like creature which mysteriously dispensed song lyrics and music on request.

Jon Lorch says of the summer missionaries, "They all just did a fine job. They conducted seven day camps. Total attendance for all the camps was 551, which we feel is tremendous. God blessed that effort."

"Not only did they do day camps, they also helped promote our Sunday evening services by putting up posters throughout the town. Nobody knew where our church was. The missionaries would go out each week and put fresh posters up in every motel, restaurant, and filling station in Estes Park, inviting people to come. They also helped in many ways in our services: singing, leading singing, greeting people, and just sharing with them."

"These young people also began a religious census in Nederland, Colorado, which may be the foundation of starting a new church there. There are only two churches in the town, a small Presbyterian and a small Catholic, for about 3,000 people in that area. We're real excited about that possibility."

Whoever shares with others should do it generously."

The summer missionaries share some of their experiences: Juanita Cook, University of Southern Colorado, Pueblo recalls: "There were times when the Lord used us to answer other people's prayers. While we were out walking one evening we decided to stop and

have a soft drink. While Anita waited on our table she tearfully related to us how she had had a really tough day and how she had prayed that some Christians would come along that she could talk to. God answered her prayer by leading us to that restaurant at that particular moment. Later she came to Estes Park Baptist Church."

Becky Johns, Adams State College, Alamosa, Colorado, says: "My eyes were opened as never before to the listless meanderings of people's lives. So many lives have no purpose, no peace, no happiness. I made up my mind to try to love people to Jesus. I especially remember three children, Vincent, Ingrid, and Carlos, who came to day camp at Estes Park Baptist Church. Full of energy, they would burst into class crying, 'What are we doing today? Can we play *Steal the Bacon* again? Are we going down by the river?' So much energy, and it was ours to direct."

"On Monday we gave each camper a Good News New Testament. They were proud of their Bibles and listened intently as I went through the mechanics of how to locate Scripture verses. We used colored hearts to explain the plan of salvation, and they placed bookmarks at the verses about sin, repentance, forgiveness, and newness of life."

"Tuesday morning Vincent, Ingrid, and Carlos could hardly wait to tell me about the races they had looking up Bible verses. None of the children made a profession of faith, but I think a seed was planted in their lives. I have claimed Isaiah 55:11, 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void.'"

Bruce Cannon, Anchorage, Alaska, says: "I worked in day camps, visited in homes of campers, helped with religious survey work, and did public relations and publicity for Estes Park Baptist Church. Our high

attendance came during August, when we had 93 in the early worship service, 193 in the 11:00 A.M. service, and 231 in the evening service. (The building won't hold that many — some listened from the basement and some from outside.) Now, that's reaching people for Christ!"

Many groups of laypersons helped last summer in the Estes Park mission. Youth choirs and adult choirs ministered at services. One lay group, youth from First Baptist, Graham, Texas, did experimental campground ministries. They were so well received that this concept of ministry will be enlarged this summer.

Youth from South Haven Baptist Church, Springfield, Missouri, did what Jon Lorch called "an instant Vacation Bible School." Bringing all the materials with them, they arrived at the church at 8:30 one Monday morning. By nine, when the pupils came, they were all set for a full-scale Bible school, complete with joint worship service and classes from nursery through sixth-graders. The young people had many beautiful experiences.

They're still talking about a small child whom they taught to sing, "There's No One Exactly Like Me," (see p. 35). The child went home singing the song. His parents were so touched that they recorded the song — a reminder that God creates each of us special — and the parents began to talk about the possibility of attending church regularly.

A teenage girl who had shared Bible stories all week with the children cherished a note handed her on the last day: "Anita, I cried last night because I don't want you to leave. Thank you for loving us."

Sharing Through Prayer

(The pianist continues to play softly "Share His Love" until the women are clustered in three groups.)

FRIDAY

Praying-for-Missions
Jon Lorch provides these prayer requests:

1. In order for us to handle more people, one possibility we're praying about is an outdoor amphitheater. It would be very beautiful in our scenic area, and we have the land. But pray that a group of men somewhere will build it for us.

2. We're exploring the possibility of a US-2 person to work with singles in our area. Pray about this.

3. We need to get tied in to some Campers on Mission and hold services in the campgrounds. Pray that this will come about.

4. Pray that God will send us more groups of laypersons in 1978 and that the summer missionaries led here will be another fine, helpful group.

5. Thank God for Pastor Jon Lorch and for Home Mission Board personnel Bill Ausbn and Chuck

Clayton who support work in the area.

Closing Meditation
(Pianist plays softly "Share His Love" as persons return from groups to meeting area.)

Leader: Perhaps some of you have given of yourselves anew and have committed yourselves to share in missions this summer. Would you like to make that commitment known to the group? (Allow time for sharing.)

Now all of us have the opportunity to share our money gifts.

Offering In gathering
(Pianist plays softly as women place offerings in plate and leave.)

*Bible verses from The Living Bible Paraphrase used by permission of Tyndale House Publishers. Copyright 1971.

FRANCES (MRS. WAYNE) FULLER
AMMAN, JORDON

IT'S SUNDAY MORNING, LORD

an anniversary
of the day, light
burst out of darkness
and the guards fell down
and the earth shook with the
violence
of your breaking through the door.

Two thousand years, almost,
according to the history books
but today it seems
perhaps a week ago
so freshly does the joy
renew itself in me.

A memory inherited
from the poor in spirit stirs
deep in my mind

Know Your Writer



Elizabeth (Mrs. Paul) Swadley is the author of *Your Christian Wedding*, *Dinner on the Grounds*, and *Christmas at Home*. Her pastor husband is president of the Missouri Baptist Convention. The Swadleys live in Springfield and are parents of two RAs and a GA.

AGENDA FOR MARCH BAPTIST WOMEN OFFICERS' COUNCIL MEETING

Record plans in Baptist
Women/BYW Record, Report,
and Planning Forms*
Use the suggested meditation in
officer council

Discuss making reports
Plan for Baptist Women
homebound members
Check detailed checklist for Week
of Prayer for Home Missions
Plan for Annie Armstrong Easter
Offering promotion
Plan for promotion of individual
reading plan

Discuss use of variations in plans
for study meetings
Plan for use of basic missions
information
Plan for Round Table Book Club
promotion

Plan regular Baptist Women
activities:
general meeting
mission action project
mission support activities
coordinate group plans
Evaluate Baptist Women work
according to the Baptist
Women Achievement Guide
Promote Missions Night Out
Conduct continuous leader
training

HOMEBOUND

The mission support chairman
will tape sessions of the Week of
Prayer for Home Missions. Deliver
these tapes and a tape recorder to
homebound members. If there are
several homebound members it
may be necessary to make more
than one tape, or share the tapes.

ROYAL SERVICE • MARCH 1978

ALINE FUSELIER

FORECASTER

PRAYER RETREAT

The Baptist Women president
will communicate to the Baptist
Women Officers' Council plans for
the churchwide prayer retreat to be
held in April. Invite all Baptist
Women officers and members to
participate.

ANNIE ARMSTRONG EASTER OFFERING

Ask the question featured on
cover 2. Suggest that the women fill
out the quiz at home and then set
bold personal goals for giving to the
offering.

WEEK OF PRAYER FOR HOME MISSIONS

Check this list to determine
readiness for Week of Prayer for
Home Missions. The list is based on
plans in February Forecaster.

- Plans made for five-day
observance in Baptist
Women
- Publicity posters made and
displayed
- Plans for churchwide
observance
communicated to all
Baptist Women
- Provisions made for
children

OFFICERS' SPIRITUAL DEVELOPMENT

Select one officer to read the
Scripture passage suggested in Call
to Prayer and the names of the
missionaries. Provide time for each
officer to express her needs for
prayer. Provide time for prayer.

Refer to "Christ in You?" article
on page 5. Explain that in this article
Miriam Robinson talks about the
importance of spring cleaning. She
feels that our spiritual houses need
cleaning, too. What are some of the
dust-catchers in our spiritual
houses that need to be thrown out?

RECORDS AND REPORTS

The secretary or the Baptist
Women president (if there is no
secretary) is responsible for making
the midyear report. It is due April 1,
1978. The forms for the reports are
found in the Baptist Women/BYW
Record, Report, and Planning
Forms*. When the report is
complete give it to the Baptist
Women director or WMU director.
Use this time to look at the work
which your organization still needs
to do in order to be a ment,
advanced, or distinguished
organization. Remember records
are a tool for evaluation. Determine
areas that need work and set goals
for getting the work done.

CONTINUOUS LEADER TRAINING

Discuss the difference in the
Home Mission Graded Series and
the Week of Prayer for Home
Missions. Read column 1, on page
10, and column 2, page 26, of the
Baptist Women Manual.* Ask one
person to talk about what was read.
Let each person discuss the
differences of each activity as she
understands them. Discuss ways to
help members understand the
differences between and
importance of the two events.

VARIETY IN STUDY PROCEDURES

mission study chairman
Bible study group leader
current missions group leader
Did you know that you have three plans from which to choose in presenting study materials each month? The plans are at the end of the study material for which you are responsible. The planning helps are called Planning the Meeting in ROYAL SERVICE. After reading the study material carefully, read through all the plans. Choose the plan that will provide the best learning situation for your Baptist Women.

Some plans require more time and resources than others. Advance planning is necessary for a good study experience.

INDIVIDUAL READING PLAN

Take copies of Home Mission Graded Series book, *The Leaven and the Salt*, to the Baptist Women meeting. Urge members who have

not read the book to read it. If members have read the book, suggest other books for reading from the features on pages 49 and 54 in ROYAL SERVICE. These are excerpts from two new books in the Home Missions "Human Touch" series.

MISSIONS NIGHT OUT

Check with the WMU director for information related to activities in Missions Night Out. Encourage Baptist Women to participate in these activities but to be concerned with enlisting other persons. Missions Night Out is designed to reach persons who are not already participating in missions organizations and activities.

ROUND TABLE BOOK CLUB

How can I begin a missions library at home?

The answer is simple. Join the Round Table Book Club. To find out how to join, read page 71 in the Baptist Women Manual. At your Baptist Women meeting, explain

the procedure and encourage members to join.

BASIC MISSIONS INFORMATION

During the meeting (or before it) call the Home Mission Hotline for the latest mission information. Urge group leaders to use this service to inform their groups. This could also be family activity.

RRRING

Home Missions Hotline
(404) 875-7701
January 3-April 30
Message changed each Friday afternoon
Cost: that of a station-to-station three-minute call from your city to Atlanta, Georgia

*See order form

Order Form for WMU Materials

Order from your Baptist Book Store

Item	How Many	Cost	Total
Baptist Women Manual		\$1.50	
Baptist Women's Record, Report, and Planning Forms		1.50	
Big A Club		2.00	
Year 1: Learning About Jesus		9.99	
Unit 1: Jesus Loves People		7.99	
Teacher's book		2.00	
Resource kit		7.99	
Unit 2: Jesus Showed People How to Live		7.99	
Teacher's book		2.00	
Resource kit		7.99	
Unit 3: Jesus and His Friends		7.99	
Teacher's book		2.00	
Resource kit		7.99	
Unit 4: Jesus Came for a Reason		7.99	
Teacher's book		2.00	
Resource kit		7.99	
Unit 5: Jesus and His Friends		7.99	
Teacher's book		2.00	
Resource kit		7.99	
Unit 6: Jesus and His Friends		7.99	
Teacher's book		2.00	
Resource kit		7.99	
Unit 7: Jesus and His Friends		7.99	
Teacher's book		2.00	
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Unit 8: Jesus and His Friends		7.99	
Teacher's book		2.00	
Resource kit		7.99	
Unit 9: Jesus and His Friends		7.99	
Teacher's book		2.00	
Resource kit		7.99	
Unit 10: Jesus and His Friends		7.99	
Teacher's book		2.00	
Resource kit		7.99	
Unit 11: Jesus and His Friends		7.99	
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Resource kit		7.99	
Unit 98: Jesus and His Friends			

picnics we shared. The children came to our home to play games, paint pictures, or to pop corn. Each day they seemed to add new words to their vocabulary.

One day, on hearing six-year-old Sengprachanh address her brother and sister, "Hey, you guys!" I said to my husband, "She has mastered the English language!"

Not only did the Vongtivals learn from us, but they in turn contributed to our knowledge. I enjoyed teaching Phoutong and Kongkham how to prepare American food, and I appreciated learning the secrets of their exotic rice dishes. One of their new friends taught them the art of macrame, and they taught her unusual crocheting and embroidering in which they are quite skillful.

Among my greatest joys was teaching Kongkham, 19, to play simple selections on the piano and tutoring her in English during the holidays. During these sessions she shared with me some of the difficulties she and her family had experienced when the communists took over her country, the uncertainty of life they faced daily, the tragic shooting of her cousin by the communists, her forced separation from her mother, and

other heartbreaking episodes.

I was able to explain more clearly to her the meaning of the gospel, which she had not heard before arriving in Thailand. Although two Baptist missionary couples entered Laos in 1974, they were forced out in 1975. According to the best reports available, however, two churches were established as a result of their brief stay.

Through the efforts of members of Laura Street Baptist Church, the family attended Sunday School and worship services regularly. As the children's understanding of English increased, they looked forward to attending Sunday School with their new friends. Before they left they had learned to sing "Jesus Loves Me," "I Have Joy, Joy, Joy" and other choruses. On one occasion when I invited them to attend a Baptist Women meeting at First Baptist Church, Maryville, of which I am a member, the children joined a group of American children to sing these songs in English. Before they left I prepared tapes of choruses and hymns for them so they could learn to sing them.

Although there were rewarding times when Khamsovane, Phoutong, and Kongkham seemed to grasp the meaning of Jesus in relation to God, their Buddhist

background made it difficult for them to understand the full truth of the gospel.

I pray that eventually, as they continue to hear the gospel, the words will speak to them as our actions already have.

MORE REFUGEES EXPECTED

Southern Baptist sponsors are needed for a new wave of Indochinese refugees, now waiting in refugee camps in Malaysia and Thailand. Irvin Dawson, HBSO director of immigration and refugee service, urges Baptists to respond to the 15,000 refugees who are expected to immigrate to this country. Churches, associations or individuals who are interested in sponsorship may contact the program coordinator in their state or contact Mr. Dawson. Many of the refugees are expected to be Christians. Because of Southern Baptist missionary witness in the Thai camps, about 1800 Indochinese have made professions of faith.

Mrs. Clarence Lloyd has served on the refugee committee of the Northwest Missouri Baptist Association. She is the mission action chairman at First Baptist Church in Maryville, Missouri.



OUR LAOTIAN FAMILY

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directory*, free from Foreign Mission Board Literature, P. O. Box 5997, Richmond, VA 23230, or in *Home Mission Board Personnel Directory*, free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309.

A key to abbreviations used in Prayers Calendar is on page 48.

1 Wednesday 2 Tim. 1:1-17

Mrs. E. Franklin Broome, weekday ministry, Ky.

Mrs. Bruce Conrad, Indian, Utah

John R. Jassacs, retired, Fla.

Mrs. Margaret L. Lasley, weekday director, Ky.

Sammye Henson (Mrs. J.L.) Crawford, educ., Venezuela

Jackson Day, preaching, Brazil

Joan Turner (Mrs. R.A.) Forrester, homechurch, Venezuela

Katie McMahon (Mrs. R.D.) Harlan, homechurch, Venezuela

Patrick Hepp, rel. educ., Bangladesh

Betty Matis (Mrs. D.L.) Jones, homechurch, Ecuador

Douglas Knapp, agriculture, Tanzania

William McElrath, publishing, Indonesia

Norma Lea Thomas (Mrs. D.A.) Mock, homechurch, Japan

Bernice Neel, retired, Brazil

Ralph Years, music, Hong Kong

2 Thursday Mark 10:13-16

Elbert T. Davis, church ext., Calif.

Mrs. Fortunato Gonzales, Spanish, Tex.

Mrs. Eddie Joe Henson, church ext., W. Va.

Mrs. Gerald Lawton, Indian, N. Mex.

Mrs. M.E. McGlamery, metro, Nevada

Luis Mendiola, Spanish, Tex.

Pablo Nieto, Spanish, Tex.

Mrs. Redolph Ramirez, Spanish, Okla.

David D. Saludez, Filipino, Hawaii

Thomas E. Sykes, church ext., Ariz.

Wyatt Lee, preaching, Mexico

Murray Smith, educ., Uruguay

Barbara Fellers (Mrs. G.M.) Workman, rel. ed., Malawi

Call to Prayer

Prepared by Helen Falls

3 Friday 1 Peter 2:1-5

Mrs. Elise Assi, Arabic, Calif.

Mrs. Donald Brown, rural/urban, Md.

James L. Crockham, US-2, social ministry, Ark.

Mrs. Dante R. Finley, social ministry, La.

Mrs. Fernando Garcia, retired, Tex.

Mrs. William E. Heck, social ministry, Tex.

Roy L. Johnson, retired, Ore.

Mrs. Harold Lindsay, metro, Mass.

Mrs. Jesus Martinez, Spanish, N.Y.

Mrs. Julian Vigu, Spanish, Tex.

Robert Burgin, bus. adm., Korea

Donal Jones (Mrs. C.L., Jr.) Culpepper, homechurch, Taiwan

Anneli Valtonen (Mrs. C.J.) Dotson, retired, Rhodesia

Joy Philips (Mrs. C.W.) Fenner, homechurch, Japan

Christine Wilson (Mrs. W.M.) Hailey, homechurch, Japan

Charles Norwood, doctor, Guatemala

Robert Parker, educ., Rhodesia

Jo Long (Mrs. L. T.) Scales, homechurch, Kenya

James Ware, bus. adm., Colombia

4 Saturday Isa. 11:1-9

Mrs. Thomas C. Adams, Polish, Pa.

Mrs. Morris H. Elliott, social ministry, Fla.

Mrs. O. Ray Harris, metro, Wash.

Mrs. E.L. Kelley, retired, Tex.

Mrs. Wallace Parkham, Indian, Ariz.

John W. Platone, Spanish, Fla.

Mrs. Isaac Rodriguez, Spanish, Tex.

Mrs. Billy Gene Ryan, metro, Calif.

Janie Selvy, US-2, social ministry, La.

Brannan Eubanks, bus. adm., Nigeria

Elizabeth Young (Mrs. C.E.) Evans, homechurch, Kenya

Lois Jennings, secretary, Brazil

MISSIONARY OF THE WEEK



Barbara Workman
Box 50
Salima, Malawi
March 2

The missionary house in which Barbara Workman lives in Malawi has lovely Lake Malawi in the front yard. When she wants fish for dinner, she sends her husband or one of the children to catch it at the edge of the lawn.

The Workmans, the only Southern Baptist missionaries in this lovely town, "wear several hats" and are very busy people. Barbara says, "My jobs are varied and include teaching our two children with the Calvert correspondence course, editing children's Sunday School lessons, entertaining guests, working with the women and children in our churches, and performing secretarial work and bookkeeping for medical clinics."

Her husband, Gerald, was appointed as a music missionary, but he is also an area evangelist and administrator of a much-needed mobile medical clinic.

This year a new hymnal will be published in Malawi. The Workmans have helped produce this.

Barbara and Gerald belonged to the same Baptist Student Union in college where they met. One year Gerald was music chairman and Barbara was program chairman.

They were asked to get together plan programs for vesper programs. Within two months, they gaged. She adds, "We did plan programs."

As a college student, Barbara, a BSU summer missionary, used that experience, and called her overseas. When she and Gerald were married, the hymn was "We'll Go Where You Want Us to Go, Dear Lord." They were appointed as missionaries to Malawi in 1970.

Philip, 11, and Deborah, 9, are very important in this missionary team. They are animal lovers. Their mother says the animal situation at their house continues to grow. They have three dogs, cats plus kittens every few days, two parakeets, two tame ducks, wild ducks, plus whatever comes for a day or two.

Recently the family had kips meat for dinner, and they liked it. But they did not try the meat of the puff adder which Gerald killed on the back porch.

Pray for this family in Malawi when you remember Barbara on her birthday.

Martha Yocum (Mrs. N.F.) Lytle, homechurch, Israel.
Jane Winchester (Mrs. E.R.) Martin, homechurch, Rwanda.
Judy Igleheart (Mrs. R.T.) McEachern, homechurch, Korea.
Sherwood Moffett, educ., Japan.
Carolyn Robertson, nurse, Rhodesia.
5 Sunday Rom. 3:21-28
Suzanne M. Coyle, church ext., Pa.
A.L. Davis, retired, South Dakota.
Mrs. Dewey Wayne Hickey, church ext., Neb.
Mrs. H. Duane Highlander, social ministry, Tenn.
Larry Hunt, Natl. Bapt., Fla.
Jere D. Judd, US-2, social ministry, Ala.
Fred Leverets, preaching, Nigeria.
A.O. McGill, bus. adm., Panama.
Peggy Comer (Mrs. W.E.) Ruble, homechurch, Indonesia.
Elmon Woods, dorm parent, Rhodesia.

6 Monday Rom. 6:18-23
Joseph Deaton, metro dir., Mich.

Mrs. James E. Goodner, language, Mass.
Troyes Linthicum, Spanish, N. Mex.
Mrs. Glen C. Prock, retired, Calif.
Mrs. Frank Ramirez, retired, Va.
Mrs. Lloyd K. Spencer, retired, Ill.
Joe Paul Turner, metro dir., Del.
Mrs. Rodolfo Viera, Spanish, N. Mex.
L.A. Watson, retired, Okla.
Sharon Wolf, US-2, church ext., N.C.
George Faile, doctor, Ghana.
Vivian Hargrove (Mrs. R.H.) Hite, educ., Ghana.
Leona Isbell (Mrs. J.E.) Tarry, homechurch, Brazil.

7 Tuesday Psalm 51:1-9
Mrs. Herbert Caudill, retired, Cuba, Ga.
Mrs. Henry Collins, social ministry, Washington, D.C.
Mrs. Robert T. Hughes, retired, Md.
Mrs. Terry Moncreif, social ministry, Ga.
Mrs. Ibelize Veita, Spanish, Nev.

Janet Davis (Mrs. J.C.) Dillard, educ., Kenya.
Barbara Lindsey (Mrs. J.N.) Lester, homechurch, Ivory Coast.
Henry Martin, dorm parent, Nigeria.
Martha Perry (Mrs. Q.F.) Morgan, homechurch, Rhodesia.
Jarrell Peach, medical, Gaza.
Lounette Glover (Mrs. J.L.) Templeton, homechurch, Hong Kong.
Joanna Cannon (Mrs. E.L.) Wood, dorm parent, Rhodesia.

8 Wednesday Rom. 6:1-18
Mrs. Salvador Cano, Spanish, To.
Thomas Clinkscales, Portuguese, R.I.
Jon D. Gilbert, church ext., Pa.
Juan Macias, Spanish, Mich.
Jesse George Senter, metro, Ind.
Mrs. Andrew J. Taylor, church ext., Alaska.
Mrs. Samuel K. Yoon, Korea, Hawaii.
Helen Terry (Mrs. G.C.) Bond, homechurch, Togo.
Robert Greene, preaching, Utah.



Thomas N. Clinkscales
140 Robert Gray Avenue
Tiverton, RI 02876
March 8

MISSIONARY OF THE WEEK

Tom Clinkscales could probably be described as "the old man who lived in a shoe" except that he lives in a house in Rhode Island. Not many men can say they have brought up 130 children. He is now a home missionary to the Portuguese-speaking people in Rhode Island, but he spent 26 years as a foreign missionary to Brazil, where he was once involved with an orphanage.

A native Alabamian, Tom and his wife went to Brazil more than 35 years ago. His assignment was to open and supervise new churches. With people from many parts of the world living in his area, the church which was organized had members from 22 countries.

The Clinkscales were involved in building the first orphanage in their area of south Brazil. Because of poverty, disease, illiteracy, and superstition, many children were either orphaned or abandoned. The orphanage soon overflowed. Then the Clinkscales planned for adoption of the children in Brazil, Canada, the United States, and Europe. During

this time, Tom was "father" to 130 children who lived with the family for varying periods of time. Six more were officially adopted by the Clinkscales.

Some 250,000 Portuguese-speaking people reside in the United States. Most are concentrated in the Northeast, especially on Cape Cod.

Tom is pastor of two missions, one in Rhode Island and the other in Massachusetts. In addition, he broadcasts a Sunday morning radio program, "The Sunday School of the Air." He also teaches English to the Portuguese in his area and helps them study for driver's tests and citizenship courses.

This versatile missionary has a hobby of raising African violets. When he was hospitalized with a heart attack, one of the children decided to fertilize the violets for him. He remarked, "Now I have 4 violets rather than 90."

Pray that Portuguese people to whom this missionary ministers will find Jesus Christ.

Elaine Fortenberry (Mrs. J.W.) Perrell, homechurch, Thailand.
Ruth Atkinson (Mrs. J.A.) Roper, homechurch, Jordan.

9 Thursday 1 Tim. 1:6-15
Joshua Grijalva, Spanish, Tex.
Frank R. Mendez, Spanish, Colo.
H. Paul Smith, rural/urban dir., Calif.
V.E. Washington, Natl. Bapt., La.
Mrs. Charles S. Young, church ext., West Va.
Barbara Tellow (Mrs. E.B.) Beevers, homechurch, Indonesia.
William Koehn, bus. adm., Yemen.
John Magyar, radio-TV, Colombia.

10 Friday Heb. 3:7-15
Mrs. Amos Lee, Chinese, Utah.
Mrs. L.F. Maynard, retired, Ala.
Mrs. Anthem Wade, retired, Okla.
Charles Clark, educ., Venezuela.
Charles Culpepper, Sr., retired, China, Hong Kong, Taiwan.
Bonnie Rushing (Mrs. M.S.) Simonsen, homechurch, Japan.
Robert Tucker, field rep., Western South America.
Jenne Francisco (Mrs. G.B.) Walker, homechurch, Singapore.

11 Saturday Ezek. 18:1-9
Mrs. George L. Foster, church ext., Kans.
Mrs. Joseph Clifford Harris, metro, Calif.
Ellen Cobbs (Mrs. T.S.) Adkins, homechurch, Gaza.
Rose Marie Burton (Mrs. J.G.) Banks, homechurch, Guadeloupe.
Beverly Bailey (Mrs. J.D.) Bryan, foreign publishing, Tex.
Lois Calhoun, nurse, Jordan.
Dale Olson, educ., Kenya.
Janell Ohagan (Mrs. L.B.) Hogue, homechurch, Taiwan.
Judy Smith (Mrs. E.P.) Langley, homechurch, Rhodesia.
Jenny Rousselet (Mrs. J.D.) Musen, homechurch, Kenya.
Joan Watson (Mrs. J.T.) Norman, homechurch, Colombia.

12 Sunday Gen. 3:6-13
Hildreth May Hutcheson, rural/urban, N. Mex.
Dorothy Williams (Mrs. J.B.) Annis, homechurch, Ghana.
Charles Cole, preaching, Indonesia.
Marshall Duncan, preaching, Kenya.
Diana Crane (Mrs. J.V.) Norwood, homechurch, Indonesia.
Annette Perry, social work, Senegal.

Louie Scales, preaching, Kenya.
Edward Smith, preaching, Japan.
Chester Todd, doctor, Tanzania.

13 Monday James 3:1-10
Mrs. David Holden, metro, Iowa.
D.A. Morgan, retired, Fla.
Karen Bowman, agriculture, Philippines.
Pratt Dean, preaching, Japan.
Robert Edwards, medical, Colombia.
Broadus Hale, educ., Brazil.
Martha Myers, medical, Yemen.
Gene Wilson, musk, Brazil.

14 Tuesday Prov. 14:1-9
Mrs. Silvester Ayala, language, Tex.
Cornelius Bright, church ext., Pa.
Jim H. Goins, retired, Ariz.
Wendell R. Grigg, retired, N.C.
Omer E. Hyde, rural/urban dir., Ore.
Ivan Lapinetti, Spanish, Va.
Mrs. Duane McCormick, social ministry, Neb.
Mrs. Donald Weeks, social ministry, Ind.
Mrs. James S. Wright, Spanish, Conn.
Paul Burkwall, educ., Nigeria.
Wayne Emanuel, preaching, Japan.
John Griggs, preaching, Rhodesia.

ROYAL SERVICE • MARCH 1978

MISSIONARY OF THE WEEK



W. J. Hughes
2619 Cook Avenue
Billings, MT 59102
March 15

Dub Hughes was once described as "a real tall man with long arms." He says of himself, "I am 5 feet, 18 inches tall." However, his height isn't the only thing that impresses people. As director of missions for eastern Montana, he travels great distances. His territory covers an area 1 1/2 times the size of Mississippi.

His interest in missions began when he was a young boy in Mississippi. He became a Christian when he was 9 and later belonged to a Royal Ambassador chapter for a few months. During that time, he heard a program about the needs in China for the gospel. Dub went home and prayed that if thousands of boys and girls in China had not heard of Jesus, perhaps he could tell some. It was too bad that the chapter did not survive. The lady who led them gave up because of the boys' behavior.

After high school, Dub was in the United States Navy before going to college. When he was called to preach, he became pastor of a small church which began in a schoolhouse. Since then he has started every church of which he has been pastor except one, which was more than 100 years old.

Dub was appointed as a missionary of the Home Mission Board 20

years ago. He had had a rhinoplasty to Alaska as a pastor but that would be too cold there. So he went to southern blood. So he went to Grand Forks, ND. After and found the winter temperature that state are much more warm in Alaska!

For 15 years, Dub helped five churches in addition to mission points. In 1972 the Mission Board asked him to go to Wyoming to work in several towns affected by coal and uranium mining. He often preached mission stations on a Sunday.

Since 1975, Dub has directed missions in eastern Montana. His territory covers 28 counties and includes 16 churches and 8 chapels. The churches are not large, and receive help from the Home Mission Board. Twelve counties in this area have no continuing Southern Baptist mission.

In praying for this missionary, pray for these specific needs in Montana:

- Growth in leadership.
- Beginning of home Bible studies in those 12 counties.
- Mission chapels growing into established churches.

Carolyn Houts, music, Ghana
Juanita Johnston, rel. ed., Thailand
John Norton, preaching, Japan
Marcia Jones (Mrs. J.M.)
Richardson, homechurch, Kenya
Thomas Tipton, retired, Tanzania
Kenya, Uganda

15 Wednesday Prov. 14:15-21
W.J. Hughes, rural/urban dir., Mont.
Mrs. Richard L. Melford, Indian, Mont.
Burr Millican, retired, Mo.
Kagenobu Nakamoto, Japanese, Tex.
Mrs. John G. Shannon, church ext., Calif.

Mrs. John Walsh, students, N.J.
Cordell Akin, preaching, Tanzania
Carter Davis, medical, Grenada
Patsy Davis, women, Venezuela
Jan Hutton, educ., Kenya
Franklin Kilpatrick, publishing, Zambia
Van Newman, educ., Chile
Helen Moore (Mrs. W.R.) Reynolds, homechurch, Belgium

16 Thursday James 4:11-17
Mrs. Larry E. Elliott, social ministry, Fla.
Laura I. Fry, social ministry, Fla.
Mrs. Izaias Galarza, rebred, Calif.
Homer Garza, Spanish, Ariz.
Mrs. Armando Ginard, Spanish, Fla.
Lyonel R. Gonzalez, Spanish, Tex.
Philip H. Heydt, US 2, special mission ministries, S.C.

Mrs. A. Jane Jones, interfaith, Tex.
Mrs. Harry Moratto, social ministry, Kans.
Mrs. Irene Turner, Natl. Bapt. Tenn.
Karl Babb, rel. ed., Philippines
Paul Benedict, rel. ed., Japan
Estelle Freeland, social work, Ivory Coast
Beverly Johnson (Mrs. F.L.) Lewis, homechurch, Indonesia
Jerry Franklin, preaching, Indonesia
Guy Williamson, educ., Mexico

17 Friday 2 John 7:11
Mrs. Terrell L. Moore, church ext., Ohio

Mrs. Patricia Reed, Natl. Bapt. Okla.
Edgar Burks, gen. adm., Nigeria
Robert Burney, educ., Nigeria
Dalia Marroquin (Mrs. M.A.) Gonzalez, homechurch, Spain
Paul Grossman, preaching, Senegal
Kay Grove (Mrs. R.D.) Hazzard, homechurch, Indonesia
Susan Allen (Mrs. R.C.) Pridi, homechurch, Yemen

Betty Maybury (Mrs. P.E.) Rouse, homechurch, Uruguay
William Walker, preaching, Japan
James West, preaching, Venezuela

18 Saturday 3 John 5:17
Mrs. McDuffie Bowen, retired, Miss.
Joe O. Castaneda, Spanish, Tex.
Dante R. Finley, social ministry, La.
Leonardo Garcia, Spanish, Tex.
James M. Goodner, language, Mont.
Herbert H. Slaughter, rural/urban dir., W. Va.
Charles Brock, preaching, Philippines

MISSIONARY OF THE WEEK



Jackie Neely
P.O. Box 1275
George Town, Grand Cayman
Cayman Islands,
British West Indies
March 30

Jackie and Herbert Neely are pioneers. They arrived on the Grand Cayman Island July 12, 1977, as the first Southern Baptist missionaries assigned there. However, they are not new missionaries. They have worked in Rhodesia for 16 years.

Jackie says, "I'm afraid washing dishes, cooking, standing over piano lessons, reading bedtime stories, and just being at home isn't very exciting." But she has made these activities a very important part of missionary life.

She was born into a Christian home in South Carolina. A Baptist Student Union social during nurses' training, she met Herbert. He was preparing for the ministry.

When they went to Rhodesia in 1960, they worked with the Matabele people. Jackie was very busy at home with her small children, but she did manage to teach a Sunday School class and lead a girls mission organization. She also helped prepare literature for an older mission group.

Though living in a large city, the Neelys worked with a home church where the adults met in the living

room and the children in the kitchen. "Often we had wall-to-wall children," she said.

In their brief time in the British West Indies, they have been amazed at the people's response to the Gospel. Their church meets in the town hall on Sunday evening and has averaged 50 in attendance. On Tuesdays the Neelys host a prayer meeting and a youth fellowship on Thursdays.

The Neelys have five children. The oldest, Wesley, was graduated in 1976 from the Air Force Academy and is now an instructor pilot. Two others are in college, the two younger ones live at home.

When they arrived in the islands, they found a house to rent and were able to secure a telephone and post office box within a week. They also found the one bicycle in the right size for their eight-year-old's birthday six days after they arrived.

In praying for Jackie Neely, pray that her church may soon find a permanent place to meet and that her congregation will find someone to help with its youth and music.

Helen Blush (Mrs. L.W.) Frederick, homechurch, Guadeloupe
Doris Allred (Mrs. D.N.) Sharpley, homechurch, Brazil
Mary Joan Stewart, women, Ecuador
Betty Ann Clark (Mrs. D.H.) Whitson, homechurch, Tanzania

19 Sunday Luke 19:41-44
Mr. Luis Fabrada, Spanish, Tex.
Mrs. Jim H. Golins, retired, Ariz.
Rose Hana, social ministry, Ariz.
Calvin Clarke, retired, Japan
Martha Cohen, secretary, Taiwan
Audie Ward (Mrs. E.M.) Cross, homechurch, Philippines
Patsy Dodd (Mrs. R.G.) Davidson, homechurch, Botswana
Betty Williams (Mrs. G.B.) Hardister, homechurch, Jordan
Gerald Holt, medical, Colombia
Daisy Hicks (Mrs. W.L.) Jester, retired, Nigeria
James McPherson, preaching, Gaza
Peggy Myers, educ., Nigeria
Deana Smith, educ., Peru

ROYAL SERVICE • MARCH 1978

20 Monday Mark 11:15-19
Abel Becerra, Spanish, N. Mex.
Obel Guzman, Spanish, Fla.
Mrs. Charles Holmes, social ministry, La.
Mrs. Dan R. Nelson, evangelism, Ore.
James Earl Stallings, social ministry, Ariz.
Mrs. L.N. Stamper, retired, Kan.
Samuel Valdez, Spanish, N. Mex.
Ernest Brown, preaching, Bahamas
Carroll Bryant (Mrs. W.E.) Brown, homechurch, Tanzania

Evelyn Winham (Mrs. P.H.) Carter, educ., Mexico
Milton Ernst, preaching, Malawi
Tom Cullatt, preaching, Japan
Elizabeth Hale, retired, China, Malaysia
Carroll Wayne Shaw, preaching, Rhodesia
Glenna Morgan (Mrs. S.D.) Stamps, homechurch, Nicaragua
Cathie Perrin (Mrs. E.G.) Wilcox, retired, Brazil

21 Tuesday Matt. 21:23-27
Donald G. Gurney, chaplain, Colo.

Charles Holmes, social ministry, La.
Mrs. Ruben Rice, Spanish, Ohio
John T. Walsh, students, N.J.
James Brock, preaching, Tanzania
Harold Gateley, students, Korea
Kay Hainston (Mrs. J.C.) Harless, homechurch, Colombia
Ernest Harvey, preaching, Portugal
Glenda Evans (Mrs. C.R.) Middleton, homechurch, Malawi
Annie Thomas (Mrs. L.H.) Neil, homechurch, Ghana

22 Wednesday Mark 12:13-17
Mrs. John W. Beam, social ministry, Ga.
Mrs. Jorge Comesanas, Spanish, N.Y.
Mrs. S. David Harbison, social ministry, Ala.
Victor Ortiz, retired, Calif.
Robert Bassum, retired, China, Taiwan
Sherrie Early (Mrs. J.V.) Coleman, homechurch, Venezuela
Robert Daughtery, English, Japan
Hornce Fite, agriculture, Brazil
Jane Strauss (Mrs. B.W.) Holloway, homechurch, Kenya

23 Thursday Mark 14:32-38
 Jimmie D. Burton, rural/urban dir., Colo.
 Harry Moratto, social ministry, Kans.
 Mrs. Jamar Negrin, retired, Fla.
 E.L. Rios, retired, Tex.
 Mrs. Thomas Wade, retired, Okla.
 Mattie Lou Bible, students, Brazil.
 Finlay Graham, field rep., Middle East.
 Helen Ashford (Mrs. H.C.) Graham, homechurch, Jamaica.
 Wayne Pennell, educ., Indonesia.
 Robert Shehane, preaching, Martinique.
 Clifford Staton, construction, Ethiopia.
 Ann Thomason, students, Taiwan.

24 Friday Mark 15:33-39
 Ralph L. Gardner, rural/urban dir., Calif.
 David McKenzie, Indian, New Mex.
 Mrs. Enoch Ortega, Spanish, Ariz.
 C.J. Smith, retired, Tex.
 Betty Brown (Mrs. W.R.) Anderson, homechurch, Ghana.
 Sylvia DeHart (Mrs. D.H.) Boothe, homechurch, France.
 Olive Buttenere, preaching, Costa Rica.
 Steve Dismore, preaching, Peru.
 Lounelle Sells, students, Taiwan.

25 Saturday Matt. 25:1-13
 Angelo L. Galan, Spanish, Puerto Rico.
 James H. Gamble, US-2, Indian, Okla.
 Leopoldo Saminiego, Spanish, Tex.
 Edward Berry, educ., Brazil.
 Elaine Hancock, nurse, Hong Kong.
 Victor Koon, retired, China, Manchuria, Hawaii.
 Roy Lyon, educ., Venezuela.

26 Sunday Matt. 28:1-8
 David T. Bunch, division of missions, area director, Iowa.
 Mrs. Valeriano Cuellar, retired, Tex.
 Helen Lambert, retired, Ariz.
 Mrs. Sostenes Martinez, retired, Tex.
 Mrs. Daniel Ray Zoeller, social ministry, Ky.
 Ronald Bodenhamer, agriculture, Ethiopia.
 Elizabeth Clark (Mrs. T.N.) Callaway, homechurch, Liberia.

Burton De Wolfe Davis, retired, Brazil.
 Durward Davis, English, Germany.
 Norma Headrick (Mrs. J.M.), Herndon, bus. adm., Portugal.
 Edwin Perimon, preaching, Trinidad.
 Edna Bradley (Mrs. J.L.) Smith, homechurch, Indonesia.
 Carrie Rooker (Mrs. M.A.) Wells, retired, Zambia.
 Mary Witt, rel. ed., Brazil.

27 Monday John 20:11-18
 Mrs. Frank M. Chase, retired, Mass.
 Floyd Freeman, Indian, Okla.
 Mrs. Billy S. Jones, Indian, Okla.
 Gerald Lawton, Indian, N. Mex.
 J. Floyd Shockey, Spanish, Ill.
 Francis Hodgins, educ., Thailand.
 Wanda Dedcaux (Mrs. T.M.) Newton, homechurch, Korea.
 Laverne Russell (Mrs. R.L.) Rummage, homechurch, Rhodesia.

28 Tuesday Luke 24:13-27
 Jerry K. Baker, deaf, Georgia.
 James V. Hamblen, metro dir., Md.
 Mrs. John P. Inman, Spanish, Tex.
 Mrs. Russell V. Kaufman, social ministry, Fla.
 S.L. Richmond, Natl. Bapt., Miss.
 Mrs. Fayz Saknini, Arab, Ga.
 Jerry Bedsole, velenannan, Ethiopia.
 Claudia (Mrs. H.R.) Bradley, homechurch, Philippines.
 Kenneth Bragg, English, Japan.
 Bruce Romero, preaching, Argentina.
 Marge Stohler (Mrs. J.D.) Watson, homechurch, Mexico.

29 Wednesday John 20:24-29
 Hooper Campbell, rural/urban dir., Calif.
 Mrs. Lloyd B. Hales, social ministry, N.C.
 Mrs. Ronald W. Loftis, social ministry, N.C.
 Rolla Bradley, preaching, Korea.
 Dr. Vellyn Oliver, nurse, Philippines.
 Joey Williams, publishing, Rhodesia.

30 Thursday Luke 24:46-53
 John Kasa, Polish, Ohio.
 L.N. Stamper, retired, Kans.
 Constance Wildes (Mrs. W.F.) Andrews, homechurch, Chile.
 Bobby Couls, preaching, Benin.
 Frances Crawford, nurse, Honduras.

Ray Douglas, preaching, Dominican Republic.
 Ray Elsteman, agriculture, Uruguay.
 Julia Leroy, preaching, Brazil.
 Jacquelyn Sloan (Mrs. H.W.) Nault, homechurch, Cayman Islands.

31 Friday Mark 16:14-16
 Mrs. Floyd Freeman, Indian, Okla.
 William Fuentes, Spanish, Tex.
 Mrs. Joe Hawn, deaf, N. Mex.
 Adron Home, Natl. Bapt., Miss.
 Mrs. James M. Roamer, Jr., ministry, Calif.
 Stanley Berquist, educ., Taiwan.
 Linnie Jane Joslin (Mrs. E.R.) Burks, homechurch, Nigeria.
 Audrey Dyer, nurse, Nigeria.
 Luana Pollock (Mrs. J.C.) Ehrlich, homechurch, Venezuela.
 James Nelson, bus. adm., Ethiopia.
 Fay Taylor, publishing, Hong Kong.

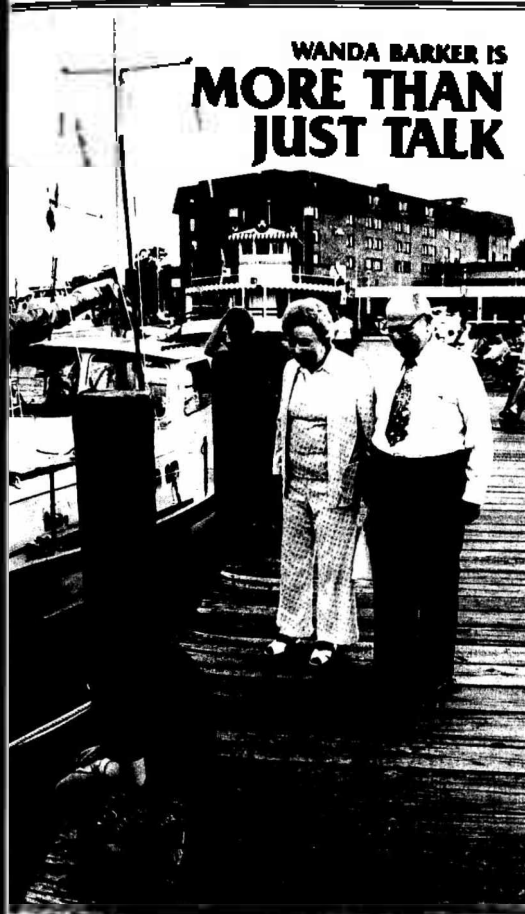
Helen Falls is professor of missions, New Orleans (Louisiana) Baptist Theological Seminary.

CALL TO PRAYER KEY

mission adm. — mission administration
 Natl. Bapt. — National Baptist
 pastor/dir. — pastor-director
 programming — program implementation
 rel. ed. — religious education
 rural/urban dir. — rural/urban missions director
 social ministry dir. — Christian social ministries, director
 students — student work
 weekday dir. — weekday ministry director
 women — women's work
 assoc. rep. — associational representative
 bus. adm. — business administration
 church ext. — church extension
 educ. — education
 English — English language work
 field rep. — field representative
 gen. adm. — general administration
 interfaith — interfaith witness
 intl. — international
 men/boys — men and boys' work
 metro — metropolitan mission director
 metro dir. — metropolitan mission director

Wanda and Floyd Barker greet a former counsellor of Wanda's during a waterfront stroll

WANDA BARKER IS MORE THAN JUST TALK



Five years ago Wanda Barker was a 95-word-per-minute secretary with an explosive laugh who found that she had a gift for listening and caring for the problems of others. So, at age 50, she enrolled at Anne Arundel Community College in nearby Arnold to study for a mental health associate certification.

Now as a fulltime mental health associate at Crownsville Hospital Center, Crownsville, Md., Wanda spends about 75 percent of her time listening and caring. Under the supervision of Chaplain Sam McCoy, she hears 10 to 12 people each week for one to two hours of individual therapy. She leads two groups in the daytime and one at night, plus attending assorted staff meetings and leading occasional chapel services.

"She's very hard to put into words," says Josie, a 34-year-old patient who is in group and individual therapy with Wanda. "She does anything for you and it's always with the intention of leading you closer to God."

Floyd, Wanda's husband, supports what she does and the patients she occasionally brings home. For instance he spent an entire Sunday afternoon repairing a patient's radio which had been broken by another patient. Floyd, who helped develop the Apollo-Soyuz TV camera says, "Why should I refuse? This is of great importance in their recovery." He adds, "I'm glad to be a part of Wanda's career. I think it's very great and rewarding."

Excerpted from *More Than Just Talk* by Tim Nicholas and Kay Thompson. ©1977 by the Home Mission Board, SBC. Used by permission.

WLB photo

Prayer Group Home Missions at the Top of the World



It was 51 degrees below zero when 31 people gathered 31 years ago to organize Southern Baptist missions work among the Eskimos.

The date January 12, 1947; the place: the Odd Fellows Hall, Fairbanks, Alaska. Even for Alaska in January, —51°F. is cold. The average for Fairbanks in January is —11.6°F. Sixty-six below is the record minimum for Fairbanks.

General Background

Work with Eskimos began four years after the first Southern Baptist church in Alaska was organized. Seventeen people met in 1943 to organize the first Baptist Church of Anchorage. All but two of these original members were in the military service.

Along with others from the "lower 48," many Southern Baptists first got acquainted with Alaska during World War II when they were stationed at military installations in the region which was destined to become the state with the largest land mass. It is

farther from Ketchikan (Ketchikan-KAN) in southeast Alaska to the western tip of the Aleutian Islands than from San Francisco to New York. From Juneau in the southeast to Point Barrow, the northernmost point, it is almost as far as from Seattle to the Mexican border. Southern Baptists were among those from the "lower 48" who returned to Alaska after the war with the promise of beginning work in one of the last remaining geographic frontiers.

Southern Baptists in Alaska were eager to establish a framework of cooperation. So, in 1946, three years after the first church began, the Alaska Baptist Convention was organized with three pastors present. In another three years, the Home Mission Board was also convinced and able to become involved. In 1949, the board began assistance in the appropriation of money for the construction of church buildings and the appointing of missionaries.

Other Early Beginnings

In a three-year period, five churches or missions were organized among the Eskimos on the Arctic Slope.

Eskimos number up to 40,000 in a total population of 260,000 in the state. Eskimos generally prefer the seashore vicinity as home. The name Eskimo means "eaters of raw meat." Ancestors of the Eskimos may have been the American Indians or Mongolians.

Churches began between 1954 and 1956 in the northwestern region of the Arctic Circle. Kobuk mission in the Eskimo village of Kobuk, on the upper Kobuk River, began in 1954. The next year, a mission was organized in Selawik. During this period, work also began in Kiana, Shungnak, and Kotzebue.

Kotzebue, with a population of 1,400, is the largest Eskimo village in the world.

Alaska is basically a state of villages and small towns. Anchorage, largest city, has only a population of nearly 50,000.

The rural-urban breakdown is virtually the reverse of the "lower 48." Alaska has 37.9 percent of its population in urban areas. The rest of the United States has 69.9 percent urban and 30.1 rural.

Present Work

Work among Eskimo people is currently located in 11 cities and towns: Kotzebue, Nome, Shungnak, Kobuk, Selawik, Ambler, Kiana, Fairbanks, Emmonak, Anchorage, and Ekwok.

Missionaries who work among the Eskimos include

J. D. and Virginia Back who live in Fairbanks

Willie and Martha Ann Johnson in Anchorage

Harley and Martha Shield in Kotzebue

Richard and Debbie Hale in Ekwok

Elmer and Wilma Halfield in Kotzebue

Valeria Sherard who lives in Fairbanks

Joe and Tricia Rhodes in Ekwok
Don and Marianne Rollins in King Salmon.

The listing of towns where these missionaries live does not tell the whole story. For example, Harley Shields travels each month by plane, outboard-powered boat, or machine-powered sled from Kotzebue to four other villages on the Arctic Slope and to Barrow which is "at the top of the world."

Valeria Sherard relates to Eskimos in the Kotzebue area as well as in Fairbanks.



Willie Johnson, the only native Eskimo who serves among the Eskimos, leads a church in Anchorage. He also travels to Emmonak, more than 500 miles away.

Miss Sherard tells of visiting with an Eskimo woman in an igloo with no fire. The 90-year-old woman was one of many elderly women in Selawik who cannot speak English. Miss Sherard knew only limited Eskimo and was unable to find any wood for a fire to warm the igloo. In frustration, the missionary said one of the few Eskimo phrases she knew: "Let us pray." The old lady became excited and started speaking rapidly in her native tongue, thinking Miss Sherard knew the language. When it finally dawned on her that the missionary could say little else, the woman also said, "Let us pray." After each had

prayed, the old woman said in Eskimo, "Thank you, thank you, thank you. Now I am warm on the inside."

Specific Prayer Requests

Three specific prayer requests have been made concerning Eskimo missions work. These requests come from Troy Prince, executive secretary of the Alaska Baptist Convention, who lives in Anchorage:

1. Pray for the beginning of a "native training school" which will develop stronger leaders among the Eskimos.
2. Pray that more Eskimos will be called into full-time vocational service through the churches.

The general feeling among the missionaries is that the greatest need is for "Eskimo men to be raised up to preach the gospel in

Eskimo to Eskimos."

3. Pray for God's guidance among Alaska Baptist leaders in development of a pilot project to alleviate problems associated with alcoholism.

The long Alaskan winters produce "cabin fever," as residents grow weary of staring at the walls of their houses. One consequence of this is heavy use of alcohol.

To these requests from Mr. Prince, we add the following:

1. Pray that the missionaries will use wisdom and good sense as they travel long distances over surfaces that are often dangerous.
2. Pray for each missionary family by name.
3. Pray also for Mr. Prince to work as the state convention administrative leader.
4. Pray for Judy Rice, executive director of WMU for Alaska.

PLANNING THE MEETING

Provide copies of the map in this magazine for each group member, or sketch the map on a chalkboard or poster.

Assign sections of the content material to members of the group who will summarize this information for the entire group.

In the Meeting

Members will share the content

information as assigned, locating towns on the map as appropriate.

Deal with the prayer requests from ROYAL SERVICE. Pray for each item requested. Discuss other prayer concerns which emerged as the material was presented. Pray for these.

As the birthday prayer calendar is shared, think of concerns which may be similar to those faced by

missionaries to the Eskimos. may include travel difficulties, extreme weather conditions, special problems faced by people with whom missionaries work.



HMB photo by Don Rutledge



Missionary Harley Shield talks with two members of the First Baptist Church, Kotzebue, Mr. and Mrs. Charlie Goodwin, in front of their home.

ED SMITH IS A CREATIVE CATALYST



Ed Smith leads a morning beach service with youth from the First Baptist Church, Bellflower.

For a year, US-2 missionary Ed Smith has met the challenge — with prayer, ski poles and ingenuity.

That challenge has been to establish a Christian fellowship in Incline Village, an unchurched resort community on the north Nevada shores of Lake Tahoe.

With 11 beaches, 9 golf courses, and 22 ski resorts, recreation ranks as Tahoe's second largest industry. But the big money-maker is gaming, in the neon casinos lining the Nevada side of the lake. Wedding chapels, offering quickie marriages on the Nevada side, also are a part of the scene. Churches are not.

For Ed, 24 and single, the odds were against establishing a church because of inexperience and the cultural setting.

He found Tahoe different from Crossett, Arkansas, where life had revolved around hunting and fishing with his father and brothers, work at the paper mill, and worship at Mount Olive Baptist Church.

He wasn't used to the isolation, the bright lights, the string bikinis. "I don't think anything's taboo around this place," he says, evenly.

Sam Worley, Ed's supervisor and director of Tahoe Resort Missions, handed Ed his first task shortly after his arrival: find a meeting place for Sunday worship. He wound up at Hyatt Lake Tahoe carrying his guitar and Bible past the slot machines and blackjack tables to worship services attended by hotel employees and a few local residents.

By winter, Ed was preaching on

the ski slopes at Alpine Meadows. He is also big brother to a high school student and leads Wednesday night Bible studies. In a white-carpeted condominium, in the summer he directed missionaries holding Christian camps in trailer parks and at Squaw Valley, the US Olympic committee year-round training center. He hopes to eventually have regular services there, perhaps in a wrestling tent or in the wide-skate arena.

Ed believes, "The only thing that limits you here is your own imagination."

Associated Press Wire Photo. Photo by Ed Smith. Copyright © 1978 by the author. All rights reserved. No part of this publication may be reproduced without permission of the publisher.

BIBLE STUDY GROUP GROWING IN MERCY AND FORGIVENESS

VELMA DARBO BROWN



What kind of reaction do you have when you read these words of Jesus: "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark 11:26)? These words used to strike terror to my heart. I thought: If I've got to give forgiveness to everybody in order to be forgiven, how can I do it? And why does God make this a condition of being forgiven? It was a long time before I learned enough about the biblical idea of forgiveness to be able to understand these words. Also, I grew enough in understanding personally to see why forgiveness is so important.

It is important to recognize that Jesus spoke these words only to his disciples (Mark 11:24-26; Matt 18:15-18:35). No such conditions are put on the sinner who comes to God in repentance. We shall see some reasons for this difference as we get further into the Bible study. For now, let us recognize that there is nothing a sinner can do to earn his salvation. And putting

conditions on forgiveness would be earning salvation (see Eph 2:8).

We have several portions of Scripture to help us answer these questions: Why did Jesus put conditions on God's forgiveness of his children's trespasses against him? What is the essence of forgiveness? How can we learn to practice forgiveness? What is the result of a forgiving spirit (mercy) in our lives?

The Importance of Forgiveness Matt. 18:21-35

Jesus used parables in his teaching as they fitted the situation. The setting for the parable is nearly always given in the Gospel narrative. And in it we see the truth Jesus was applying to the situation which had been presented to him.

In Matthew 18 the setting of the parable is clear. Jesus had been discussing the importance of forgiveness among Christian brothers (vv. 15-17). Peter had obviously been thinking of what

Jesus said. Impulsively he blurted out, "How oft shall my brother sin against me, and I forgive him? till seven times?" (v. 21). Peter evidently thought that seven would be a generous number of times to forgive a brother. So he must have been stunned to hear Jesus' reply: "I say not unto thee, Until seven times: but, Until seventy times seven" (v. 22).

Then Jesus told the parable of the two debtors. His purpose was to illustrate the truth that it is the quality, not the quantity, of forgiveness that is important. The attitude of mind that brings forth forgiveness does not count times!

The story of the parable grew out of a practice familiar to Jesus' hearers. There were many governors, petty kings, and small-time princes in the Roman Empire. These all held their positions by permission of the emperor of Rome. They "governed" in only a limited way. Their main concern with their realms was the revenue they could get. So they parceled out their territory to lesser officials. These men's responsibility was to collect the revenue due the king and turn it over. Periodically the ruler would call in his officers for an accounting. This is the way Jesus' parable began.

Evidently one of the "servants," as the king's officials were termed, had been remiss in his stewardship. Either he had not collected all that was due to his master, or he had withheld the sums, thus being an embezzler.

It is pointless to inquire how he could have run up so vast a debt. Ten thousand talents was a great fortune, even in silver (See 1 Chron. 29:4,7, on the building of the Temple.) Jesus purposely made the sum extravagantly large, to show that it was unpayable and to draw a clear contrast between this debt and the one owed to the servant (v. 28).

When the king learned of the debt owed him, he ordered that the man,

his family, and all his property be sold. Certainly that would not have repaid the debt. But it was the best recompense the king could get out of his servant.

Notice the servant's response. He did not ask the king to forgive him. Probably he knew that was useless. The kings who lived by their countries' revenues could not afford to go around recklessly forgiving debts owed them. Instead, the official asked for time so that he could repay the debt. Of course, he could not have repaid it in his lifetime. But he was desperate; he would have offered anything.

Imagine his surprise, then, when the king acted utterly out of character. He was so moved by the servant's plea that he was overwhelmed with compassion. In the story it seems that the king acted spontaneously, on the basis of his merciful impulses rather than his hardheaded business sense. And he forgave his servant all the vast amount that was owing to him!

Stop for a moment and imagine what thoughts and feelings the servant must have had. How would you have reacted to such a generous deliverance? Do you think the servant would have, or should have, reacted in the same way?

We are not told his feelings, but his actions seem to speak clearly of his inner attitude. He went out and "found" — perhaps ran into — a fellow official. This man owed him a paltry sum, especially in comparison to the vast sum the official had owed to the king. We might make a comparison of 20 dollars against 20 million dollars.

The official immediately took drastic steps. He "laid hands on him" and began choking him, according to the meaning of the Greek word. He was determined to get what was owed to him at once, no matter what means he had to use.

Notice the words of the fellow official: They are word for word what the official had said to the king

(compare vv 29 and 26). Wouldn't you think he would have heard the echo of his own words, spoken so recently? But apparently not. He showed no mercy at all.

The tense of "besought" and "would not" in the Greek indicate a repeated action. We can imagine that the fellow official kept on pleading for time and the first official kept refusing. At last the man had his debtor cast into prison, with orders that he remain there until he or his family could raise the money.

The other servants of the king were shocked by what they saw happening. In their distress they went to the king and made a full disclosure. The king's anger was strong. He immediately had the forgiven servant brought before him.

One word in this speech (vv. 32-33) is noteworthy. It is the word translated "debt." The same word is used in verse 27. But this is not the same word in the Greek. The word in verse 27 means a loan. In verse 32 it is "something owed," and may refer to a crime or offense. Obviously, in his first reading of the case, the king had decided to treat the official's debt as a "loan" to be written off the books. Then, at the end, he looked upon the debt as an offense, something to be paid for by pain and imprisonment.

Notice what the king condemned the servant for — it was for not adopting the same attitude which the king had taken toward him (v. 33). And Jesus summed up the teaching by a stern warning: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (v. 35). So, likewise, and also emphasize the similarities of punishment, as well as the similarities of attitude. Jesus pointed out that anyone who had the attitude of the unforgiving servant would bring down on himself the punishment the servant incurred.

What was the reason for the

servant's unchanged attitude? He is not told, but we can make some guesses. Getting an idea of the dynamics behind his actions may help us to avoid similar attitudes.

The servant seemed to be totally self-centered. He did not seem willing to put himself in his debtor's position. He heard his own words from the other man's mouth, but they did not register. Compassion needs such identification. And he did not have this.

Also, he did not seem to have learned from his own experience. He had not internalized what had happened to him.

What may have been the reason for his self-centeredness, his lack of profiting by his experiences?

1. He may have discounted the king's merciful attitude toward him. He may have said, "He is so rich, he won't miss even that much money. But I'm poor. I've got to have what is owed to me."

2. He may have had a legitimate attitude: "If I let this guy get away with a small debt, what might he get into? I owe it to him not to make it easy on him."

3. He might have equated the other person's position with his own. He may have thought the other was being dishonest, as he himself had been. In that case, it would have been again the old proverb: We condemn in others the sins we most despise in ourselves.

Whatever his reasons, it is clear that he did not understand or appropriate his master's attitude. Instead of becoming better for his master's generosity, he became worse. The attitude of "give me what's coming to me" was hardening. We can imagine that in his later years this man would have become hard, uncompromising, bitter, demanding always his "pound of flesh."

And this is the heart of Jesus' teaching about forgiveness: It is not others so much as what this attitude

does to ourselves.

Counselors who work with persons recognize the importance of childhood attitudes and experiences. They have found that often a person's anger and unforgiveness toward his parents carries over into adult life. Instead of continuing to be angry with the parent, the person displaces the anger onto others. He may be bitter toward his boss, who reminds him of his father. She may show anger toward her husband instead of her father. He may ignore his wife as his mother ignored him. In all these cases the root problem lies in unforgiving anger.

Parents often teach unforgiving attitudes to their children. They make the children work for forgiveness. They will not allow reconciliation without large doses of repentance. And the parents exhibit unforgiving attitudes toward persons around them.

These attitudes keep persons stuck in their relations with others. They find it hard, or even impossible, to believe in the total forgiveness of God. They may spend their lives trying to earn the salvation that has been given them. And their growth as Christians is badly stunted.

The Process of Forgiveness Psalm 103:8-14

How do we learn forgiveness. Then? First, we need to recognize that for human beings forgiveness is more a process than an act. The art of forgiving becomes the final step in the process. The attitude of mercy toward others is the beginning.

Next, we look at the perfect model of forgiveness — God himself. We are to forgive as God forgives us. How do we do that? A favorite saying of a pastoral counselor friend, plus some new insights into Psalm 103:10-14.

Several years ago helped me come to a new understanding of God's forgiveness.

My friend used to say, "To

understand is to love, and to love is to forgive." This used to seem simplistic to me until one day I put it with Psalm 103:10-14. Then it made a heavenly lot of sense!

God's mercy and blessings are the theme of this psalm. Verse 8 states his mercy and grace toward men. Verses 10-14 explain how these qualities work in relation to men's sins.

Verse 10 says that God does not deal with men in accordance with their sins. This verse reminds us of the merciful attitude of the king in Jesus' parable. The amount of the debt was of no concern to him in dealing with his servant. He would have been compassionate over a small amount or a large amount. So God is — in infinitely greater measure.

To see how the saying, "To understand is to love, and to love is to forgive," fits with God's model of forgiveness, it is necessary to take the verses of this psalm in reverse order, thus:

Verse 14: "For he knoweth our frame, he remembereth that we are dust" — understanding.

Verse 13: "Like as a father pitieth his children, so the Lord pitieth them that fear him" — love.

Verses 11-12: "For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us" — forgiveness.

God understands us thoroughly; he knows where we came from and what our limitations are. We cannot know as thoroughly as God does. But we can understand each other because we all come from "dust." No one is so strong that he never needs compassion. No one is so perfect that he never needs forgiveness.

God loves us with the love of a father. This is not the limited love of an earthly father. This is the total, giving, accepting love of a father who understands totally. We are in process of learning more about that

love. And how better to learn it than to practice it, so far as we are able?

Because God loves and understands, he forgives. His forgiveness comes from his attitude of mercy toward men. This mercy, the psalmist said, is too great to be measured. It is high — as high as the heaven is above the earth.

The psalmist did not have the greater appreciation of space that we have. To him, the heavens above him were impenetrable. We have gone beyond him. We have sent our probes to our nearest neighbors in our solar system. But even when we have pierced the curtain of atmosphere, we find space stretching farther and farther away from us. So is God's mercy — we cannot penetrate it or comprehend it. But we can follow it!

God's mercy leads him to forgive his children. And this is no light forgiveness! John Claypool, in a sermon on forgiveness, commented on this phrase in verse 12. He pointed out that we can measure north and south. There is a South Pole and a North Pole. We can get to "absolute" north at the North Pole. Then we start going south. But there is no way to measure "absolute" east and west. We could start flying east and keep on flying forever without arriving at an "absolute" east. We arbitrarily speak of east and west. But if we go east far enough, we are in the west! So is God's mercy, said Dr. Claypool. His forgiveness is infinite. We cannot measure it.

Of course this is why Jesus said that our forgiveness must be seventy times seven! When we forgive as God forgives, we quit counting.

We can follow this process of forgiveness in our own relationships with our Christian brothers and sisters. When someone does us a wrong, we can begin by seeking to understand him. Why did he act this way? What old hurt, what twisted outlook, what past experiences contributed to the hurt he has done to us?

Once we begin to understand, however dimly, we can start to love. We will see this person, not as someone to be hated and to take revenge on, but as someone to be pitied. He is like us, a being made of "dust." We will even see some of ourselves in his pains and problems. And who does not love himself? So we learn more about loving our neighbor as ourselves.

In this attitude of mind, we come to forgiveness. The mercy of God, which we have received, becomes active in our lives. We can forgive because we love.

The Practice of Forgiveness Eph. 4:31-32

As we look at the model of God's forgiveness, we can see why Jesus declared that our forgiveness is so important. Part of growth as a

PLANNING THE MEETING STUDY AIM

As a result of this study, members will be prepared to engage in the process of forgiveness.

PLAN 1

Read the Scripture verse given in the introduction. Ask the women to respond to it: Is this a fair way to get forgiveness? Does it make anyone feel uncomfortable? Do you believe that you forgive others as much as you ought?

Following this discussion, lead in a study of each of the Bible passages. Ask members to read each passage and the interpretation silently. Then lead in a discussion of each section. Consider how the truth in each Bible passage can be applied to life. Get as much participation from members as possible during this period of directed study.

Read the introductory situations in the mission action group study, pages 12 and 13. Then ask each member to list silently the persons in her life she has found it most difficult to forgive. Encourage members to consider that forgiveness is a process that begins with an act of mercy. Ask them to

Christian is learning to forgive. For the earliest knowledge we have of God is his forgiveness, his mercy. How shall we ever learn much more about God if we neglect to learn his forgiveness in practice?

Forgiveness and mercy make for healthy relationships. We shall not be "dumping" on others unforgiven hurts of the past. We shall keep the channels between us clear. And we shall continually learn more of God as we practice his kind of forgiveness.

How can we do this on a day-to-day basis? Look at Ephesians 4:31-32. There Paul set forth the negative and the positive sides of forgiveness.

He urged his readers to get rid of their anger, bitterness, noisy strife, spite, harsh words. Of

decide in their minds if they are willing to practice the process of forgiveness.

CALL TO PRAYER

Have the names on the prayer calendar (pp. 43-48) read. Call on a member, already prepared, to lead in the prayer. Ask her, in advance, to include a prayer that all members may decide to practice forgiveness.

PLAN 2

Members may wish to make a broader study of forgiveness. They may do this by studying what the Bible has to say about God's forgiveness. A Bible concordance will locate such passages. Various persons may be assigned these passages ahead of time for study and report. Conclude with section "The Practice of Forgiveness" above, and prayer calendar, pages 43-48.

PLAN 3

As an introduction, read the situation illustrations that begin the mission action group article on page 12. Ask, are these examples of an unforgiving spirit on the part of Christian people? Give time for

course, this, too, is a process. We don't overnight get rid of all our patterns of behavior. But we can become aware of these patterns. Then we can consciously do away with them by recognizing their roots. Spite, bitterness, noisy arguments, harsh words are all learned patterns from our childhood. If we learned these patterns, we can learn new ones.

New patterns are instilled as we are kind, tenderhearted, forgiving. Forgiveness, like friendship, begins with Christians. God for Christ's sake forgave the whole world. He asks us only to forgive our brothers as we have been forgiven. We take a step at a time in moving toward the ideal of God's forgiveness. And isn't it good that this is so?

comment. Then share the written comment. "Forgiveness is a process that begins with an act of mercy." Pick out the steps of the forgiveness process as they are seen in Psalm 103:8-14. Bible study content should help. Questions for discussion.

How can we understand and show mercy in situations that we have not experienced? (for example, addiction, child abuse, laziness, dishonesty)

The Bible says that everyone needs God's forgiveness (Romans 3:23). Do you feel that you need forgiveness more than the man or woman who has committed obvious acts of sin? Which comes first, forgiveness or repentance? Can the knowledge that you are forgiven and loved lead to repentance? What if it doesn't?

Conclusion: In a meditation-prayer time, ask each person to search her own heart for the answer to this question: How does Jesus command to forgive "seventy times seven" apply to my own life situation? End time of prayer by calling names of missionaries on the prayer calendar (pp. 43-48), that God grant them an extra measure of mercy and forgiving love.

Bern Powers, accounting assistant in a governmental office and volunteer director of a harbor ministry in Olympia, Washington, leads another group of seafaring internationals toward an afternoon of sightseeing and an American meal.



Current Missions Group SEAMANS' MINISTRY: Shortcut to World Missions Lawrence and Pansy Webb

"Somebody else pays the expenses to bring all these international seamen to our shores, and all we have to do is just go down to the port and witness to them."

This is T. H. Harding's evaluation of the seamen's ministry in Port Arthur, Texas. Trinity Baptist Church, where Harding is pastor, has shared in an interdenominational outreach for about five years.

Calling the work "a short cut to world missions as far as expense is concerned," Harding adds, "I'm amazed at how this ministry to seamen has been overlooked so long by Southern Baptists." But Baptists are beginning to pay attention to the ministry opportunities in the Port Arthur port, with no small thanks to Pastor Harding and Baptist Women members from Trinity.

Earnest Young, a Southern Baptist preacher, became port chaplain and director of the seamen's center about a year ago.

Chaplain Young explains why a seamen's center is important. "Men and women on ships are lonely, isolated, physically cramped. They live in a spiritual vacuum, with many personal problems and needs. They are sometimes half a world from their homes and families. They need friendship and a family atmosphere for relaxation and recreation."

"For over 70 years, seamen in Port Arthur were looked upon as degenerates and undesirable," he continues. "Their contact was limited to the local bars and houses of prostitution. They became the victims of the criminal element. The Seamen's Center is rapidly changing that image. We are teaching the seamen with the Word of God as well as offering them a good place to relax and visit in the city."

The chaplain praises Trinity WMU: "Without the aid of the

women in our city the work would die a slow and painful death. The WMU of Trinity Baptist Church has given many hours of work to aid the operation of the Center. The women clean the Center, make and hang new drapes. They canvass the church fellowship for the needed furniture."

Port Arthur's "floating congregation" includes Russian and Red Chinese sailors, some of whom receive Bibles in their own language, at personal risk. "But you can see in their faces that there is joy in their hearts," Young says.

A 21-year-old Nationalist Chinese, Shu Sen Ming, was the only Christian on his ship, and Chaplain Young was the first Christian he had spoken to in 45 days. Ming had prayed that God would put another Christian on board. The prayer was answered as the young sailor and the chaplain led a Chinese sailor from Hong Kong to accept Christ. These young men need prayer support that they may share positive witness among their fellow crewmen.

Port Ministry in Mid-America?

With only about 40 miles of shoreline on an inland lake, Indiana seems an unlikely state for a seamen's ministry. But home missionary Cass Vincent has an effective work at the port of Burns Harbor on the lower shore of Lake Michigan.

To get to Indiana, a ship enters the St. Lawrence Seaway through Canada from the Atlantic Ocean and sails through four of the five Great Lakes. Ships on this winding route bring men and women from many nations and cultures to the Greater Chicago area. For example, a ship from India had a crew of 85 who spoke 15 different languages.

Women are part of the crew as cooks, laundry workers, or stewardesses. Some wives and children travel with husbands/fathers.

Cass Vincent says the greatest part of his ministry is to people

from poorer nations, so small kindnesses are genuinely appreciated: aerograms on which internationals may write home, transportation to shopping centers on church vans or buses, access to a telephone to call a friend or relative in the area.

Average daily pay for a Brazilian seaman can be as low as two dollars. Russian, Polish, or Yugoslav sailors often make only one dollar a day.

As soon as a ship comes in, effort

is made to determine whether women and children are on board, so appropriate provision can be made for them. If someone is sick, transportation is provided to a doctor, clinic, or hospital.

How to break the monotony of little money in a strange port is a common problem for seamen. A seamen's center can solve this in large measure as Baptist volunteers run the center each night.

Since its beginning five years

ago, the Indiana center has received constant help from the associational WMU. About 25 churches provide volunteer staffers. They bring cookies and soft drinks, play games, teach songs, swap pictures of children, and talk about home life. Some games have to be taught, but darts seems to be a universal game.

The center is open nightly from 7:00 to 10:00. At 9:30, games end, and gospel choruses are sung. The evening's activities close with prayer. On Sundays, crews have opportunity to go to Baptist churches, have potluck lunch, and spend the day with Baptist people. Sailors often write back to express appreciation for this hospitality.

Everything at the center was donated by WMU groups or by people they have contacted. In 1973, the associational WMU organized a "500 club," sending letters to 500 people in the association. The 500 club collected \$2,700 to buy a used van for the center. Vincent says a new van is needed now.

Acteons and other WMU groups make packages with washcloth, toothbrush, toothpaste, and comb in each. A tract in the language of the recipient is placed inside the folded washcloth. Through Christmas in August, the center has received pens, pencils, paper, envelopes, and toilet tissue.

More than 6,000 people were ministered to in the past year, with 4,000 Bibles or Scripture portions given out. Vincent expects to reach 10,000 people this year.

Seamen from Communist countries are a special concern to Vincent and center directors at other ports. They are aware of the opportunity to touch these people at a human level with the gospel.

Russian ships have commissars, officers of the Communist party, who are on the ships "to remind seamen who they are," Vincent says. One commissar told Vincent that Russians have no need for God and the church. If Russians

participate at the center, there can be no cross or holy pictures. Ministry aboard Communist ships is limited. But there is witness to people from Communist countries on ship and shore.

Coast to Coast to Coast

Ministry to seamen is not a new concept, and it is not "brand new" in practice. Port ministries in New York City and Olympia, Washington, for example, have received wide attention among Southern Baptists for several years. But churches and associations are just beginning to wake up to the potential of seamen's ministries.

Port ministries have developed in recent years in many locations on the Atlantic, Gulf, and Pacific coasts. To paraphrase the boast of a commercial airline company, ministries to seamen are found coast to coast to coast.

One of the northern-most port ministries is in southern Alaska. According to home missionary Lewis McClendon, "a ministry in Ketchikan began when a foreign missions convert came to Trinity Baptist Church."

"We were meeting in a storefront location only three blocks from where foreign-registered ships load lumber from our local mills. One Sunday morning a young seaman from the Philippines asked an early-arriving church member where he might find a Baptist church and returned with several of his shipmates."

"Since their ship was in port several days, these men all attended services every time the door was opened. They also were invited on the youth group's Christmas carol sing. We had them all in our home for Christmas dinner and for several other occasions."

Roland Elias, the group leader, was a Christian and a Baptist through the influence of the Samuel Waldrons, Southern Baptist foreign missionaries in the Philippines.

From the largest state and small beginnings, we move to the second largest state for encouraging reports. A seamen's center at Freeport, Texas, has entertained an average of 5,000 seamen annually since its beginning in 1974. The visitors came from 53 foreign countries. In the first three years, there were more than 100 professions of faith and some 200 rededications. R. L. Swanner is the director-chaplain.

On the Atlantic coast of Florida, Charles Lawhon directs the seamen's ministry for the Jacksonville Baptist Association as a home missionary. A ship was stranded at Jacksonville when its owner was deeply in debt. The crew was without pay for several months. Lawhon called on Baptist Women members and others from the churches. They provided food and other necessities for almost three weeks. As a result, 11 of them received Christ as their personal Saviour.

A Chain of Love

Most ships are in port only a day or two at a time, maybe only a few hours. Missionaries feel the urgency of using available time wisely. They struggle to find some plan for follow-up as their floating congregations move on to other ports.

"If we are to reach international seamen for Christ, it must be through a chain of love that circumscribes the globe," Paul Vandercook asserts. "There must be ministers to seamen in every port throughout our nation and around the world."

As director of Greater Gulf Coast Language Ministries in Gulfport and Pascagoula, Mississippi, Vandercook urges that each port city have at least one minister committed to the seamen's ministry on a full or part-time basis. The minister should be able to cross cultural lines without difficulty.

Home missionary Vandercook envisions a national director of



Members of First Baptist Church, Lacey, Washington, assist Fern and Carl Rodgers in ministering to the seafarers. With wages as low as one dollar a day on some ships, the internationals appreciate clothes and other necessities.

seamen's ministries through the Home Mission Board and even an international director to coordinate such work among Baptists of the world.

Follow-through seems essential as Vandercook thinks of a radio operator on a Yugoslavian ship who became a Christian at Gulfport. When the ship came back a few weeks later, the man asked for Bible study materials and Bibles so he could lead men on his ship to Christ. A man from China did a similar thing when he was led to Christ by a Mississippi layman. A young man from Honduras accepted Christ through his friendship with a pastor. This new

PLANNING THE MEETING

By the end of this session, members will be able to list three things a Baptist Women's group could do to assist a ministry to ship crew members in a nearby port.

PLAN 1

Secure a map of the United States. Indicate the port ministries considered in this study. Request from the Orders Processing Services, Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 30309, *A Ministry to International Seamen* (345-10F), for a listing of International Seaman's Ministry contacts. Use this to pinpoint other ports having a ministry to seamen.

Divide the group into listening teams to search for these topics: needs of seamen, what others are doing to meet these needs, what we can do to assist or begin a port ministry. Present the study material in summary. Ask the teams to report their findings.

PLAN 2

Write the Home Mission Board (see address above) for the tract *A Ministry to International Seamen* for information on the port ministry. Ask several members to write contact persons at various ports for specific information. Suggest to members that they provide blank

Christian wanted similar help.

Vandercook points out the positive effect on people who work with seamen. Their attitudes change as they get to know people from other countries and cultures. "The man who was a stranger becomes a brother when he becomes a Christian."

Links in the chain of love are also forged by volunteer groups. The most basic contribution people in port areas can make is to visit the ships and work at a center in cooperation with the chaplain director.

Baptist Women who do not live near a port can also help in

important ways. Paul Vandercook reminds us to pray and to give generously to the Cooperative Program and the Annie Armstrong Easter Offering. Then home missionaries in seamen's ministries will be able to purchase Bibles in many languages, subscriptions to foreign language magazines, and the hundreds of paper plates, napkins, cups, coffee, game supplies and puzzles needed to keep seamen's ministries operating.

Cass Vincent emphasizes that involvement in a seamen's ministry enhance other missions giving. "It turns back on those involved with such a blessing that they give freely to everything from then on."

cassette tapes with adequate return postage. Indicate to the contact person what information is needed and how the information is going to be used.

At the meeting, members can summarize the information received and play excerpts from the tapes.

For additional information ask one member to read the chapter in *American Montage* (Home Mission Board \$6.95, available through Baptist Book Stores) on the port ministry in Olympia, Washington. Ask that she plan to present this report at the meeting.

PLAN 3

Ask that the members study the content before the meeting and be prepared to discuss the following:

1. What are the unique problems related to a port ministry?
2. Why is the traditional evangelistic approach inadequate in this ministry?
3. What is the potential for this ministry in the cause of world missions?
4. What specific thing can we do to assist or begin a port ministry?

Suggestions for Involvement

Pinpoint your location on a map of the United States. What is the

closest port ministry? Perhaps you would like to give volunteer service. Write a letter of encouragement to the director or sponsoring church indicating your willingness to pray for the ministry and to help.

Maybe you are close enough to port to plan a visit. Make arrangements for the entire group to go. For help in understanding and ministering to internationalists, *Mission Action Group Guide: Internationalists* is available.*

Perhaps members are planning vacations in areas having port ministries. Plan to give vacation time a missions dimension.

Call to Prayer

Begin by reading Galatians 3:26-28. Comment on the idea that God is our Father and makes us all brothers and sisters in Christ. Pray especially for missionaries and lay people who are ministering to the needs of seamen.

Remember the missionaries on the prayer calendar today. Pray that God will provide strength for them.

*See order form, p. 40

"The McClendons are now ministering to families in the isolated bush country of southeast Alaska, living in a logging camp on Prince of Wales Island as church extension missionaries."

Open Heart, Open Home by Karen Burton Mains (Cook Publishing \$5.95)*

Christian hospitality must be practiced if it is to become a tool of ministry. For many Christians, the privilege of welcoming others into their home is as natural as greeting each new day; for others, hospitality must be learned.

Author Karen Burton Mains gives practical ways to open the heart as well as the home for receiving others in Christ's name. She shares many personal experiences of failure and temptation plus times of happy fellowship. Hospitality is described as being more than human talent; it is a gift of the Holy Spirit. It begins when people become more important than pride, and ministry more than entertaining.

Every Christian, male or female, single or married, has the two necessary ingredients for an effective witness through hospitality. Each has a heart the Spirit seeks to move; each has a home—a room, an apartment, or a mansion—in which receiving others can be practiced.

Enlist several group members to assist in the book study and assign specific chapters and/or questions. Provide paper and pencil for each member. Write discussion questions on a flip chart. Some questions may be answered silently; others discussed as a group.

Ask: What do you think of when you hear the word *hospitality*? Allow time for members to respond; then share the author's views on pages 38-40.

The definition for *hospitality* is wedged between the word *hospice*, which is a shelter, and the word *hospital* which is a place of healing. Ultimately, this is what we offer when we open our home in the true spirit of hospitality. We offer shelter; we offer healing.

List on paper the most common excuses one might give for not practicing hospitality. Mark with a

ROUND TABLE GROUP MY

HOUSE IS YOURS

MARY FOSTER

"P" those that stem from pride. What are some characteristics of true hospitality? What is it that makes you feel "at home" as a guest? List those qualities you feel are most important.

How then, should we view our own hospitality? Throughout the Bible hospitality is a requirement. Read Isaiah 58:6-9 (TLB) and Luke 14:12-14 (RSV).

Briefly outline chapters 3 and 4, discussing hospitality as a gift of the Holy Spirit. You may want to emphasize two questions:

How do we recognize the work of the Holy Spirit in our lives? Discuss the author's three points on pages 38-40.

How can an understanding of the gifts of the Spirit affect our practice of hospitality? Study the six points listed on pages 43-54.

In chapter 8, define the word *welcome*. State some reasons why homes sometimes lose their welcome atmosphere. Discover the welcome atmosphere of your home and heart. How warm is your greeting when those with whom

you live return home at the close of the day? Would you be eager to receive the same welcome? What can you do to bring new warmth where relationships have cooled? Make a list.

When the work of the Spirit has developed new attitudes toward one another in the home, then the doors to the world outside can begin to open.

Review chapter 10, "Open Homes." What was the relationship between the home and the church in the New Testament? Share the Scripture references. Check on the hospitality of your church congregation. Do church members open or close their homes to one another?

List the names of persons on your church roll or in your community who are not active in group fellowship with other Christians. Pray about your responsibility toward each one. Does someone need you for a prayer partner? Do you need to invite someone to your Round Table group next month? There may be a need for a



neighborhood Bible study. If so, make plans; take the initiative; offer your home.

Share the six shortcuts to hospitality from chapter 16. Ask group members to "brainstorm" on some personal shortcuts that keep a hostess from being exhausted when guests arrive. Add these to your written list.

Close the study by reading "A Prayer," pages 197-199. Challenge members to use their lists as reminders for prayer and commitment.

(If you'd like to go a step further in understanding and practicing Christian hospitality, read and study *Take This House*, reviewed below. Also note the article in this issue, "Three Years Beyond Refugee Sponsorship," p. 41.)

Beyond Feminism by Marilyn Brown Oden (Abingdon \$3.50)**

Marilyn Brown Oden directs today's woman of faith into a new realm of womanhood. The reader is challenged to move and think beyond the popular feminism role and into one of responsibility, worth, and adventure.

Write the study question on a chalkboard: How can a woman of faith make her contribution to society beyond her home and at the same time take seriously the needs of her family?

Make the following assignments and call for reports and/or discussion in the group meeting.

Describe the two extremes of womanhood commonly accepted today. One labels the traditional housewife, mother, and companion as a "mistress madonna." The second pictures the militant feminist seeking to liberate women as an "imitator of the male."

Explain the program of career development which takes seriously a woman's individual potential and her role as wife and mother (p. 37).

React to these suggestions and statements.

Women need work schedules that correspond with school hours and vacations. A woman who gives love, understanding, and care with her children can minister with those same qualities to the world outside her home.

Take This House by Evamae Barton Crist (Herald \$1.95)**

In a moment of serious reflection Evamae Barton Crist of Hallam, Pennsylvania (near York), felt moved to dedicate her house to God.

"No, not our house," she protested. "Why, it's the showplace of Owl Valley! Eighteen rooms filled with lovely antiques and mementos from our travels here and abroad."

Although the quiet urge persisted, Evamae did not know how to respond.

Fourteen months later she volunteered to help with the Vietnamese refugee program at Fort Indiantown Gap.

Evamae soon learned of a family of nine who needed a home — too large a family for many people to consider, but just the right size for her large house. She had her answer.

With the help of the First Church of the Brethren, Kingston Road, York, Evamae and Dale Crist welcomed the Nguyen family. Nine extra persons to house, to feed, to love. "No one warned me of the bushels of laundry or that I would have to talk so slowly or that the rice would boil over every evening," Evamae reflects.

"No one warned me of their gentleness, the joy we'd share at mealtime, and how much I would learn from them."

Church members rallied to help the Crists meet the needs of Dong and his family. There was a committee for education, a committee for clothing, a committee for transportation, a committee for food processing.

"Many members of the church came to our home to visit with our

new family," Evamae recalls. "I watched one car after another, week after week, pull out of our driveway following a satisfied visit with their new Oriental friends. I was reminded of the advice of the Apostle Peter, 'The hospitality one to another without grudging.'" Evamae tells the unusual story of her intimate involvement with the Nguyen family in *Take This House*. She shares the day-to-day struggle to maintain a happy household, the joy of guiding Dong to a paying job, and the satisfaction of helping the family buy their own home and begin to make their own way in the community.

Call to Prayer

Read names of missionaries listed for today (pp. 43-48). Suggest problem areas in the home where missionaries may need prayer support. Pray, thanking God for open homes that become tools of ministry around the world.

BOOK FORECAST

April

He Gave Us a Valley by Helen Rosecave (InterVarsity \$3.95)
Fever! The Hunt for a New Killer Virus by John G. Fuller (Zondervan \$1.95)**

May

When Blood Flows, the Heart Grows Softer by Jeanette Lockert (Tyndale \$3.95)
Cannibal Valley by Russell T. Hill (Zondervan \$2.95)**
Captured by Carolyn Paine Miller (Christian Herald \$3.95)**

June

Peace with the Restless Me by W. Hearn (Word \$4.95)**

*Members of Round Table Book Club get these books automatically. Also available through Baptist Book Stores.

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HOME MISSIONS

Senior Service Corps Volunteers
Kansas — Vacation Bible School, survey, lay music.
Alabama — Music, construction, home Bible study, visitation, survey.
Tennessee — Houseparents for summer workers.
Johnstown, Pennsylvania — Vacation Bible School, visitation and survey, construction.
Colorado Springs, Colorado — Work with migrants.
Vacation Bible School.
Yonkers, New York — Vacation Bible School, survey, music, witnessing.
Atlanta, Georgia — Inner-city mission center.
Washington, DC — Camp director and staff needed.
Laredo, Texas — Laymen to start new work in ten communities.

For more information, write: Christian Service Corps, Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 30309.

FOREIGN MISSIONS

Professional in advertising and promotion for Malaysia-Singapore Mission. Needs experience. Six to eight weeks.
English teacher: Singapore. Speech specialist. Three weeks, summer or fall. Housing provided.
Marriage/family life seminar workers: Malaysia-Singapore. One month assignment. Housing and local transportation provided.

Wanted: Used band instruments for the Bahamas Mission. Please contact office for mailing instructions.

Youth camp workers: Tortola. July 1978. Two to four people. Housing provided and meals arranged for at a moderate rate.

VBS team of six to eight people: Tortola. July or August, 1978. Housing and meals arranged for at a moderate rate.

Teacher: Guadeloupe. August-December, 1978. To guide missionary children, grades 1-11, in the Calvin or Nebaska individual study programs. Housing provided.

Secretary: Mexico. Must speak Spanish. One year assignment. Round-trip transportation and furnished housing provided.

MK farm parents: Israel. To begin August, 1978. For one year. Round-trip transportation and furnished housing provided.

Bookkeeper: Ecuador. One year, beginning July, 1978. Round-trip transportation and furnished housing provided.

Science teacher: Gaza. 1978-79 school year. Round-trip transportation and furnished housing provided.

General worker: Liberia. Oversee operation of small bookstore; prepare monthly payroll, literature distribution. "Stand-in" for furloughing missionaries. One year: August 1978-1979. Round-trip transportation and furnished housing provided.

Seminary music teacher: Philippines. MMus degree required. Round-trip transportation and furnished housing provided.

Librarian/supervisor: Philippines. Master Library Science or significant experience required. Round-trip transportation and furnished housing provided.

Dentists and Physicians. A list of volunteer medical needs (three weeks to three months) is available from Mr. Harold Hurst, Foreign Mission Board, SBC, P.O. Box 6597, Richmond, VA 23230.

For additional information about overseas needs, write William Eugene Crabbs, Consultant on Laymen Overseas, Foreign Mission Board, P.O. Box 6597, Richmond, VA 23230.

SIGN UP FOR VOLUNTEER INVOLVEMENT IN MISSIONS

Want to be a part of something big?
Have you a concern for missions? A talent or occupation that may be needed on a mission field?
Sign up as a volunteer in missions!
A new project called Volunteer Involvement in Missions is beginning to identify needs on missions fields and to identify the resources and to get them together.
Four agencies — the Foreign and Home Mission Boards, Woman's Missionary Union, and the Brotherhood Commission — are joining forces to put the system into operation.

Those who want to be a part of this plan are invited to write to Volunteer Involvement in Missions, Southern Baptist Convention, 1350 Spring Street, NW, Atlanta, GA 30309. A detailed form listing interests, skills, concerns, and availability will be returned. On completing the form, the volunteer should mail it back to the above address.

Volunteers are also asked (this is not mandatory) to send in \$2 with their application. This contribution will help make the program as self-supporting as possible.

The individual is the key to this system. The individual who wants to use the gifts God has given, plus time and money to travel for ministry and witness, is important. Also important is the individual in a leadership position who must identify the need and request the aid.



VOLUNTEERS NEEDED



Next Month in Royal Service

A Wife for the Price of a Goat and a Few Yards of Cloth

The age-old custom of family arranged marriages and dowry haggling still persists in many countries of West Africa. But change is slowly taking place. A symposium on "Changing and Unchanging Conditions of Women in West Africa" will head the April issue on West African missions.

An interview with the outgoing president of Woman's Missionary Union of Nigeria, Mrs. Aduke Akinola, offers another point of view, and "The Fruits of Roots" will look at the West African as an American citizen of the sixth and

seventh generation. "Living in an Integrated Neighborhood" offers insight into personal experiences with those of West African heritage who live among us.

Program material for a church-wide prayer retreat and the first in a six-part series on direct evangelism will also be included in the April ROYAL SERVICE.

Don't miss out on a single issue if you are planning a move, fill in the subscriber information form below and send it to us right now. We'll be so glad!

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