



Royal Service

MARCH 1965

Resolve

"For me to live is Christ" Philippians 1:21

**I do not need to seek thee, Lord.
I need only to receive thee.**

**I need not pray thee speak . . .
Rather, that I may listen;**

**Nor ask what thou wouldst have me
do,
When I know thy will is for me to
follow thee.**

**Forgive the closed doors and clut-
tered rooms of my life.
I would make them clean to be thy
dwelling place.**

**Pardon my half-righteousness.
I would be wholly thine.**

**I know thy voice.
Let me not run from it.**

**I know thy power.
Help me to avail myself of it.**

**I glory in thy love.
Lead me to share it.**

**I know thy purpose for thy world.
May thy kingdom come—in me!
Amen.**

"Be in my life that I may be thee."

by Miriam Robinson

by Arthur B. Rutledge

MISSIONARY concern grows out of rich spiritual experiences with Christ. Because He means so much to us, we want to share this knowledge with others. It was a transforming experience with the Lord that changed Saul of Tarsus into the apostle of Christ and the human instrument of Christianity's initial expansion.

Warmth of heart will produce compassion and service in practice. Coldness of heart will result in apathy and inertia in practice. Hence the annual week of emphasis on home missions is first of all a call to prayer. On the wings of prayer comes an enlarged awareness of needs. As we pray for ourselves and for those in spiritual need, we hear the call to serve and to give.

Funds are needed urgently for the extension of the gospel into areas of spiritual need and neglect in our beloved United States. The Annie Armstrong Offering for Home Missions, increasing each year, provides extremely significant support for

As
We Pray
and
Ponder

Dr. Rutledge is the newly elected executive secretary of the Home Mission Board.

home mission work. It is combined with Cooperative Program funds to provide continuing advance in the effort to claim "our land for Christ."

Serious spiritual problems exist all across our nation. The unchurched in the United States exceed 75 million, and the number grows by one million a year. Millions of lost people will never be confronted with the gospel forcefully unless our churches reach out to establish a gospel witness in the immediate area of need.

Unchurched or underchurched communities need new chapels and churches. Language persons will respond to a mission in their neighborhood or to departments and classes within established churches. In many cases National Baptist churches in our midst will welcome our encouragement and assistance. Persons in hospitals and nursing homes, in military establishments and industrial plants need special attention. Those in jails and prisons need a loving word from God. The deaf and the blind, the migrant and the illiterate likewise stand in need of loving Christian concern.

We have come upon a day when it is no longer possible to think of mission fields as existing only in some strange place far away. In our own society, many of the people take God lightly, and enormous moral and spiritual problems plague us. Crying needs lie at our doors. Surely our Lord is speaking to us in the command of

Acts 1:8: "Ye shall be witnesses unto me both in Jerusalem [one's home community] and in all Judaea [one's home state], and in Samaria [neighboring states, and the entire nation], and unto the uttermost part of the earth [overseas]."

Beyond the appeals which can and ought to be heeded by our churches are calls which no single church or association is prepared to answer. We work together to send missionaries to these points of need. Through its Home Mission Board, in cooperation with churches, associations, and state conventions, Southern Baptists are supporting more than 2,500 missionaries. They serve in all 50 states, plus Cuba, Panama, and Puerto Rico. They serve in the great metropolitan centers and in town and rural areas of our country. They work in the populous northeast and in the industrial Great Lakes region. They serve in the changing south and in the growing west.

Pray for these missionaries. Some of them are displaying a heroism and self-giving which humble the rest of us. They need our prayerful support as they seek to carry the gospel to frontiers of sophisticated secularism and of spiritual ignorance, of proud self-righteousness and of deep-seated evil.

Let us pray also for additional workers. We have more missionaries than ever before, but there are urgent appeals now for 150 more. Forty couples are needed to work

with Spanish language people, 11 couples with Slavic groups, 4 couples with Italians, 3 couples with Indians and Eskimos in Alaska. Ten couples and 11 single women are needed in mission centers to serve neglected people of many races. Three missionary nurses are needed in Sellers Home for unwed mothers. All of these must be dedicated, God-called, well-trained persons. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38), even calling them from our own churches and our own homes.

As we pray and as we ponder the spiritual needs of our homeland, surely we will be impressed to give liberally to this annual special offering for home missions. Such response will provide funds for missionary advance throughout this nation. It will further strengthen the base for a continually expanding mission effort overseas.

The Home Mission Board is grateful to Woman's Missionary Union for its prayerful support of home missions. The members of the Board, the staff, and the missionaries unite in gratitude for your encouragement, and pledge to all Southern Baptists on best in the name of our Lord in these critical days.

May the time be hastened when we as a nation can claim fully the blessings pointed to in a Scripture verse for the week of prayer: "Blessed is the nation whose God is the Lord" (Psalm 33:12).

Dr. Arthur B. Rutledge



The Southern Baptist Home Mission Board in session at Ridgecrest last summer asked the fifty-three-year-old director of its huge Missions Division, Dr. Arthur B. Rutledge, to become its executive secretary, the fourteenth in its 119 years of service.

On January, 1965, Dr. Rutledge took over the leadership of the Board, whose annual budget is \$6½ million, from Dr. Courts Redford of Atlanta. Dr. Redford closed on December, 1964, his twenty-first year of mission service, eleven as executive secretary.

Dr. Rutledge's background in missions, both with the Home Mission Board and with the Texas Baptist executive board, his denominational experience, and his years as a pastor give him outstanding qualifications for this position.

Added to this is his familiarity with the program of the agency, and his years of experience in formulating a co-operative mission work with the state Baptist executive secretaries.

The denomination is presently studying the programs of each of its agencies, and those of the Home Mission Board are yet to be adopted by the Convention. Thus the new executive secretary will handle the final stages of this study—from *Home Missions*, September, 1964.

MARCH 1965 ROYAL SERVICE



COVER STORY

When you look at our cover you may recall the words of "Onward Christian Soldiers" as represented by the Christian flag; on the other hand, the stirring words of "The Star-Spangled Banner" may come to your mind.

But the meaning for us in the juxtaposition of these two flags is to emphasize that our land, the Christian people of our land, must come to a place of repentance, dedication, and committal. We must—in our lives, our decisions, our tomorrows—come to the place where we sincerely recognize Christ as Lord of our lives. This does not mean lip service, but heart service. Without the power of the Holy Spirit in our lives God cannot use us to win our beloved but lost countrymen to Christ as Saviour and Lord.

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by Jay Durham

Mr. Durham is secretary, Department of Promotion, Home Mission Board

A. Here is how it _____	(answers)
B. Each numbered section contains statements with _____	works
C. As you read, place a piece of paper across the entire page, covering the _____ sections below and do your best to _____ in the blanks, writing in pencil.	blanks
D. Slide the paper down to expose the next _____. First look to the extreme right for the _____ words for the preceding section and immediately make any changes necessary.	numbered fill
E. Then proceed as before. It's _____ and _____, too.	section correct
	fun informative

Now begin

1. The _____, an agency of the Southern Baptist Convention, studies and correlates missions and evangelism plans which have been used by churches, associations, and state conventions. Then these plans are available to all the churches to help them in carrying out the Great Commission.
2. Home Mission Board staff members, trained in _____ specialties aid church and denominational _____ to make missions ministries more effective.
3. A _____ plan to gather religious information, formed through years of experience and usually conducted on a community-wide basis, enables churches and associations to make effective long range plans.
4. _____ extension, a major emphasis of the Home Mission Board from its beginning in 1845, is now linked with the work of _____

Home Mission Board
mission leadership
survey

Associational Administration. Because of the thrust created by the _____ Movement in the years just past, church extension will become a more vital part of Southern Baptist life than ever before.

5. _____ are reaching out in new ways to minister to the people of the entire community regardless of circumstance. Cuban _____ resettled by Southern Baptist churches are making their own way in communities all over our land.	Church \$0,000
6. Churches today minister directly to agricultural _____ in their community, work with non-readers through _____ missions and with teen-agers in trouble through sponsors for juvenile rehabilitation.	Churches refugees
7. The church loan funds of the Home Mission Board have increased to 12 million dollars providing loans for church _____ and church _____ especially in pioneer areas.	migrants literacy
8. _____ churches are considering the increasing spiritual need in the inner city. Despite the movement of members to the suburbs, this has caused many churches to accept the challenge to _____ and _____ to their own community.	sites - buildings
9. The Home Mission Board church development plan means the revitalizing of many urban-rural churches each year. In this plan the church looks at itself, its _____, and the _____ setting goals and providing for significant spiritual accomplishments in each area.	Downtown stay minister
10. Associational Administration is a new dimension of associational _____. The Home Mission Board sponsors conferences dealing with mission _____ which can help to reach every person in the association for Christ.	community world
11. The newly announced _____ project is a plan whereby college _____ can serve in certain categories of mission work for two years. Expenses are paid and a severance bonus is provided.	missions techniques
12. Today there are Southern Baptist churches in all fifty states. Work continues in Panama and Cuba. An area _____ was recently appointed for Puerto Rico.	US-2 graduates
13. Today the Home Mission Board co-operates with state conventions to provide a _____ pattern of missions work. The state mission boards direct the work of missionaries and through state agreements the Home Mission Board supplies a percentage of the _____ for mission work in the state.	missionary
	uniform support

Dear Pastor,

A book has just come to our headquarters.* It is a history of an outstanding Southern Baptist church—the seventy-five-year-old First Baptist Church of Oklahoma City. In the prologue written by the pastor, H. H. Hobbs, there is this significant paragraph. "The present worldwide ministry which our church enjoys is the fruit of humble but courageous beginnings. And if we would prove ourselves worthy of the giants of other days, we must give ourselves to tasks which are gigantic in scope. Tragic beyond words to express it would be if we, their sons and daughters, should build a chicken coop when they laid a foundation able to support a skyscraper."

The same week that this book with its intriguing title came to us, we had a visit from R. Quinn Pugh, the pastor of Bergen Baptist Church, Westwood, New Jersey. The location of the church indicates its newness. This pastor had many exciting incidents to relate. In a recent bulletin he wrote, "We have found that not everything thrilling and exciting has happened in the past—the story of pioneer missions in the giant metropolitan centers of America is truly one of the thrilling stories of this generation. In this story all the historic romance of missions is caught up in the present. God is at work; and it is good to be where he does his work."

Such prophetic statements as these from pastors in different situations help us to hold to an optimistic faith in the destiny of the churches of the Southern Baptist Convention.

Opportunities that come through the Week of Prayer for Home Missions and revival meetings in many churches in March should call all of us to prayer for the spirit which Dr. Hobbs was pleading for when he wrote, "Tragic . . . if we . . . should build a chicken coop when they laid a foundation able to support a skyscraper."

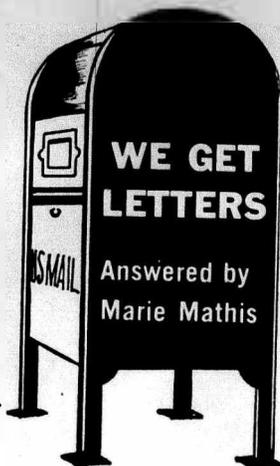
We do sincerely hope WMU members will be ready to follow your leadership in these and all other efforts to move forward in winning lost people.

Sincerely,

WMU Staff

*Lighthouse on the Corner, Phyllis Woodruff Sapp, price \$3.00 from Baptist Book Stores.

Please send your comments to Letters, 600 North 20th Street, Birmingham, Alabama 35203. We will not have space to print every letter, of course. Please include your name and address.



Cover "Man"

Please send me six copies of September (1984) *Royal Service* for which I enclose a check. Edgar Perry, whose picture appears on the cover, led the singing at Turkey Creek Mission where I served as pastor for seven years. Edgar was a faithful and dedicated helper during the three years he attended Clear Creek school. Thank you for the beautiful cover and the fine feature article.

HERMAN D. MOORE,
Kentucky

(Did you read "Meet the Perry's" in that issue of *Royal Service*? Did you notice the fine looking family of Edgar Perry in the picture? Better review, for it will do you good to reread it. Kay Aldridge told the story wonderfully well.)

Letter from Liberia

Gladness and sorrow mingle within us as we make plans to return to the States for our furlough. All of us are ready for the refreshing change of home, but we are very sad over having to leave our work without anyone to carry on in our absence. We kept hoping that someone might be able to come to Sinoe but there is just no one available. Missionaries in other parts of Liberia will fly to Sinoe once a month to check on the bookshop and other phases of the work. It has been a heart-rending experience to hear our pastors and workers beg us not to leave and to hear them testify to

what these few years of teaching, training, and leading have meant to them. We praise God for what has been accomplished.

THE CARPENTERS, Liberia

(John and Betty Carpenter and their children wrote this letter before they came home last July. There will be a joyous reunion when they get back to Liberia.)

Remember Who You Are

I'm a GA girl here in a small town which few people have ever heard about, but thanks to *Tell* magazine, I was able to read your article entitled "Remember Who You Are." How wonderful it is that we have leaders such as you in our Con-

vention who will take the time to write such articles for young women such as we who are often tempted to forget who we are.

KAY TIMS, Oklahoma

(Kay's letter was to Mrs. Fling, our president, who wrote the article referred to by Kay.)

WMU Magazines in the Budget

I must take time to get a letter off to you, concerning *Royal Service*.

With each magazine, I deeply appreciate those who have prepared all its wonderful materials. I wish every church had this magazine in its budget. My church has budgeted *Royal Service* for a number of years, and I have always been grateful for their thoughtfulness. I think the church should provide WMU magazines just as they do for those enrolled in other organizations.

MRS. LEE GRIFFITS, Tennessee

Sunday School Superintendent

Use: *Royal Service*

I am writing to express my thanks for the wonderful magazine you publish for WMU. It goes farther than WMU, for my husband who is Sunday school superintendent, uses *Royal Service* for added information for his opening assembly programs. In your December, 1983, issue you had a short article "Tis the Season" It was the best.

We used this as an appeal for the Lottie Moon offering in our church.

MRS. J. GREEN, Oklahoma

Looking Back

Thanks a million for letting me be a part of the program during YWA week at Ridgecrest. It was one of the most stimulating weeks that I have ever spent at one of the assemblies. I had a feeling that there is openness to change and to truth in this younger group.

KENNETH L. CHAFIN, (Evangelism Department, Southwestern Seminary)

I thought the 1984 YWA Conference was very good. If the girls gained as much spiritually as I did then they were strengthened for days ahead. I have had reports from leaders about the enthusiasm their girls brought home with them.

BETTY LYNN CADLE, (YWA Director, Georgia)

YWA Conference was the best! I was blessed and our girls received a blessing and a challenge.

MARY HUTSON, Youth Director, Arkansas

As president of Kentucky YWA, I would like to thank you for all the girls who attended the 1984 Conference. It was a wonderful week and we

received untold blessings. We thank God for all of you who worked hard to make YWA week so inspiring. I especially enjoyed the opportunity of knowing Mr. Louis McCall, the missionary to whom I was assigned as tour hostess for the feature period, "Zip Code to Everywhere." It was an experience which I will not forget. Our prayer will be with you as you plan for the 1985 Conference at Glorieta.

SUE VARBLE, Kentucky

(Now is the time to look forward and plan—if you have not already done so—to send a YWA, or senator, to the YWA conference at Glorieta, New Mexico. The dates are July 29-August 4. Write your state YWA director for reservations and give your girl(s) this opportunity.)

The Window

Just a word to tell you how much I enjoy *The Window*. I am a college student in speech education. Many times I have received inspiration for a speech from this magazine. Several friends of mine have used it, too.

ALBERTA GILPIN, Missouri

I would like to take this opportunity to thank you for the guidance, pleasure, and knowledge that *The Window* has brought to me each month for several years. I hope and trust that girls all over the nation will continue to be blessed by it.

SUSAN ARINGTON, Virginia

BY L. O. GRIFFITH

MISSIONARY-HEARTED

LYDIA and other women associated with her believed in God. They met to worship him in a "fellowship" group near a river outside Philippi.

Paul on his missionary journey felt this group was his best missionary opportunity. Lydia and others accepted Christ. A church of soul-winning power and activity came into existence. Women have always had a part in planting missions and churches from the time Jesus started the church.

Since the beginning of the Southern Baptist Convention, starting churches has been the primary way of "the promotion of Christian missions at home."

Women during the years of emphasis on the 30,000 Movement have prayed, witnessed, caused interested groups to meet in churchless communities; taught, visited, and supported in many ways the starting of missions and churches. The 30,000 Movement has given women a unique opportunity to increase their efforts in missions.

Eight people were saved and baptized as a direct result of visitation and witness-

Dr. Griffith is director of the Division of Education and Promotion, Home Mission Board.



Making a drab meeting place attractive is one way women show that an event is important; often, God uses the seemingly unimportant to attract a person to worship Him: a song, a flower, a word, a deed. Women of Greenmeadow Baptist Church, North Kingstown, Rhode Island

WOMEN

ing by one woman who was the first convert in a fellowship group.

A woman was so concerned for the work in a mission that she refused to go on vacation until new workers came to help in the mission. She waited and prayed. Even though there is no industry in the small town, suddenly new families began coming in, including Southern Baptist families among whom were strong, dedicated, and trained workers.

A woman found it necessary to enter a TB sanatorium. Within three weeks she had organized a Sunday school class of other patients, which she taught. This Bible class was supplied with literature and encouragement by her home church.

Kathleen McDonald (now Mrs. Harold Newton), a 1960 student summer missionary, was so impressed by the need for laborers in Indiana that when her summer term of service ended, she decided to remain there. She found a job in the Columbus hospital and for three years supported herself while assisting in a mission in Louisville.

A woman of prayer spent several years in

prayer for a Southern Baptist church to be started in her town. She saw the need, knew some of her neighbors had never entered the door of a church building or heard the name of Jesus. She continued to pray and witness. Then she offered her home for fellowship meetings. Now there is a Southern Baptist church in that town. It has its own building and ministers to many.

Twice each Sunday for two years a woman traveled to a small town some thirty-five miles away. The struggling mission seemed so small and with such remote possibilities that many encouraged the faithful few to give up and labor in a more fruitful place. But the small handful of workers, most of whom were women, prayed and witnessed. After months and months of services with few attending, the mission seemed suddenly to show life. Soon people were coming by letter and by baptism. The group grew. Then in the spring of 1964, the once "hopeless" mission was constituted a church with a full-time pastor.

A WMS in Clinton, Mississippi, through a Community Missions committee surveyed a large community of low-rent apartments

and found about twenty-five children who were not being reached by any church. A weekday ministry was begun for the children. Soon enrollment was so high the group had to be divided. This was the entire needed to reach adults. A preaching ministry was arranged and on Sunday afternoons both children and adults were there. The continuous, sustained ministry was initiated by and continues today under the direction of this Community Missions committee.

An outgrowth of the study of *The Chains Are Strong** was the determination by the WMS to find a need for a mission and to organize a mission.

A nursing home in McComb, Mississippi, was the place! For more than two years not one week has passed without members of the WMS leading in services. There are weekday services and also Sunday opportunity. On Sundays Bible study is provided and an offering is made which is given through the church. There is an average attendance of fifteen to twenty. This mis-

*7% from Baptist Book Stores.



Only those who live where there is no Baptist church understand the joy experienced in being able to put up this sign

ion is sponsored by the Friendship Baptist Church.

Mrs. W. A. Shockley of Calvary Baptist Church, Spartanburg, South Carolina, teaches the Sunday school lesson each Sunday morning to employees at Bailey's Cateria. This is thirty minutes before they go on duty. She goes from there to Mt. View Rest Home where she plays the piano for the service there and then to the Dakota Street Mission where she also plays the piano. One woman participating in three missions each Sunday morning!

A woman who had been only a nominal Christian took her daughter to Sunday school, held no church offices, gave a fraction of her tithe, and did not belong to WMU. She awoke on her first Sunday morning in a northern city to discover there was not a church for her daughter to attend. Her husband had been transferred to this city. The next week she found herself with hammer, saw, and paint brush working with kindred spirits to prepare a place to worship.

In one year she became a charter member of a new Baptist church which had been this mission. Now a tither, a teacher in Sunday school, a soul-winner, and later a WMU president, she cannot understand why every Christian is not participating in missions.

A large church in membership had started a number of missions which were strong missionary churches. In a mission

study, *Glimpses of Glory** by C. C. Warren, the pastor and the church missions committee were asked by women to look into need for missions in institutions in their city. The missions committee discovered five places. The WMU was asked to take responsibility for sustaining three of the missions.

One of the women who teaches, plays the piano and visits said, "It's the most worthwhile thing I do. It is definitely not a duty; it is a privilege. They need a message of love and comfort—that God hasn't forgotten them. When I come away I feel that God has led my soul as I minister."

The owner and operator of a convalescent home wanted to do something in appreciation for what the church had meant to the people in the home. When the manager of this home designated a check in January, this was possibly the first contribution for the Annie Armstrong Offering for Home Missions in 1963.

But the real reward of those who participate in these missions is in seeing "kind eyes light up with pleasure at a familiar hymn. . . ." One volunteer said, "The peace and contentment on a wrinkled face as a gentle old soul murmurs from memory the Scripture passage I am reading brings a real blessing to my own heart."

Records are unavailable as to how many missions women have started. But it is safe to say, I believe, that women have had a significant part in every one of the 22,968 missions and churches started from June, 1956, to July 1, 1964.

A program of church extension sponsored by the Home Mission Board, and other mission projects will all be participated in by women. That is the way of missionary-hearted women!

The business of starting churches must continue until Jesus comes. Women have a great continuous opportunity to win souls and enlist Christians in service through this New Testament plan of missions.

*78 from Baptist Book Stores.

BIBLE STUDY:

The Missionary Message of the Bible

by Gilbert L. Guffin

Meanings for Missions in the Book of Genesis

Scripture Reading: Genesis 1:1; 3:9-15; 9:12-17; 22:15-18; 35:9-15; 45:4-8; 49:10; 50:15-26.

The book of Genesis apparently endeavors to answer many of the oldest and most persistent questions of the ages. Among these are: How did the world come into being? Was there any relationship between the creation of the earth and of the heavenly bodies? How did man come into being? Is man accountable to any superior authority? How did days and seasons begin? What caused such human barriers as language and race to develop? Is there a moral force in the world? Does that moral force render judgment or see that justice at last prevails? How did evil get into the world and when? What forces make or ruin homes and families? How important is the family and the preservation of its unity and integrity? Can one forever disregard the voice of conscience, and get away with it or does conscience at last demand confession, the seeking of forgiveness, and the mercy of God? What are the effects of hate and

jealousy? How important is forgiveness to both the forgiven and forgiver?

The Basis of Missions

For the present study, however, the main concern is to discover and examine, not the questions that were answered, but the great, fundamental principles laid down in Genesis affecting the work of missions. As observed in previous lessons, there are many such principles in the book. The following are of major importance:

The sovereignty of God the Creator, the basis of missions.

Clearly, Genesis teaches that the world—and the whole universe for that matter—was made by God and was thus intended to remain under His sovereignty. The fact that God gave vast authority to man in the earth (*see Gen. 1:28-30*) does not change the right of absolute sovereignty on the part of

the Creator. Man's authority stems from God's sovereignty and is always to be under and ever governed by it. In this truth lies the fundamental problem with respect to the disobedience of man which led to his "fall." That disobedience was in essence a rejection of God's rightful sovereignty over him and a voluntary submission to the "authority" of the Tempter (Gen. 3:5).

Man's trouble always comes when he attempts to be his own god or when he allows any other person or thing besides God Himself to take that place. It was true in man's early days as it is true now. Of course, we do not know how long—it could have been many years—Adam and Eve lived in a state of obedience and full acceptance of God's sovereignty and in full enjoyment of his fellowship. But when the Tempter was allowed to be their advisor and guide, rather than God himself, their troubles swiftly came. The same fate has befallen every man since then. Indeed, "what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17).

Genesis unfolds the story of the repeated evidences in the life of early man of God's exercise of his rightful authority. His sovereignty was shown, for example, in his expulsion of Adam and Eve from the Garden following their disobedience; in his judgment upon Cain following Cain's slaying of Abel; in his making a new beginning with the race through Noah and the Flood; in his frustration of the ambitious and self-centered purposes involved in the building of the Tower of Babel; in his calling of Abraham as the father of a people chosen for a redemptive mission; in his gift of Isaac, the son of promise, to Abraham; in his discipline and directing of Jacob; and in his use of Joseph to preserve the family through which this redemptive purpose was being worked out.

In the promises especially given to Abraham, moreover, there are reiterated assurances that what he was doing in Abraham and in Abraham's descendants was intended to benefit all nations and all peoples. Unfortunately, the Jews repeatedly

lost sight of this fact and again and again fell prey to the delusion that God was interested only in them and that they were a people of his peculiar favor. A similar delusion can subtly and insidiously affect men even in our day. Often Christians become victims of such a delusion when they somehow conclude that God is only interested in saving their souls individually and in giving them an eternal hope, and in nothing more. The New Testament declares, "We are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Eph. 2:10, RSV).

The persistent and pathetic need of the world proceeds chiefly from its continued failure, or its stubborn refusal, to accept the sovereign rule of God in personal and corporate life. In the sovereignty of God and in the urgent need for the acceptance of that sovereignty is found the original basis for the missionary task. Until men everywhere accept the Lordship of Christ, the task of missions will not be completed. We are assured, of course, that one day every knee will bow to him and every tongue will confess him as Lord, "to the glory of God the Father" (Phil. 2:10-11). But until that blessed day dawns the missionary task will not have been finished.

The Motive for Missions

The significance of man made in the "divine image"—the motive of missions.

Is man worth saving? In view of his rebellion toward God and his denial of the sovereignty of God over his life, why not leave him alone and let him reap the consequences of his error and folly?

Two answers to this question seem proper here. The first, briefly, is that great masses of the race have been so long lost in darkness and in their ignorance of God that they know almost nothing of the true God, the God revealed in Genesis and met in Christ. A grave obligation, therefore, rests upon those who do know God and have discovered his saving grace to share

their knowledge with these who are so unfortunate.

Besides those who have never heard of the true God at all, there are others, of course, who have only a confused and warped knowledge of God, so confused and warped in some areas that there is serious danger they may never find God at all and thus be able to come into vital union with him through our Lord and Saviour Jesus Christ unless the missionary message also reaches them.

The second natural and fundamental reason revealed in Genesis for attempting to reach men with the claims of God's sovereignty and the offer of his redemption is that man was created in the "image" of God. This means he is not merely the supreme creation of God but also that he is both supremely important to God and is made for fellowship with God.

Though it is true that man in his fallen estate is altogether unworthy and can be saved only as he realizes and confesses his unworthiness and helplessness and his dependence on God's grace, he, nevertheless, was mercifully considered "worthy" even of the death on the Cross in his behalf. Christ died on Calvary for man not solely because of man's need, in his state of lostness and spiritual death, but also because of the divine purpose that man, made in the image of God, should be restored to fellowship with his Creator. Says Rev. R. E. O. White, "The preaching of the Cross pays sinful man no compliments except indeed the supreme compliment that God thinks he is worth saving."

The Need for Missions

The sinfulness of man—the need for missions.

What great contrasts are drawn in the book of Genesis! There is the contrast between God the Creator and man the creature, between the pristine glory of the Garden of Eden and the sin-ridden ugliness of the wandering existence of man outside the Garden; between the goodness of God and the evil of man; between Abraham's

generosity and Lot's selfishness; between the zeal of Jacob to get the birthright from his brother and the carelessness of Esau as to the value of the birthright. But the greatest contrast pictured in the Book is that of the estate or inner conditions of man before and his plight after the "fall."

What sin did to man! This ugly story is unforgettablely set down in the great book of Genesis. Sin can be fully understood, however, not simply in its first effect upon man himself but in the light of what it has cost God in the unfolding centuries, and especially at Calvary, to deliver man from sin. If no direct command can be found in Genesis relating to the work of missions, at least the terrible need of man in his state of disobedience and lostness is therein made unmistakably clear.

Genesis reveals not only what immediately happened to man in his estrangement from God, such as his loss of fellowship with God and his expulsion from the Garden, but also what kept on happening to him as a consequence. As has been previously noted (see Lesson III) man's sin led to the corruption of his whole life, his home, his society, and all his relationships. Worst of all, it caused his spiritual death (see Rom. 6:12-14).

The Hope of Missions

The salvation provided fallen man through divine grace—the hope of missions.

Man's sin resulted, of course, wholly from his own choice, a choice involving disobedience, willfulness, and selfishness; but it left him in a condition so needful and so serious that the major undertaking of God in all the centuries since has seemed to be concentrated on saving man from his ruin. This whole endeavor has been the expression of his grace and not the result of man's merit.

Had it not been God's plan to save man from his state of disobedience and sin, then the cause of missions would never have been born. Since Christ Himself, however, has become the Supreme Missionary—the

Let It \$ Live

by Lon Woodrum

IT IS REPORTED that a comedian, the late W. C. Fields, opened up savings accounts all over America, under different assumed names, then forgot where he put the money. When he died the banks had no way of knowing to whom the money belonged.

This may seem strange, but W. C. Fields was not unique in this matter. More than two million people in this country have put money in the banks and forgot about it! Banks alone hold millions of dollars in their vaults—unclaimed. The banks call this "dead money."

Think of all that "dead" money in banks, and think of all the hungry, ragged and sick people it might help. Christian missions could use some of it. Run-down churches could be helped by it. Young men who would like to dedicate themselves to medicine, the ministry and

many other worthy fields could use a few of those dormant dollars.

We have often thought that a bank vault reminds us of a mausoleum. And it's quite possible it could be one too—a sepulchre for dead bank notes!

In the ancient world there were places where a man's money was buried with him. What a place to put cash—in a grave! Perhaps those folk were trying to disprove the statement that "you can't take it with you." There are modern men who might as well have their money buried with them, for all the good it will do after they leave it!

Doubtless there's quite a batch of "dead money" lying around among church members! At least it doesn't seem to come alive at the time when collections are being taken. Jesus could well have been including our pocketbook in his

order, "Go ye into all the world and preach the gospel." One wonders how much money in America is "dead" as far as it goes toward lifting human burdens or preaching the Word to desolate lands.

Jesus had a lot to say about money. It was one of his biggest themes. Evidently he did not consider a man spiritually alive until he was alive to stewardship. This does not mean he expected people to give away everything and do without themselves, of course. But when a man has his own needs taken care of and still sits on a huge pile of wealth year after year while the world dies for the gospel—well what do you think? The urgent line from Jesus keeps breaking in on us: "Lay not up for yourselves treasures on the earth."

We recently read of a woman who had five mink coats, and of another who had three hundred pairs of shoes. Still another

"One Sent" from God to save a lost world, Christians can have no uncertainty about the place of missions in the plan of the ages.

Long before Christ came to be incarnated among men, of course, the evidence of God's grace toward lost mankind was disclosed. Indeed, even to Adam the assurance was given that the "heel" of man should bruise the "head" of the "serpent," or good should triumph over evil. This is a promise assumed to refer to the day when Christ, the Son of man, should die on the Cross to redeem men from sin. This verse is often referred to as the beginning of the gospel.

The new beginning made in Noah and the frustration of the self-devised plan of man to effect his own salvation, revealed in the building of the Tower of Babel, were expressions of God's desire to save men from their folly and sinfulness and to bring them again into fellowship with Himself.

The calling out of Abraham and the promises repeatedly given to him are evidences also of divine grace. In the book of Genesis, God's love for the world is notably manifested in the election of Abraham to be the channel of God's blessing to all the families of the earth.

God's pursuing of his redemptive plan through Isaac, Jacob, and Joseph are but further impressive evidences of the grace of God manifested in His working out a way to save men from their sins and from their estrangement from their Maker.

All of the above evidence gives solid assurance that God is not only concerned about men but also about the cause of missions; for missions is his plan to reach mankind. Those properly related to the work of missions, therefore, can be certain that they are engaged in a task which lies at the very center of God's purpose and plan. Their hope of results and their assurance of divine help are based on this cer-

tainty, a certainty whose foundations are unmistakably and reassuringly laid here even in Genesis.

The certainty, moreover, that God can change men and will change them, and can and will make mighty use of them for his purpose, is also found in Genesis. These facts are impressively and unforgettably demonstrated in the lives of men such as Abraham, Jacob and Joseph.

The Objective of Missions

The stewardship responsibility of man the recipient—the objective of missions.

That God expects those whom he has called and to whom his life-changing grace has been given to become faithful servants of his in helping to reconcile the world unto himself has been clear from the beginning of recorded history.

The record in Genesis accents this divine expectation with telling effect. The long years of testing of Abraham, for example,

were undoubtedly intended to develop in him that degree of faith, dedication of life, and strength of character that would make him a means of blessing to all mankind.

The spiritual perception of Abraham that he should give not only himself to the will and service of the Lord, but also at least a tithe of his substance is a further evidence of the kind of response that ought to be given by those who are recipients of his redeeming grace.

What was true of Abraham was also true in essence of Jacob and Joseph. Though long years of discipline were necessary for Jacob to realize his full duty toward God, it finally became clear to him that nothing less was required than a complete commitment of himself and his entire resources to God.

The account of the life of Joseph is a climatic portrayal in the book of Genesis of the power for good of a life that is unreservedly given to the fulfilment of the divine purpose.

had solid gold lamp stands. We have seen people throwing money into many things that could never do anybody any good. We spend thirty billion dollars a year in the United States on gambling, for instance. How many missionaries would that keep in the field for how many years? Some money is so "dead" that it smells!

In Holmes's "The Autocrat of the Breakfast Table" we come across these words: "Put not your trust in money, but put your money in trust." But the primitive disciples of Jesus put their money into the Kingdom of God. So did Lady Huntington in John Wesley's day. As for Wesley himself, great wealth passed through his hands into spreading the gospel and helping the unfortunate, and he died a poor man. When we put money into God's trust it will always do the most good.

You remember the story in the Bible about the boy with his five barley loaves. He turned them over to Jesus and Jesus fed five thousand people. The boy couldn't have fed five people with those loaves. It makes so much difference whose hands hold things! The loaves were "dead" as far as the crowd was concerned as long as they lay in the boy's hands. Only when they passed to Christ did they come "alive," making a banquet for the crowd. How many "dead" talents, gifts, and bank accounts do you suppose are lying around in our world, blessing nobody?

Jesus stood before a grave one day and said, "Lazarus, come forth!" And he who was dead came out to live again. We never saw Lazarus raised, but we have seen Jesus take the man who was dead in sin and make him live again. And we have known him to take "dead" wealth that had never helped anyone and breathe life into it; and it went about the earth lifting and healing and saving mankind. Christ is the Resurrection in ways we may not have thought of. He gives life to many things besides the soul.



by Sara Hines Martin

Thankful, *yet fearful* Thoughts

I SAY TO MY CHILD, "Want more juice?" and she drinks thirstily. I am thankful that I have juice, and "more," to offer my child. For I remember some children of Brazil who have a crust of bread and a cup of coffee a day.

My pediatrician said, "Prepare twice as much food as your child needs—half for her to throw on the floor, and half to eat." She does just as he described. I am thankful, for I remember some wild children in Baghdad, who roam in packs, orphaned children who forage for food in the city streets and who sleep at night in the tall grass outside the city.

My child splashes gleefully in the bathtub. If she pulls out the plug and lets the water run out, I can simply fill the tub again. I am thankful, for I remember the millions in the world whose greatest need is fresh water, not for a child's play, but for life.

"Mommy, read to me," my child says; and we sit down to enjoy an hour with books. I am thankful, for I remember the number even here in my own literate country who live and die without knowing the beauty of words.

My husband romps with the children and they bask in his love. I am thankful, for I remember the boy in my city who reported that his drunken father tied his hands to his bed and left him there for a day.

I take a walk with my children. We hold hands and run down a hill. I am thankful

that I can enjoy my children. For I remember the woman in a famine-stricken country who snapped at a tourist, "You can say my child is cute; she's not your burden." If my child were another demanding mouth that could not be fed, she would be a burden to me, too.

I change my baby's diaper, not the pleasantest chore of the day. But I am thankful. For I remember the baby of Africa who spends the day on the back of an older sister and who does not enjoy even the comfort of a dry diaper.

My husband stretches the budget to indulge my desire for a new dress. And I am thankful, for I remember the people of Red China who suffer from the cold because of a lack of clothing.

I am thankful. But I cannot stop there, else I might be saying, "Thank you, Lord, that I have plenty when they do not." This would be smug self-centeredness.

I am also responsible. Responsible that my children—who have food to grow strong will grow up to help solve the world's problems, to help feed the hungry. Responsible that I work to make my neighborhood the kind of place where disturbed adults can find help and wounded children can find sympathy and binding for their wounds. Responsible that I use my worldly possessions as a stewardship from God—they are not to be held by me, but are to be passed on to others.

I am humbly thankful, and deeply responsible. To God and to my fellowman.



Prepared by Mrs. Roswell E. Owens

1 MONDAY And so were the churches established in the faith, and increased in number daily Acts 16:5 (read vv. 1-5).

The Home Mission Board has greatly assisted Baptists in meeting tremendous spiritual challenges in Indianapolis, capital city of Indiana.

"As a result, the city has seen a steady growth of Southern Baptist work since 1958," reports Charles E. Smith, area missionary. "During this time fourteen churches and missions have come into existence. In recent months the Home Mission Board has given special assistance to four missions located in strategic areas of the city. Full-time salaries were made possible for pastors, and loans made available for church sites."

Pray for Ruth S. Benter, McAllen, Tex., Sp. kg.; Mrs. B. R. Conrad, Brigham City, Utah, Ind. ev.; J. R. Isaacs, Fairbanks, Alaska, Mrs. R. A. Forrester, Maracaibo, Venezuela, ev.; Bernice Ruth Neel, Brazil, ret.; J. W. Patterson, Cali, Colombia, D. M. Knapp, Dar es Salaam, Tanzania, W. D. Lockard, Gwelo, Rhodesia, ed.; W. N. McElvath, Indonesia, pub.

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, and in HOME MISSIONS.

E. Humphrey, Oshogbo, Nigeria, ed.; Mrs. D. C. Dorr, Gaza, W. W. Lee, Guadalajara, Mexico, Mrs. T. S. Green, Asuncion, Paraguay, ev.

3 WEDNESDAY Unto whom now I send thee. To open their eyes and to turn them from darkness to light Acts 26:17-18 (read vv. 12-18).

According to reports, the states of Oregon and Washington are about 80 per cent unchurched. There are three Buddhist temples and one Hindu shrine in Portland. No particular denomination or religion has yet made an impact in one associational area there is an average of only one Southern Baptist church to every 33,000 people. The Oregon-Washington area has the lowest church membership percentage in continental USA. Roy L. Johnson serves as superintendent of metropolitan missions in Portland, Oregon. Pray for him.

Pray for Ruben Gonzalez, Las Cruces, N.M., Sp. sp. ev.; Mrs. C. L. Cutpepper, Jr., Taipei, Taiwan, ev.; J. E. Walker, Mbeya, Tanzania, MD; Mrs. C. J. Dotson, Gatouma, Rhodesia, RN; J. C. Ware, Guadalajara, Mexico, BA

4 THURSDAY For the earth shall be full of the knowledge of the Lord, as the waters cover the sea Isaiah 11:9 (read vv. 1-9).

Last August at Ridgecrest Dr. Arthur Rutledge was elected executive secretary of the Home Mission Board. Dr. Courts Redford, former secretary retired last December 31 and Dr. Rutledge assumed this tremendous responsibility for the Lord on January 1 of this year. Pray for Dr. Rutledge and for Dr. Redford.

Pray for Mrs. E. L. Kelley, Tex., ret.; Mrs. Elizabeth J. Marble, Richmond, Calif., Int.; Mrs. Bartolome Barquet, Cuba, L. D. Wood, Baihoo, Canal Zone, Mrs. E. R. Martin, Arusha, Tanzania, Mrs. C. E. Evans, Kitale, Kenya, H. H. Holley, Malaysia, Mrs. B. E. Towery, Jr., Kaohsiung, Taiwan, I. S. Perkins, Baia, Brazil, Mrs. S. F. Lytle, Jerusalem, Israel, ev.

5 FRIDAY For we are come as far as to you also in preaching the gospel of Christ 2 Cor. 10:14 (read vv. 13-18).

Southern Baptists limited their work to 18 states for almost 100 years. Then in the early 1940's, industrial changes and demands of military service during World War II uprooted many Baptists. As they went north and west they found no Southern Baptist churches, so often they asked help of the Home Mission Board.

In 1951 the Southern Baptist Convention passed a resolution giving the Home Mission Board freedom to serve anywhere in the USA.

This opened new doors in the West, the Great Lakes region, the Northeast, in Alaska, and in Hawaii. At present about 60 per cent of the total Home Mission Board budget is spent in these "pioneer" areas.

Pray for D. L. Jester, Minna, Nigeria, ed.; F. L. Levrrets, Iwo, Nigeria, ev.

6 SATURDAY Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land Deut. 24:14 (read vv. 14-22).

Two million migrant agricultural workers pick our beans, tomatoes, strawberries, cotton; they often live in damp, dark shacks. Love and hope are needed by these people. You may be surprised that some of them live near you.

Since 1962 home missionaries no longer follow the migrants from crop to crop in house trailers. Instead the missionaries settle in a few cities and work to enlist and instruct churches in providing a spiritual ministry to migrants.

Pray for Mrs. Frank Ramirez, Tampa, Fla., migrant ev.; Mrs. G. C. Prock, Washington, D.C., draf. ev.; Mrs. J. M. Goodner, Wichita, Kan., Ind. ev.; D. E. Merritt, C. S. Ford, Nigeria, Mrs. J. E. Tarry, Brazil, ev.; Mrs. J. R. Allen, Brazil, ret.; G. M. Faile, Jr., Ghana, MD; Mrs. M. J. Anderson,* Hong Kong, RN

SUNDAY MARCH 7 The word of God is not bound 2 Tim. 2:9 (read vv. 1-10).

Upon their arrival last year in the USA for the first time since November, 1959, the superintendent of missions for Cuba, Herbert Caudill, and his wife, made the following statement:

"We plan to go back and we have permission of the Cuban government to do so. The call we received from God to go to Cuba in 1929 has not been revoked. In reality it has seemed to in-

ag	agriculture	MD	doctor
BA	business administration	pub.	publications
ed.	education	ret.	retired
ev.	evangelism	RM	Rescue Mission
GWC	Good Will Center	RN	nurse
Ind.	Indian	Sp kg.	Spanish kindergarten
Int.	International	Sp sp.	Spanish-speaking
JR	juvenile rehabilitation	TM	teacher-missionary
MA	missionary associate		• furlough
MC	Mission Center		

tensify through the years. In many ways the Word of God meets with greater acceptance in Cuba today than at any time during the 35 years we have been there. More young people than ever are flocking to the churches, and we had our largest beginning class in our theological institute last year."

Pray for the Caudill family and for Cuba Baptists on this first day of the Week of Prayer for Home Missions.

Pray for Mrs. Caudill; Mrs. Eugene Elder, Cubero, N.M., Ind. ev.; L. S. Uehara, Calif., Japanese ev.; Mrs. H. H. McMillan, China-Bahamas, ret.; H. D. Martin, Oyo, Nigeria, ed.; Mrs. J. L. Templeton, Jr., Kowloon, Hong Kong, Mrs. R. E. Hughes, Campinas, Brazil, ev.

8 MONDAY Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God Jer. 11:4 (read vv. 1-5).

Before his retirement as executive secretary of the Home Mission Board, Dr. Courts Redford wrote: "You will soon be observing the Week of Prayer for Home Missions. Do the best job you have ever done in providing adequate prayer time, in learning, and in seeking whole-hearted and widespread support. The Annie Armstrong Offering provided 53 per cent of the 1964 Home Mission Board operating budget. There are more lost people in the US today than there have ever been.

"As I came to my last year of my service with the Home Mission Board, I asked without apology a special favor of you in behalf of my Lord—do your best to make the week of prayer all that it should be in your church."

Pray for Mrs. Mercedes Becerra, Yoakum, Tex., Sp. sp. ev.; Mrs. Felix Torna, Havana, Cuba, T. N. Clinkscales, Curitiba, Brazil, Mrs. G. C. Bond, Lome, Togo, Mrs. W. D. Richardson, Nalerigu, Ghana, ev.; Mrs. J. A. Roper, Jr., Ajloun, Jordan, MD; Mrs. W. C. Taylor, Brazil, ret.

9 TUESDAY Let this mind be in you, which was also in Christ Jesus Phil. 2:5 (read vv. 5-8).

It takes \$10.25 per minute to operate the total home mission program, exclusive of its building ministries. Be sure this year to wrap your gift securely in faith and prayer and in a spirit of personal consecration. How many minutes will your Annie Armstrong Offering take care of?

Pray for F. R. Mendez, Fresno, Calif., Sp. sp. ev.; J. B. Rounds, Okla., ret.; V. A. Greene, Makati, Philippines, ev.

10 WEDNESDAY Preach good tidings . . . proclaim liberty . . . appoint unto them that mourn

. . . that he might be glorified Isaiah 61:1 (read vv. 1-3).

Through your gift to the Annie Armstrong Offering you help missionaries minister to people of more than 40 languages and dialects. You assist the neglected, the poor, and the friendless in the slums of our cities. You travel with the migrants who plant and harvest our crops, preaching the gospel to them and teaching their children. You care for the juvenile delinquents, forsaken men and women in rescue homes.

Pray for Mrs. L. F. Maynard, Ala., ret.; Wilson Morris, San Blas, Panama, C. B. Clark, Venezuela, Mrs. D. C. Johnson, Chile, H. R. Tucker, Jr., Maracaibo, Venezuela, R. E. Walker, Campinas, Brazil, ev.; Mrs. J. E. Brown, Shaki, Nigeria, MA; C. L. Culpepper, Sr., Taipei, Taiwan, ed.

11 THURSDAY For thy name's sake lead me and guide me Psalm 31:3 (read vv. 1-5).

Of the 1964 Annie Armstrong Offering, \$50,000 was earmarked to enable 100 ministerial students from Baptist seminaries to spend ten weeks last summer holding revivals in churches which had not baptized a single convert the preceding year. There were more than 5,000 such churches in the Southern Baptist Convention! Many of these churches were without full-time pastors. Revivals were held at the invitation of the churches.

Pray for Rafael Guillen, Panama, Teofanes Olmos, Mission, Tex., Sp. sp. ev.; Lucy McLaughlin, Cherokee, N.C., Ind. ev.; Mrs. J. O. Morse, Barranquilla, Colombia, RN; Mrs. T. S. Adkin, Kowloon, Hong Kong, E. W. Mueller, Monrovia, Liberia, Mrs. J. T. Norman, Manizales, Colombia, ev.

12 FRIDAY Let the wicked forsake his way, . . . and let him return unto the Lord, . . . for he will abundantly pardon Isaiah 55:7 (read vv. 6-11).

A newly acquired six-story building in New Orleans is the site of a 370 bed Southern Baptist rescue mission for men. Operated for 38 years by the New Orleans Baptist Association and the Home Mission Board, the mission seeks to rehabilitate alcoholics and others in trouble, and to reestablish family contact. Spiritual and vocational aid is offered along with food and lodging. It is tragic to report "Approximately one third of the men are unwanted by their families," says director James T. McGill. Pray for this work.

Pray for Mr. McGill; Luis Napoles, Manuel Quintana, Cuba, J. E. Taylor, Mexico, Mrs. J. B. Annis, Accra, Ghana, ev.

13 SATURDAY Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest Matt. 9:38 (read vv. 32-38).

The return of Armando Silverio of Tampa, Fla. from language study in Perugia, Italy, last fall marked the beginning of a new emphasis on Southern Baptist work with Italian-speaking people in the United States.

Lloyd Corder, secretary of the Language Missions Department, said Mr. Silverio will survey concentrations of Italian-speaking people in the United States.

From such studies, recommendations will be made for the Board's language mission work. Pray for this work.

Pray for Fidel Guzman, Sugar Land, Tex., Sp. sp. ev.; D. A. Morgan, Brooklyn, N.Y., L. M. Southland, Jr., Fukuoka, Japan, G. O. Wilson, Campinas, Brazil, ev.; Maryland WMU annual meeting, Cumberland, 13

SUNDAY We give thanks to God always MARCH 14 for you all, making mention of you in our prayers 1 Thes. 1:2 (read vv. 1-10).

In 1958 Don and Virginia Weeks were appointed by the Home Mission Board to begin work with the 40,000 Spanish-speaking people of Pueblo, Colorado, a city of 91,000. They began by visiting, in order to enlist children for vacation Bible school. The Home Mission Board purchased a house which served both as missionary-home and a meeting place for the mission. Today, the mission has a lovely building with auditorium and educational space, made possible by funds from the Annie Armstrong Offering. Thank God for his blessings on this last day of the Week of Prayer for Home Missions.

Pray for Mrs. Weeks, now serving in Gary, Ind. MC; M. R. DeMeree, Denver, Colo., deaf ev.; Mrs. C. I. Dawson, Phoenix, Ariz., Sp. sp. ev.; Roy Brentlinger, Pierre, S.D., Ind. ev.; Ivan Lapinell, Havana, Cuba, Mrs. W. E. Arnold, Ghana, S. T. Tipton, Mombasa, Kenya, J. P. Griggs, Fort Victoria, Rhodesia, W. E. Emanuel, Japan, Juanita Johnston, Haadyai, Thailand, ev.; E. Peacock, Sao Paulo, Brazil, ed.

15 MONDAY She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy Prov. 31:20 (read vv. 10-31).

Richard and Barbara Mefford, missionaries serving among the Choctaw Indians at Philadelphia, Mississippi, since 1960, write: "We work through the Baptist Indian Center in Philadelphia, making it the home base of our work.

It is an Annie Armstrong Offering structure, built in 1956. A multi-purpose building, it provides a reading lounge, recreation room, meeting rooms, a fully equipped kitchen, shower baths, and office space. Pastors' conferences, training and planning meetings, and special counseling sessions are held at the center—not to mention the distribution of used clothing! Initial contacts for the Lord often are made through this center.

Pray for Mrs. Mefford, Mrs. C. M. Case, Gallup, N.M., Ind. ev.; Mrs. Jose Saenz, Hidaigo, Tex., Sp. sp. ev.; Casto Lima, Lqs Villas, Cuba, ev.; Blanche Bradley, China, RN; Georgia WMU annual meeting, 15-17

16 TUESDAY And when he was come near, he beheld the city, and wept over it Luke 19:41 (read vv. 28-42).

"All cities, both large and small, have areas of destitution. Moral and spiritual famine which hangs like a pall over such areas cannot be changed by City Hall or the legislature. Changes wait on the compassion of churches, and that compassion has been slow in coming. Pray for people who live in these areas. Is there something your church should be doing?"

Pray for Tony Jajola, Albuquerque, N.M., Ind. ev.; Mrs. M. D. Oates, Calif., Sp. sp. ev.; Mrs. Irene Turner, Nashville, Tenn., Negro ev.; Mrs. J. B. Hipps, China, ret.; Estelle Freeland, Abeokuta, Nigeria, G. S. Williamson, Torreón, Mexico, ed.; Mrs. B. J. Walsh, Torreón, Mexico, Mrs. F. L. Lewis, Semarang, Indonesia, ev.; N. Carolina WMU annual meeting, Greensboro, 16-18

17 WEDNESDAY As ye know how we exhort you, and comforted and charged every one of you, as a father doth his children 1 Thes. 2:11 (read vv. 10-13).

"Of thousands of boys and girls who come through my courts, 90 per cent would not be there if they had known an adult whom they could have counted on," said Judge W. W. Woolfolk, of the Juvenile Court, Atlanta, Georgia. To meet such a need, the Juvenile Rehabilitation Ministry of the Home Mission Board gives help and advice to churches in starting programs to help young people in trouble. There is growing interest in establishing such a ministry in towns and cities, both large and small.

Pray for George Bain, Ft. Worth, Tex., JR; Juan Acosta, Las Tablas, Panama, Mrs. S. G. Rankin, Kowloon, Hong Kong, W. L. Walker, Fukuoka, Japan, ev.; E. H. Burks, Jr., Ogbomoshoh, Nigeria, ed.

18 THURSDAY Neither will I offer burnt of- [Continued on page 25.]



A Cup of Coins



WE WERE A GROUP of missionaries on an outing. It was a beautiful afternoon, and we were gay as we looked toward temporary freedom from the pressure of responsibility. We did not look like "typical" missionaries—whatever they are—when we stopped for gasoline.

At the station a small woman with a tin cup and a pious manner approached us. Holding out the cup, she startled us as she begged, "Help the missionaries."

A moment of shock, then we realized she was serious. Laughter was politely repressed until we drove away. "Help the missionaries," indeed! We were "the missionaries."

Laughing and gay, and casually dressed, we were not recognized as missionaries. Then we began to ponder. What kind of missionary does this woman support with a cup of coins begged at a service station? How deep are the stereotype concepts of missionaries and mission work as "poor and pious" and nothing more? Where do these ideas come from, and why? Have the missionaries themselves, unconsciously or of necessity, given these impressions? Or have some of them been manufactured by peo-

ple uninvolved in Christ's mission of loving?

Increasingly, I am glad we have Boards which support our missionaries on a regular and systematic financial basis, so that a missionary's attentions and energies can be spent in a ministry to others. I am glad that more and more, missionaries are recognized as people—individual people with individual skills and interest and abilities, joys and sorrows and personal needs, all committed to the Lord—not a separate breed, removed from their Christian brothers, who are, or should be, involved in the same mission. For these I am truly grateful.

Still, I am grieved at the "cupful of coins" we often give, to support the more than four thousand missionaries of our two Boards and the work which they do in fifty states and in fifty-seven countries. We could give enough to send tens of thousands to minister to the billions of the world who have no witness of the love of God. And the "professional isolation" that a missionary learns to feel comes not so much from those ignorant of God's love, but from the Christians who are not involved in sharing it, even in their own communities.

At this season, through the Annie Armstrong Offering for Home Missions, you have a special opportunity to "help the missionaries." It is not an invitation to drop a few coins in a cup; this can be cheap, and as outdated as the idea that a missionary is old and sad and sober, in face and dress and manner. Instead, missions is the richest, happiest work there is! So this is an invitation to join it! Become personally involved in the work Christ commissioned his disciples, even you, to do, and give as he directs.



by Carolyn E. Mans

Home Missionary in Georgia

[Continued from page 23.]

offerings unto the Lord my God of that which doth cost me nothing 2 Sam. 24:24 (read vv. 14-25).

Mrs. Dan N. Sharpley, missionary to South Brazil, relates this incident: "Brazilian Baptists observe Foreign Mission Day on the second Sunday in March each year. Offerings for foreign missions are taken on this day. Two men, who were being considered for the deaconship, passed the plate. As it was brought back to the front of the auditorium and placed on the table, one of the men turned and spoke with conviction, 'Brethren, I do not have a cent, but what I have I am going to give.' He took his pocket watch, that had belonged to his father, and his gold wedding ring and placed them in the offering plate. When the money was counted, and the watch and ring evaluated, the Baptist church in Santa Maria, Brazil, had given its largest offering for foreign missions."

Pray for Mrs. Sharpley, Mrs. G. W. Schueer, Semarang, Indonesia, Mrs. Paul Boz, Kuala Lumpur, Malaysia, Mrs. J. C. Walker, Bulawayo, Rhodesia, Mrs. D. H. Whitson, Mbeya, Tanzania, ev.; Mrs. N. H. Brown, Gardena, Calif., Japanese ev.; A. G. Johnson, Calexico, Calif., Sp. sp. ev.; J. M. Goodner, Wichita, Kansas, Ind. ev.

19 FRIDAY Yet count him not as an enemy, but admonish him as a brother 2 Thess. 3:15 (read vv. 1-18).

A major obstacle in reaching Indians today for Christ is a mistrust which they have of the white man, and a feeling that Christianity is the white man's religion. Experience has taught them that in dealings with white men often the Indian is the loser. But after decades of Christian missions one elderly Indian remarked: "Long time ago the white man did us dirty. But now he tells us about Jesus. We forgive everything. There's no grudge in our hearts. Now we love white man as brother in Christ." Pray for missionaries among Indians.

Pray for Ross Hanna, Santa Fe, N.M., Ind. ev.; Mrs. E. M. Cross, Manila, Philippines, C. D. Clarke, Tokyo, Japan, S. P. Myers, Kaduna, Nigeria, ev.; Mrs. W. L. Jester, Ogbomosh, Nigeria, RN

20 SATURDAY For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth Rom. 1:16 (read vv. 9-16).

Dr. Pat H. Carter, Southern Baptist missionary, helped begin the Caravan of Evangelism program in 1961 as a means of taking the gospel to villages around Torreon, Mexico, where he

was then stationed. Soon after he moved to Merida in 1963, the association of Baptist churches in that area voted to support a similar caravan. Now a traveling team opens new Baptist missions, which are then led by laymen. A taxi driver in Merida has agreed to be director of the Caravan of Evangelism in his spare time. "No one enters his taxi without hearing about Christ," says Mrs. Pat H. Carter.

Pray for Mrs. Carter, Mrs. S. D. Stamps, Quito, Ecuador, E. E. Brown, Sr., Nassau, Bahamas, C. W. Shaw, Rhodesia, T. D. Gullatt, Mito, Japan, Elizabeth N. Hale, Alor Star, Malaysia, ev.; Louise Sparkman, Nigeria, ed.; Mrs. W. C. Lewis, Asuncion, Paraguay, RN; Mrs. E. G. Wilcox, Brazil, ret.; E. F. Day, Trinidad, Colo., Samuel Valdez, Tex., Sp. sp. ev.; Marvin Lytle, Tyler, Tex., Negro ev.; Mrs. M. E. Solorzano, Panama, ev.

SUNDAY Not forsaking the assembling of ourselves together, as the manner of some is Heb. 10:25 (read vv. 19-25).

Missionary C. Ernest Harvey, working in Equatorial Brazil, writes of an incident which puts many stateside Baptists to shame: A Brazilian Baptist, who has been a Christian for 14 years, rode 15 miles up the Amazon River in a canoe on his seventieth birthday so that he might partake of the Lord's Supper at the nearest mission.

Pray for Mr. Harvey; J. L. Galloway, Macao, ret.; Mrs. L. H. Neil, Nigeria, RN; Leroy Benefield, Baguio, Philippines, ag.; Elias Delgado, Calif., Sp. sp. ev.

22 MONDAY Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour 1 Peter 5:8 (read vv. 1-9).

From the mission field these requests come for our guidance in prayer: "Remember, missionaries are not perfect. Sometimes we become lonely, discouraged, impatient, and irritable. Pray that Satan may not be successful in his attempts to cause us to fall, robbing us of our testimony and power. Above all, pray that we shall not forget that we can be busy and outwardly successful without being compelled by the love of Christ or by true compassion for the lost." Pray about this on behalf of the missionaries—and yourself.

Pray for Mrs. J. W. Beam, Savannah, Ga., MC; Mrs. J. B. Lawrence, Ga., R. L. Bausum, China-Taiwan, ret.; H. W. Fite, Jr., Ceres, Brazil, ag.; Mrs. C. B. Williams, Bangkok, Thailand, RN; S. K. Wood, Japan, Mrs. H. A. Gobie, Agana, Guam, Mrs. B. W. Holloway, Mbale, Uganda, ev.

23 TUESDAY Moreover concerning the stranger, which is not of thy people . . . if they come and pray in this house; Then hear thou from the heavens, . . . that all people of the earth may know thy name 2 Chron. 6:32-33 (read vv. 28-33).

"The day is passing when work with language groups will be started by a language missionary, establishing a separate congregation," said Loyd Corder, secretary of the Language Groups Ministries Department of the Home Mission Board. "There's been a wonderful revolution taking place within our churches as they have started Sunday schools and other organizations in another language. Some churches are using interpreting devices for worshipers who speak a language other than English. Other churches have employed associate pastors for the language group in their community. Churches are finding a new meaning to the word 'missions.' No longer is it something someone else does, but it's something everyone can do within his own community."

Pray for Mrs. Ismael Negrin, Sp. sp. ev., Miami, Fla., one of more than 1,150 missionaries ministering to language groups.

Pray also for G. W. Eiland, Tex., Chinese ev.; John Caylor, Sr., Ark., ret.; Mrs. Pablo Martinez, Matanzas, Cuba, Mrs. W. H. Ferrell, Argentina, Mattie Lou Bible, Recife, V. E. Sydow, Jr., Salvador, Brazil, W. A. Pennell, Jogjakarta, Indonesia, F. M. Graham, Lebanon, ev.; Alabama WMU annual meeting, Mobile, Virginia WMU annual meeting, Bristol, 23-25; South Carolina WMU annual meeting, Charleston, 23-24

24 WEDNESDAY But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us 2 Cor. 4:7 (read vv. 7-12).

The Home Mission Board in February, 1964, started in San Antonio, Texas, a Spanish-language instruction project for its missionaries. It will also allow the missionaries to participate on weekends in work among the Spanish-language people in that area. Besides stressing conversation, the instruction will introduce Latin culture and philosophy, and stress significant differences in point of view of Latin and Anglo-American persons in politics, economics, morals, and religion.

Pray for J. L. Gebhart, Colo., Sp. sp. ev.; C. J. Smith, Kingfisher, Okla., Ind. ev.; Grace Clifford, Okla., Ethel M. Pierce, China, ret.; Mrs. J. A. Jimmerson, Indonesia, ev.

25 THURSDAY For I am with thee, and no man shall set on thee to hurt thee: for I have

much people in this city Acts 18:10 (read vv. 1-8).

Roy L. Lyon, Mexico, tells of a missionary who was terribly discouraged as he labored among the three millions of Mexico City. Half-heartedly he accepted an invitation to preach in the home of a refinery worker in an outlying section of the city. He could give only three nights to this series of meetings. He wondered what could be accomplished in that short time. But when he finished the third sermon, twenty-six people had accepted Christ as personal Saviour. All of them were personal friends of Senor Zamora, the refinery worker. Today Senor Zamora is the director of a thriving mission in his home. The mission group has now bought property for a chapel. "God willing," says Missionary Roy Lyon, "this mission will soon be organized into another self-supporting Baptist church in Mexico City."

Pray for Mr. Lyon: E. G. Berry, Brazil, pub.; Victor Koon, Honolulu, Hawaii, BA; Elaine Hancock, Hong Kong, RN; Ohio WMU annual meeting, Dayton, 25-26.

26 FRIDAY And all things, whatsoever ye shall ask in prayer, believing, ye shall receive Matt. 21:22 (read vv. 17-22).

Helen Lambert, director of the Friendship Center, Tucson, Arizona, writes: "All of us thank you for our beautiful new building, its lovely furnishings, the large playground, and the new station wagon. Because you gave to the Annie Armstrong Offering and to the Co-operative Program these new blessings were made possible for the Lord's work. During the first service in this new building a Papago Indian was saved. His wife, a Pima Indian, and two married daughters were already Christians. Because you pray and give, God is blessing!"

Pray for Miss Lambert: Mrs. Bibiano Molina, Las Villas, Cuba, Mrs. J. M. Herndon, Portugal, Mrs. P. E. Sanderson, Belem, J. R. Brunson, Penang, Malaysia, Mrs. J. L. Smith, Kediri, Indonesia, ev.; Mrs. T. N. Callaway, Kyoto, Japan, Mary Witt, Campinas, Burton de Wolfe Davis, Fortaleza, Brazil, ed.

27 SATURDAY For there is no respect of persons with God Rom. 2:11 (read vv. 1-11).

Some are prone to see the Indians as "faceless," to delegate them to statistics, to consider them as a people of the past who scalped the white man. Yet the Indians are very much alive today—over 525,000 of them in the U.S. Most of them are very poor, but some are well-to-do. Some have college degrees, while others still live much as their ancestors did. Contrary to

popular opinion, they do not want handouts. They want guidance which will enable them to be first-class citizens and yet retain their identity as Indians.

Pray for Marvin Sorrels, Muskogee, Okla., Ind. ev.; J. F. Shookey, Tex., GWC; J. J. Johnson, N. C., ret.; Frances Hudgins, Bangkok, Thailand, ed.; Mrs. W. D. Lockard, Gwelo, Mrs. R. L. Rammage, Rhodesia, ev.

SUNDAY I have shewed you all things, MARCH 28 how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive Acts 20:35 (read vv. 28-35).

Downtown congregations moving to the suburbs are challenged to make some sacrifice in order to leave behind them a Christian ministry in the heart of the city. Harold Bennett, secretary of the Department of Metropolitan Missions, suggests that some churches should donate for mission work at least part of the property they evacuate. "If downtown churches sell their property and move to the suburbs, it is unlikely Baptists ever will be able to secure space again in the heart of the city in which to conduct the type of program needed," he says.

Pray for S. L. Richmond, Prentiss, Miss., TM; Toshi Sakamoto, Sunnyvale, Calif., Japanese ev.; Ray Buster, Brazil, ret.; Mrs. H. L. Willis, Thailand, RN

28 MONDAY Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God Mark 10:14 (read vv. 13-16).

A student summer missionary tells about a week of missions in a California mining town: "Our first assignment was to survey the camp to learn how many people would prefer to attend a Baptist church. Over 200 preferred the Baptist church—but the little Baptist mission at Eagle Mountain could boast of only 30 resident members, with 40 in Sunday school, including adults. But in a one-week Bible school that summer we had a total enrolment of 123, with an average attendance of 98 each day. Only five of the 28 children enrolled in my Junior class attended Sunday school anywhere. Thirteen professions of faith were made in the school. Will they find a place in which to continue to grow in Christ? Will there be adults to lead them? How could I know as I neared the little town that summer that I would leave so much behind two weeks later? that 123 children would grab hold of my heart and keep it in Eagle Mountain?"

Pray for DeVellyn Oliver, Mats, Philippines RN; W. M. Parker, Brazil, Roila M. Bradley, Seoul, Korea, ev.

30 TUESDAY Do the work of an evangelist, make full proof of thy ministry 2 Tim. 4:5 (read vv. 1-5).

After graduation (1960) from Southwestern Seminary, Ray and Mildred Douglas served among the Mexican braceros (migrants) in California. They traveled all over the state in a trailer, often living on the field with the people. Since Mildred is a registered nurse they were able to minister to physical as well as spiritual needs.

Later, the Douglases were called to the Emmanuel (International) Baptist Church of Fresno, California, where Ray conducted services in both English and Spanish. Recently they were transferred from this pastorate to the Chagres River Baptist Church in the city of Gamboa, Canal Zone. Keep following them with prayer.

Pray for Mr. Douglas, Mrs. W. P. Andrews, Osorno, Chile, J. R. LeRoy, Rio Grande do Sul, Brazil, ev.; Frances Crawford, Sapele, Nigeria, Mrs. H. W. Neely, Rhodesia, RN; Mrs. J. P. Wheeler, Zurich, Switzerland, ed.; Mississippi WMU annual meeting, Jackson, 30-31.

31 WEDNESDAY And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and these shall be one fold, and one shepherd John 10:16 (read vv. 14-18).

It is estimated that the population of the world in the beginning of the first century totaled only 250 million people. Today there are more than three billion. A recent report from the United Nations predicts that the population will double by A.D. 2000. The growth of Christian missions is failing to keep pace with the present population explosion. As a result, the world grows more pagan with every passing day. There are fewer Christians today, proportionately, than at the beginning of the twentieth century. What is your reaction to the world's lost multitudes? Sentimental contemplation of their condition that does not result in action will eventually turn to apathy and hardness of heart. What are you doing to reach them with the Christian message?

Pray for Fay Taylor, Bandung, Indonesia, P. S. Johnson, Faridpur, E. Pakistan, ev.; Audrey C. Dyer, Ire, Nigeria, MA; Mrs. E. H. Burks, Jr., Oghomoshu, Nigeria, ed.; Mrs. A. Y. Napier, China, ret.; A. G. Ortiz, San Antonio, Tex., Sp. ev.

LIVING DEATH

A SIXTEEN-YEAR-OLD girl wakes up from a thirty-six hour coma with blood on her upper torso after taking "goof balls" in a soft drink. She had been found slumped on the floor of a car in a drainage ditch. With her were two boys also under the influence of barbiturates, mumbling incoherently.

A woman resident who called the police stated how she had helplessly watched these boys do things to the girl "too horrible to repeat." The real villain—"goof balls" otherwise known as barbiturates.

Another case is that of a fifteen-year-old boy who started with marijuana at the age of thirteen then graduated to heroin and cocaine. He learned all about narcotics from the same "pusher" who gave him his first narcotic. He used marijuana for over a year paying fifty cents per cigarette. The most he purchased in one day was three cigarettes and he got these for \$1.25. The most heroin capsules used per day, so far, has been three. He is now in the narcotics hospital in Lexington, Kentucky.

All of these cases are fraught with heart-break like the young girl who began smoking "M" at thirteen, had an illegitimate child at fourteen, began heroin the same year and committed suicide at age sixteen.

The National Picture

According to the 1963 FBI Crime Report "narcotic arrests recorded a 10 per cent increase nationally." There is a problem, in

computing such figures. The report stated, "Only a few of the largest cities, where the drug problem, based on arrest, is primarily located were able to provide the information for the year 1963." About half the juvenile offenders are acquitted or dismissed. The average arrests for the narcotic offender is "eight arrests in eleven years." "Repeating the same type of crime had its highest level among narcotic violators, 48 per cent having two or more narcotic arrests."

Barbiturates and Amphetamines

In August, 1964, Senator Dockel, Connecticut stated that the illegal use of drugs such as "pep pills" and "goof balls" are "growing at an alarming rate" and urged the passage of a bill that would give federal authorities broad new powers.

George P. Larrick, head of the Food and Drug Administration stated that these drugs are blamed in part for rising death tolls in traffic, juvenile delinquency, and crimes of violence, "including sexual offenses." He said many of these drugs are being peddled to teenagers in the white collar class with no previous records of delinquency, and that "otherwise law abiding citizens may go berserk under the influence of these drugs."

Barbiturates and amphetamines are not covered by the narcotic control law, but W. Roy Smith of the American Pharmaceutical

by Charles Flurry



Association testified that last year 79 million legitimate prescriptions had barbiturates as ingredients compared with 36 million containing narcotics.

Senator Ralph Yarborough of Texas, says, "Barbiturates are a bigger problem for youths than heroin or marijuana, and that the Illinois Division of Narcotics Control reported a 100 per cent increase in dangerous drug cases from 1960 to the present."

When amphetamines are an aid in cases of depression, lethargy and despondency, in countering effects of anesthesia and overdosage of sleeping pills, in treatment of epilepsy, alcoholism, it is deplorable that they have received a bad reputation. This has often resulted from individuals using them to continue working when their bodies are ready to drop, by some for doping racing horses and dogs, by certain athletes to gain advantage over the opposition, and by teenagers on "thrill binges."

Barbiturates also have a legitimate use. Sometimes alone, sometimes combined with other chemicals, barbiturates are prescribed for sleep, relief of menstrual discomforts, relief during menopause, relief of stomatic disorders as in gastric ulcers, relief of

asthma, thyroid malfunction and hay fever, relief of high blood pressure tension, and as an anti-convulsant for epileptics.

When physical dependence is built up to barbiturates and withdrawal takes place there can result as much, in some cases even greater, pain and sickness than with opiates. A confirmed addict will take from eight to twenty-five pills a day—some even up to forty. Withdrawal results in pain, convulsions, chills, nausea, diarrhea, great general discomfort, and sometimes coma.

The same abuse has put up a smokescreen over the worthwhile uses of tranquilizers. Tranquilizing drugs have become a great boon to mankind for they have in many cases taken the place of insulin, electric shock, and hydrotherapy and have resulted in thousands of patients being given "privileges" instead of remaining in near isolation.

Marijuana and Heroin

While placing emphasis on the relatively new problem-makers let us not forget that the old ones are still very much with us. Only two will be mentioned, marijuana and heroin.

"It is estimated," so says Louis L. Higgins, former Director of the Crime Prevention Bureau of Illinois, "that 90 per cent of young people who take their first step into the darkness of dope-ism do so by smoking marijuana."

Some feel marijuana is addicting. Most do not because they say there are no physical withdrawal symptoms as in the case of heroin addiction, etc. There is much controversy concerning marijuana. Some make it a frightening crime connected, personality changing narcotic. Others see little danger in its use. We know that it is a stimulant drug, that it creates a sense of euphoria, that inhibitions are removed and that it causes errors in judgment of time and space. Most important is, it seems that whatever is suggested at the time of use by indi-

Mr. Flurry is Associate Director, Louisiana Moral and Civic Foundation

viduals or circumstances, is promptly carried out.

After building up tolerance to marijuana the user usually starts looking for bigger "kicks." This is where heroin or some other narcotic is introduced.

Heroin is a depressant drug dulling the senses though causing a sense of physical and mental well being. All of life becomes directed toward the next "fix" or shot. Such drugs as heroin and morphine produce lethargy and encourage idleness. Sexual desire almost reaches the vanishing point.

From twelve to eighteen hours after his last dose, the addict has uncontrollable muscle twitching, vomiting, diarrhea; he complains that his skin feels as though it were crawling with insects, there is an extreme weight loss, there are pains in the head, back, legs, and abdomen. He has fever with hot and cold flashes. His sickness is intense lasting from a week to ten days. The overwhelming majority of morphine and heroin addicts are hooked for life.

Crime and Narcotics

In order to secure heroin or some other narcotic or as a resulting effect of some narcotic, addicts have been involved in every type of crime. Some criminals use narcotics as well as alcohol to give them the so-called nerve to commit the crime.

Most girls involved with narcotics turn to prostitution and shoplifting though they are found involved in all forms of criminal behavior.

Lost morals, blighted careers, broken health, ruined lives along with a cost to the taxpayer, to the government and to business are all involved in narcotic addiction. Senator Estes Kefauver stated in his investigations that the Mafia lurks behind much of the illegal United States narcotics traffic.

Controversy

There has long been a controversy concerning narcotics, their effects and the narcotics traffic. Some advocate tougher laws, even the death sentence for offenders. Others minimize the whole problem. There

are those who would take the British attitude that drug addicts be certified by doctors and as such receive prescriptions for drugs. They feel as a result of no profits to be made from unlawful sale that the underworld would move out.

However, concerning this "clinic plan" where registered addicts would be given doses of drugs, our U.S. Bureau of Narcotics feels that this only confirms addiction. Secondly, they state, "What will produce good law enforcement for England will not necessarily produce good law enforcement in the United States of America." Third, they pointed out that those in England who can obtain these drugs with ease have an addiction rate that is 5,500 per cent greater than those who do not have the drug readily available to them. Fourth, they showed per capita narcotic consumption there is twice as great as in the United States. Fifth, in 1920 clinics were tried in the United States and addiction rocketed upward until "one person in every 400 were addicted," plus the fact that doctors and druggists become corrupted in the plan.

Answers and Solutions

Can the confirmed addict be rehabilitated? Many say "no." An organization in California called "Synanon," which is controversial to say the least, says, "Yes, we have proved it can be done."

But what role are we to play? The only hope for the masses of our young people, whether it is dope addiction or alcoholism, is prevention. We need an enlightened public aware of the cost in human suffering and economic loss.

We immediately need to take a new look at the insecurity in the American home and ask ourselves if our churches are revitalizing God's first institution—or merely adding to its crisis.

We above all need to answer the question as to whether we are merely teaching our young to go through the motions of religious rites or whether their souls hunger and deepest needs are being met by the living vital personal person of Christ.

CIRCLE PROGRAM

OR FOR SECOND WMS MEETING

MISSION STUDY BOOK:
*Winds of Change**

by Gerald Palmer

Make plans to have this home mission graded series book taught in circles or society. This book may be substituted for circle program.

Assuming Personal Responsibility

by T. B. Maston

OUTLINE for MEETING

- Circle Chairman in Charge
- Call to Prayer (read Scripture passage, giving missionary information, and praying for missionaries)
- Song (choose one appropriate to Scripture passage)
- Business Period
- Promotional Features (See Forecaster)
- Program Chairman in Charge
- Program or Mission Study*

PRELIMINARIES

(Program Chairman)

This is the last of the series of three programs on "Confronting Moral Issues." Glance over the programs for the past two months. You may want to restate the purpose of the series and some of the major emphases that have been made. Are there reports of projects to be given? Is there any general follow-up to be considered? Has there been a real facing up to some of the issues?

*Order *Winds of Change*, Palmer, 75c, and Teachers' Helps, 40c, from Baptist Book Stores

You may want to call attention particularly to the program for last month on "Applying Christian Principles," which sought to answer three questions: Why, Where, What? There are at least two additional questions that might have been asked: Who? How? The question "Who?" can be answered easily. Every child of God should seek as best he can to apply the Christian spirit and principles to every area of his life. The question "How?" is not so easily answered. We shall attempt, at least to some degree, to answer in the remainder of this program: "How can we personally do something effective about the moral issues that confront us?"

(A circle composed of alert, spiritually mature women, could very profitably use the entire time for the program in a general discussion.)

The following are suggested ways the question "How" may be answered.

Be Informed

We cannot do anything effective about the issues that confront us unless we are informed about the issues. The first program of this series on "Confronting Moral

Denied Request

by Jenny Pair

"Take hurt away!" I begged of God
Until I saw how some have trod
Down valleys narrow, dark, and deep—
Down winding pathways rough and steep,
I saw them when their lights grew dim
Lift their flickering lights to Him.

For some He wants He's known to call
By ways perchance, not shared by all,
And those drawn near to Him through pain
Learn how to count their loss but gain.

Jenny is a student at Howard College, Birmingham, Alabama.

Issues" attempted to provide information regarding a few major issues. There must be a continuing effort, however if one is to keep properly informed. Christians should be among the best informed and most alert citizens of any community.

Most of us will find it necessary, if we are to keep informed, to read regularly a daily paper and a news magazine. It will also be helpful to listen regularly to one or more news broadcasts, preferably one that majors on the news with a minimum of interpretation. We should know that newspapers, magazines, and news commentators have their own particular perspective regarding the news. This usually means that the reporting is slanted. We need to be alert at this point, so as not to let someone else do our thinking for us.

(Ask how many read a newspaper regularly. What news magazines do they receive in the home and read? What news broadcasts are heard over radio or television?)

In addition to being informed about

issues, the Christian must also be informed about Christian principles and their relevance for the contemporary world. This was a part of the purpose of the program for last month. This must likewise be a continuing process. Regardless of how persistently we study we shall never fully comprehend the breadth and the depth of the great principles of our faith. Neither will we ever understand fully their relevance to every aspect of our common life. This is one of the thrills to the Christian life: it will be continually challenging to the end of life's journey.

Live Consistently

As just suggested, we cannot live responsibly as Christians in our world without knowing the problems and issues and without seeing the relevance of Christian principles to these problems. It is possible, however, for one to be informed and yet not to live responsibly. One may refuse to accept responsibility for the application of Chris-

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"One has only to read our current periodicals to be aware of perils that threaten our land. . . . There is urgent need for a real spiritual awakening. . . . The Week of Prayer for Home Missions . . . should be an answer to this challenge. . . . Through prayer, the mighty power of God may be utilized in facing and meeting our needs. Through personal dedication each of us may become a more acceptable channel for Christian service. Through our gifts we may participate in an enlarged and expanded Christian ministry where it is most urgently needed. . . . When the great score-keeper comes to your name, may he write, 'She hath done what she could.'"

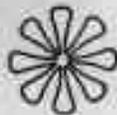
—from Dr. Courts Redford's message, "Let Me Talk with You," March, 1964, *Royal Service*, cover 2.

PLANNED BY

Margaret Bruce and Elaine Dickson

March 1965

Volume 8 Number 6



Dear President

We have just about reached the halfway mark for the 1964-65 WMU year and on April 5 your midyear progress report will be due. Reporting in the society follows a rather simple pattern. Using information gathered from individual monthly record sheets, the circle secretary compiles the circle record. From circle reports the society report is compiled. The WMU report is a combination of the WMS, YWA, GA, and Sunbeam Band reports. This combined report is sent to the associational WMU president.

Be sure that your report is accurate, complete, and legible. Remember, reporting is important for it enables your church to know what the WMU organizations are doing; it keeps the associational, state, and Convention-wide WMU informed, too.

Perhaps one of the most worthwhile reasons for reporting is that it causes you to evaluate the work of your organization. As you check Aims for Advancement to determine the progress made toward an Honor, Advanced, or Approved organization, ask yourself such questions as:

Have the members become more world aware because of the missionary programs in our WMS? the mission books taught and read? the reading of *Royal Service* and other missionary periodicals?

Have the members developed spiritually through regular use of

Call to Prayer? the Intercessory Prayer League? the weeks and season of prayer?

Have the members sought to be effective Christian witnesses and good stewards of their possessions?

Are there groups of women we have failed to enlist? business women? young mothers? single women? retired women?

Are the young people becoming more missionary because of our Sunbeam Bands, Girls' Auxiliaries, and Young Woman's Auxiliaries?

Are all of our members "a part of" all that our organization does, or are some "apart from" that which we do?

In order for your WMU to accomplish its purposes each leader must share her part of the responsibility. Help your leaders feel that they are a vital part of all that is being done and that you have confidence in their ability to do the work assigned to them. Be complimentary, not critical of their efforts. Encourage them by showing your appreciation. Always keep open the channels of communication and be a real friend to them.

March 7-14 is the Week of Prayer for Home Missions and the Annie Armstrong Offering. Help the Church Council understand how this Sunday to Sunday observance can be achieved through a home missions emphasis in Sunday school, Training Union, Brotherhood, and the music ministry. Lead the WMU executive board to plan

for a Monday through Friday observance. Some societies will be meeting during early morning hours; others in midmornings, others at noon, afternoons, or nights. Choose the time most convenient for the largest number of women.

Plan well for the Wednesday evening prayer hour if your pastor wants to give this time for a churchwide observance of the Week of Prayer. It is hoped that every church will accept as their goal for the Annie Armstrong Offering for Home Missions an in-

crease which is 15 per cent more than the amount given last year. See Current Comments for further information concerning the Week of Prayer.

Have all WMS members read *Winds of Change* by Gerald Palmer? If not urge them to do so. It gives a good understanding of some changes which are helping advance the work of our Home Mission Board.

*75¢ from Baptist Book Stores.



Dear Circle Chairman

The month of March ends the first half of the 1964-65 WMU year. This means it will soon be time for midyear progress reports. You and the other circle chairmen in your WMS are responsible for getting circle reports to the WMS president. Be sure that your report is in on time so that the society report can be made promptly.

If your circle members have used the individual monthly record sheets regularly you should have no difficulty making up the circle report. See that it is correctly made out, completely filled in, and easily read.

Encourage every circle member to participate in the Week of Prayer for Home Missions, March 7-14. Does each member know about the plans for your five-day observance? Will you be meeting early

each morning, later in the morning, at noon, afternoons, or evenings? Through their praying, giving, and witnessing, circle members can help make America a Christian land. Our Convention-wide goal for the Annie Armstrong Offering is \$3,690,000. This is a 15 per cent increase over the amount given last year. Help your circle members realize that if we are to reach this high goal we must all strive to increase our individual gifts.

The March circle program climaxes the three-month study we have had on *Confronting Moral Issues*. The March topic is "Assuming Personal Responsibility." You won't want any of your members to miss this discussion.

"Many events . . . portray dramatic changes taking place in the

work and life of Southern Baptists and in particular in the program of language missions." This sentence from the book, *Winds of Change* by Gerald Palmer, should

make you read the book and urge your circle members to read it too. You need to know the new trends in home missions.

Promotional Features

AT YOUR MEETINGS

CIRCLE •

Reading *Home Missions* Magazine

Ask two circle members to work out a dialogue featuring the reading of *Home Missions* magazine. One person can be the "reader" of *Home Missions*; the other can be a "prospective reader."

The "reader" should read the March issue of *Home Missions* and mark some good passages to share with circle members. She might cover the March magazine with plain paper and bring it in a stack of other magazines to the circle meeting. At the time for the announcement, she could tell the "prospective reader" she has been reading several things that she wants to share with her. Then, she would shuffle through the stack of magazines and pull out the March copy of *Home Missions* and read a brief passage from it. The "prospective reader" should ask, "Where did you read that?" The "reader's" reply: "In *Home Missions* magazine."

This same shuffling of magazines, reading of a different passage, and the same question and

answer could be repeated about three times, at the end of which the "prospective reader" could ask, "Have all those quotations been from one copy of *Home Missions*?" When the "reader" answers "Yes," the next question can be "How can I get a copy to read for myself?" At this point the "reader" tells how to subscribe to the magazine and the price of the subscription. (\$1.00 a year, \$2.00 for 3 years from Home Mission Board, 161 Spring St., N.W., Atlanta, Ga. 30303)

Reporting on Youth Work

March comes almost midway in the WMU year. It is a good time to check up on the work your WMS is doing in fostering. At the March WMU executive board meeting the circle chairman can get current information about the youth organizations in your church—how many? how many members? who leads them? when do they meet? etc. Report this to the circle. But go a step farther and make the report

personal; find out the special achievements of some of the organizations or their members and tell about this, too. And don't overlook announcing any special projects the organizations have planned for the immediate future which should have the encouragement and support of your WMS. You might even want to get a GA or YWA to tape record a brief message called "What GA (or YWA) means to me" and play it at your circle meeting.

Preview of April General Program Baptist World Alliance

Ask the question: How big is the Baptist world? Display a world map or globe and explain that when we think of mission work,

we usually think of what Southern Baptists are doing around the world. Call attention to the fact that the Baptist world is bigger than this—that Southern Baptists have fellowship in the Baptist World Alliance with other Baptist groups and that together we are a great force in the world for Christ.

Point out that Southern Baptists have over 1,800 foreign missionaries, but when we join with other Baptist groups there are over 5,000 Baptist foreign missionaries. Southern Baptists have almost 4,000 churches overseas; all Baptists have about 14,500 churches.

Tell the group that the WMS program for April will be about the Baptist World Alliance and how it cultivates a fellowship of concern among Baptists of the world.

Current COMMENTS

Extension Members

Women who cannot attend WMS meetings because of personal illness or confinement to the home for other reasons are encouraged to be extension members of the society. To understand more clearly our relationship with the extension member let's ask some questions and answer them.

Q. Who is responsible for enlisting extension members?

A. The enlistment committee is responsible for guiding the work with extension members; enlisting them, assigning members to circles, orienting new members, helping to keep records, etc.

Q. How are extension members discovered?

A. Extension rolls of the Sunday school provide names of prospects, and others may be discovered through WMS members.

Specific assignments are made by the enlistment committee for meeting the needs of extension members.

If my people . . . humble themselves . . . pray . . . seek my face . . . turn from their wicked ways; then will I hear . . . and will forgive their sin, and will heal their land 2 Chronicles 7:14.

Q. Do extension members participate in all society activities?

A. Extension members should be enlisted in as many society plans as individual situations permit. Many extension members will be able to read or have read to them mission books, *Royal Service*, and other mission magazines. They can pray daily for missionaries listed in *Call to Prayer*. They can participate in weeks of prayer by reading or having read to them each day during the week of prayer, material in *Royal Service*, and they can join in prayer. Extension members can pray for the unsaved in the community and for seasons of revival in the church. They may have opportunities for witnessing in their homes or over the telephone. They can tithe and give mission offerings. They can pray for young people and their counselors and some can enlist others in the WMS through telephone visitation.

Q. Are activities of extension members included in the WMS report?

A. Extension members are members of the WMS and are counted with all other WMS members in figuring reports.

Q. How may contact with extension members be maintained?

A. Some societies have a regular mimeographed newsletter. The letter gives society plans and activities and includes an exchange of news about extension members.

Extension members may be assigned to different circles each month or for the entire year.

Circles meet occasionally in the home of a shut-in when circumstances are suitable.

Visits and gestures of friendship are encouraged from all members.

Q. How can society contacts with extension members be more effective?

A. When assignments are made, the name and address of the extension member should be placed on a card, along with suggestions of most appropriate things to be done for this person. In addition, space should be provided on the card for a report on condition of person visited, needs which society can meet, name of person making visit. After the visit is completed, the card is returned for use in planning future visits.

Use of Stewardship-Prayer Folder "O Come Let Us Worship Him"

Since worship is the function of the church which is being emphasized this year, a stewardship-prayer folder has been made available for the year 1964-65 to replace the old card and the stewardship folder which we have used for several years.

If the folder has not been presented to your WMS, you may choose to use the following presentation. Order enough of the folders from your state WMU office for each member to have her own. The folder may be enlarged on a poster board and used during the presentation.

Leader: "O come, let us worship and bow down: let us kneel before the Lord our maker" Psalm 96:6. (If appropriate, ask group to kneel during the service.)

"Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness" 1 Chronicles 16:29.

Reader: "I will seek to WORSHIP GOD by bringing tithes and OFFERINGS to him—so that the coming of his kingdom shall be hastened among men."

Solo: "We Give Thee But Thine Own," verse 1, then verse 3, and verse 2 (#402, Baptist Hymnal)

Leader: "Exalt ye the Lord our God, and worship at his footstool; for he is holy" Psalm 99:5.

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" Psalm 29:2

Reader: "I will seek to WORSHIP GOD by praying daily for people who are oppressed, hungry, fearful, LOST, knowing that the HOLY SPIRIT works miracles among men, reconciling them to God"

Solo: "Teach Me to Pray," verse 4, then verse 2, and chorus (#330, Baptist Hymnal)

Leader: "God is a Spirit: and they that worship him must worship him in spirit and in truth" John 4:24.

Prayer: Pray that WMS members may have meaningful worship experiences. Pray that they may be faithful stewards of their possessions and faithful in praying for others

Week of Prayer for Home Missions and Annie Armstrong Offering

March 7-14, 1965, is the Week of Prayer for Home Missions and the Annie Armstrong Offering. The theme for the week is "Our Land Shall Own Thee Lord" and is taken from the hymn of the week, "From Ocean unto Ocean."

The daily procedure, Monday through Friday is different from that of other years. Each day there will be a brief period called "Enkinked by Thy Word." This will be a study of Scripture passages which relate to the daily theme.

Next there will be a time of "Challenge." This will present missionary information and will lead to intercession for the work of our missionaries and the Home Mission Board.

"Forth with Thy Message Send Us" will be a time of personal decision and commitment. Each member will be encouraged to search her own heart and life and decide how she can more specifically influence her part of America for Christ

This period of commitment will be followed by an ingathering of the offering. The 1965 Annie Armstrong Offering goal is \$3,690,000. This is a 15 per cent increase over the amount given last year and it is hoped that each church will adopt a 15 per cent increase for its goal.

The prayer committee and the stewardship committee will work closely with the president and

other committees to assure an effective observance of the Week of Prayer. The announcement posters should be arranged attractively in the most appropriate places. Families must be encouraged to use the stand-up prayer reminder, "Our Family Praying Together." If the program covers with the poster design are to be used they must be ordered from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203. They are priced at 2¢ each.

The individual program pamphlets are available for each woman attending. The pamphlet includes a statement of daily themes, Scripture references, hymn, and spaces for each person to write her own commitment. These, along with offering envelopes and other free materials, will be sent to your president.

WMU: Helping the Church Prepare for Revival

The "Evangelism Plan Book" prepared by the Evangelism Division of the Home Mission Board contains suggestions for involving the entire church through all its organizations in preparation for and participation in the revival plans of the church. This plan book was printed in the November, 1964, issue of *Home Missions*. Study the book carefully and find the activities marked "WMU." These give guides for your participation in the revival plans of your church. WMU can play a vital role in revival by doing its part of the work and by relating its members to the work being done through other organizations.

Spicing Your Program

Circle

The circle program this month is "Assuming Personal Responsibility," the third in a series of programs dealing with moral problems. Consider making a flip chart to assist in presenting the program. Build it around the four major ideas in the program—Be Informed, Live Consistently, Become Involved, Recognize Difficulties.

The pages of the flip chart might contain this information:

Page 1: Assuming Personal Responsibility (large print) in confronting moral issues (smaller print)

Page 2: Who? How? (large print)

Page 3: Be Informed (large print) and the following questions: (smaller print) Do I read a newspaper regularly? What news magazine do I receive and read? What news broadcasts do I hear on radio or TV regularly?

Page 4: Live Consistently (large print) and the following questions: (smaller print) How well do I measure up to the high demands of Christian love? Do I love God supremely? Do I love my neighbor as myself? Do I practice the golden rule in my relationship with people of all classes and color? Are there habits in my life I would have to give up if I followed the path of love?

Page 5: Become Involved (large print) and the following quote from the program: (smaller print) "Difficulties should not discourage and defeat us; rather they should challenge us to our best."

Christian principles to the problems of the world. Many church members have done so.

Let us assume, however, that we are among those who want to do something constructive about the perplexing problems that confront us.

If we belong among the genuinely concerned, the place for us to start is with ourselves. We cannot be effective in applying Christian principles to our world and its problems unless we seek consistently to apply those principles to our lives. We must seek as best we can to be real Christians in the home, in the neighborhood, where we shop, on the streets, everywhere.

Our churches and our world need many things, but I am sure you agree that the greatest need is for more of us to live more consistently for Christ. Let us not be guilty of talking one way about some of the social and moral problems of our world and practicing another way. Let us not proclaim Christian truths to others that we do not strive persistently to apply in and through our own lives.

What about the three or four ideals or principles discussed last month? Do we seek first the kingdom of God? Is it the treasure hid in the field, the pearl of great price for us to which we are willing to give up everything we have? Do we pray for the coming of the kingdom?

(Ask these questions thoughtfully, pausing after each one, but not expecting vocal answers.) How well do we measure up to the high demands of Christian love? Do we love God supremely? Do we love our neighbor as ourselves? What about the Golden Rule as a practical expression of love: do we seek to follow it in our relation to those of all classes and colors? Are there in our lives habits that we would have to give up if we followed the path of love?

Similar questions could be asked concerning forgiveness and self-denial as symbolized by the cross. For example, what about self-denial: has it become a guiding principal in our lives? If it has, then we shall not be contentious about our personal rights and privileges. We shall be ready to surrender

or forgo them for the good of others. In the Christian community the strong should serve the weak, the privileged the under-privileged.

Become Involved

We have not fulfilled our responsibility for our world, however, until we have become personally involved in seeking and acting for the solution of its problems. The type and the degree of our involvement will vary considerably but every child of God should be involved in some way and to some degree in confronting social and moral issues.

Unfortunately, some Christians do not believe that this is the task of a Christian. They suggest that he should keep as far away from the world as possible. There is a sense in which this is correct. The Christian is not to be conformed to the world. He is to come out from among the people of the world. However, Jesus did not pray that his disciples be taken out of the world but that they be kept from evil or the evil one. The Christian is to be morally and spiritually but not physically separated from the world.

There are some members of our churches who cannot do anything effective for the world because they have accepted the standards and values of the world. They are not spiritually separated from the world, and hence, they cannot lift the world toward God's ideal for the world.

We desperately need an increasing number of thoroughly dedicated Christians, living consistently from day to day, who will enter into the social, business, and political life of the community in so far as it will not require any compromise of basic Christian convictions. Such Christians are the ones who can witness effectively to the people of the world concerning Christ and his power to redeem.

The preceding means, among other things, that being a Christian is more than what one does on Sunday within the walls of the church building. It is what one does, the quality of life he lives where he works

and plays as well as where he worships.

The Memorial Baptist Church in Tulsa, Oklahoma, has two beautiful stained glass windows which symbolize the Christian life. At the front of the church auditorium, where all can see it during the worship service is the cross. As the members of the congregation turn to go from the worship service there is another beautiful window with a yoke standing out in bold relief. From a genuine experience of worship, Christians should go out into the world yoked with Christ and with one another to serve him and the world in his name.

Recognize Difficulties

We shall not witness in and to our world most effectively unless we realize the difficulties of applying Christian principles to the problems of the world. The difficulties stem from at least two things: (1) the complexity of the problems, and (2) the perfection of Christian ideals or principles. One temptation that Christians should guard against is over-simplification of the issues or problems they face.

Let us consider a little more in detail the difficulties relating to the perfection of Christian ideals. Every basic principle of our faith is an ideal of perfection. Jesus never placed any limits on any of his teachings.

How can we apply the perfect ideals of our Christian faith to the kind of world in which we live? Will we be forced to use methods at times that may fall below or even seem to contradict those ideals? For example, can we clean out all the salacious literature that is being sold through the news outlets of the community simply by loving the people who sell the literature? The answer is obvious.

We will find it necessary at times to use pressure if not force to get done what needs to be done. Let us not forget, however, that what we do will not have the overall desired effect unless we inject into the process a dimension of love. We can, at least, love the individuals involved, while we may detest their business. We should ask our Heavenly

Father to give us something of the capacity of our Master had to love the sinner while hating sin.

Whatever strategy or method we may think it wise or necessary to use in facing any issue should be kept under the constant scrutiny and judgment of the perfect ideals of our faith. This will keep us from identifying a method that falls short of the Christian ideal with that ideal. When such an identification is made, the ideal is undermined.

This should be sufficient to point up some of the difficulties we face as we seek to apply the Christian spirit and Christian principles to the issues that confront us. The difficulties should not discourage and defeat us; rather they should challenge us to our best.

Meditation

Another part of our personal responsibility for our world and its problems is to pray. How big and constant is our praying? How big is the God to whom we pray? Do we really believe that he is concerned about and has a will for every area not only of our individual lives but also of our world? Do we believe that he can do anything effective about the problems of our world? If we do not, then our God is too small for our world with its tremendous power and its complex problems. Do we really believe that there will come a time when every knee will bow and every tongue confess that Christ is Lord, and a time when the Kingdom of this world will become the Kingdom of our Lord and his Christ and he will reign for ever and ever?

If we have that kind of faith then we should pray daily that his kingdom will come and his will be done on earth as it is in heaven. Our praying should be as broad and big as our faith. As we approach our Heavenly Father, let us carry the world with its burdens and its problems to him in prayer. This is a part of our responsibility and our privilege.

Prayer

The Life of Annie Armstrong, filmstrip, will challenge church members to pray and give to missions. Here is an opportunity to promote the 1964 Week of Prayer for Home Missions, March 7-14, and the Annie Armstrong Offering in your Church.

by Bob Churchwell

"What the Christian has is not peace from trouble, but peace in the midst of trouble," said Dr. Richard Fuller in a sermon in 1870. Annie Armstrong listened with a troubled heart as the Holy Spirit spoke to her. During the invitation following Dr. Fuller's sermon, Annie Armstrong made a profession of faith at the age of twenty. This is one of the high points in the Broadman filmstrip on Annie Armstrong's life.

The filmstrip, *The Life of Annie Armstrong*, is directed toward influencing the lives of Christians today through the example set forth by Annie Armstrong. She worked for years tirelessly and without remuneration in the Southern Baptist Convention. She worked to arouse the interest of church members in mission work and to the needs of the missionaries.

On one occasion she sent out letters to 5,625 pastors asking their co-operation in organizing societies in their churches. Many times she wrote letters to the Woman's Mission Societies requesting prayer and contributions to increase meager salaries of frontier missionaries.

Annie Armstrong began the Week of Self-Denial, later to become the Annie W. Armstrong Offering for Home Missions. Also she suggested that the Christmas offering be named for Lottie Moon; she began today's Home Mission Board Church Building Loan Fund, and had the idea for the Relief and Annuity program.

As her own contribution to missions, Annie Armstrong gave her services for eighteen years to Woman's Missionary Union, without salary. Even though she later retired from the work, her unselfish, dedicated service set a precedent for others to follow in later years.

Mr. Churchwell is production supervisor, Broadman Films.



Filmstrip: *The Life of Annie Armstrong* \$7.00 from Baptist Book Stores. (Included is a ten minute vinyl record with narration and music for the fifty-two frame filmstrip.)



WEEK of

HOME MISSIONS

, 1965

Theme:

"Our Land Shall Own Thee Lord"

Mrs. Ralph Gwin

OUT

Meditation Music
Call to Worship
Prayer
"Enkindled by
Hymn: "From
Introduction
Challenges
"Forth with Thee
Ingathering of
Hymn: "Serve
Benediction

L \$3,690.00

**PREPARE for a
Week of Prayer
for
Home Missions
(Sunday through Sunday)
MARCH 7-14, 1965**

Purpose for the Week:

To lead each of us through prayer, offerings, witnessing, serving to make personal commitment to the task of bringing the people in our beloved homeland to acknowledge Christ as Lord.

Prayer Chairman:

This week will be a blessing to your church if you and your committee pray with dedication and plan well. The purpose for the week is a guide for your praying about the plans which your church develops. You will keep in mind that this is a week of prayer, not pro-

grams, and you will provide opportunity for experiencing the blessings of corporate prayer.

In Sunday school and Training Union on both March 7 and 11 there will be opportunity for promoting home missions; March 14 is Home Mission Day in the Sunday school. In *The Training Union Magazine* and *The Builder*, there will be help for directors and superintendents.

Use Materials Available:

Your president will receive large and small posters, stand-up prayer reminders, eye-level streamers, individual program pamphlets. Make the very best use of



Did you know that some home missionaries spend as much as a year in language study? This is a Spanish-language class, with missionaries meeting at Mexican Baptist Bible Institute in San Antonio, Texas

these materials to engage the interest of members in your church in this week of prayer.

Meeting Place: Provide a quiet, worshipful atmosphere. A poster ENTER FOR PRAYER displayed at the door will remind women to be quiet as they arrive. Display the Christian flag, the American flag, and an open Bible as an interest center. The pianist who provides meditation music each day should begin playing ahead of the first arrivals.

Provide: Ask each person to bring a Bible but also have on hand a few for those who do not bring a Bible. Have pencils ready.

Use Individual Program Pamphlet: Give to each woman one of the pamphlets sent to your president. She is to write her name on it, keep it in her Bible, and bring it back for use each day. Each person will open the pamphlet, read the topic and explanation, then open her

Bible and read the references for the day, after which she spends time in meditation and prayer concerning the truths revealed to her by the Holy Spirit as she reads from God's Word. This should be an unhurried and reverent experience.

She will not fill in the answers and prayer list until directed to do so by the person who leads for the day.

SUNDAY, March 7

At home, talk together as a family, or meditate personally on the reasons for urgency in our witness for Christ here in our homeland. There is distrust, suspicion, disregard for law, unconcern for the individual, many evidences of sin. There are multitudes of lost people in our country.

Talk about the fact that this is a Week of Prayer for Home Missions; that as we know about specific needs we can pray with more discernment. Decide to look at the material in *Royal Service* (Monday-Friday) and talk each day about it before you pray as a family or individually about needs, in addition to the missionaries listed in Call to Prayer each day.

What will you give to the Annie Armstrong Offering for Home Missions? Discuss this and decide.

MONDAY, March 8, 1965

From Ocean unto Ocean— Obey Thy Sovereign Word

Meditation Music

Call to Worship: "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance" (Psalm 33:12).

Prayer: *Pray for America, that it may be Christian both in word and deed; that Christians may exert Christlike influences in all relationships.*

"Enkindled by Thy Word"

Hymn: "Trust and Obey"

Bible Study, "Obey Thy Sovereign Word." Today we use the theme "Obey Thy Sovereign Word" for our Bible study topic as we think about the first nation which professed to own God as Lord. We will hear the Lord reminding his people of their obligation and responsibility. Then we shall turn to the New Testament to look at a passage in which Christ emphasizes what is involved in obedience.

In Joshua 24 (all turn to it) we have the final address of a great leader of the Israelites. Here is the first nation to profess Jehovah as Lord. Tracing the history of the Hebrews from the call of Abraham, Joshua reminded them that everything of greatness in their history resulted from divine action. He called upon them to make their choice between Jehovah God and the pagan gods of the Amorites in whose land they dwell. Joshua's immortal declaration (verse 15) must have stirred the hearts of his audience, even as it stirs us today. "As for me and my house, we will serve the Lord." (Read in unison verses 21-25.)

The environment of the Israelites was not conducive to faith in God. Joshua knew his people. Were they too glib in their response? They said, "... we will also serve the Lord." But did the words come too easily to their lips? Joshua pointed out the hardships and difficulties in serving God. He seems, in his discouragement to be probing for deeper sincerity. Again

they declared, "Nay; but we will serve the Lord." Did they stress the word "will" to emphasize determination? Joshua called the people to witness to their choice against themselves. They agreed. "We are witnesses," and Joshua admonished them to put away strange gods and lean their hearts to the God of Israel. Once more the people promised and Joshua made a covenant with them which he memorialized by a stone set up for a reminder of the vows.

A college professor once pointed out to her students that the greatest freedom is the "freedom to bind oneself." People bind themselves with promises to pay, or promises to carry out certain actions. Here the Israelites chose freely and deliberately to bind themselves to serve God all their days.

Note Joshua's dissatisfaction with seeming light-hearted lip service. The choice could not be a trivial matter, and Joshua took care to press the cause until he felt the people were making personal commitments. Godliness of a nation—a nation's Christianity—must depend upon personal commitment in the hearts of individual citizens. While they may affect decision, influences and environment cannot of themselves make Christian citizens. Upon Christian citizenship our nation will rise and fall.

Now turn to Jeremiah 11:3-5 and listen as the Lord reminds his people of their obligation (read).

Israel had broken the covenant and the Lord recalls for them through Jeremiah, how he brought their fathers out of Egypt. God's contract with Israel, when they formed themselves into a people—a nation—required obedience. Only on this condition would God be their God to guide and protect. "So shall ye be my people, and I will be your God."

On the same terms the land of Canaan was

At Friendship Baptist Center, San Antonio, Texas—group has just returned from a camping experience provided by the Center



given to Israel. "That I may perform the oath . . . to give them a land. . . . God was ready to keep his contract if the people were ready to obey. The penalty of disobedience is clear, "Cursed be the man. . . ." God would jolt his people into awareness of the consequences of disobeying as he reminds them that the covenant involved both blessing and cursing.

Jeremiah's "Amen" or approval in the words "So be it, O Lord," may be construed as the consent of the people to the precepts and penalties of the covenant.

Next, we consider the responsibility of a blessed nation. Every blessing, every benefit has its corresponding obligation or responsibility. (Read Gen. 22:18.)

Here we have the renewal of the promise of God to Abraham that the nation was the means of blessing for the whole earth. In Jehovah's seventh appearance to Abraham he tested his faith in the severest manner. God's honors are given to those whom he proves. Abraham's quick and ready hand, acting in obedience to the direction to sacrifice Isaac, was stayed, and God provided sacrifice. The renewed promise came in token of the fellowship into which Abraham entered "because thou hast obeyed my voice."

The promise is prophetic of the Messiah. . . . in thy seed" that is, in one particular person descended from Abraham, shall all nations be blessed. Paul gives this interpretation to the verse in Galatians 3:16. Christ is the great blessing who shall bless all nations. Abraham was ready to give his son; God promised his own Son—Abraham's seed—who would be a sacrifice for all men. The nation thus blessed and used of God to bless all nations, has the responsibility of sharing with every people the

same faith which Abraham so eloquently expressed.

Turning to the New Testament, what does Christ say about obedience? (Read in unison Luke 6:46-48.)

Jesus questioned what seemed in the Israelites to be lip service without heart-meaning. Jesus touches on the same attitude. "Why call ye me, Lord, Lord, and do not the things which I say?" The question affirms his authority and right to command every man. It becomes an affront to Christ to call him Lord if obedience is not present. Lip service has no meaning until action verifies the words.

The parable of the two houses proclaims the way in which hearts are changed. The way is to come to Christ, accept his words and put them into practice. The one who does this is like a man who built a house, having first removed the shifting sands so the structure rests on solid rocks. That house is able to withstand flood and storm. Christ is the rock foundation, solid and unshakable.

The nation whose life is founded upon Christ will be secure. Without him the national structure crumbles and falls. A nation is composed of individuals. The people must be obedient to God's voice, despite trial and test. America—to bless the world—must "own him Lord" and "obey his sovereign word" both in word and in deed.

Let us again repeat our Call to Worship, Psalm 33:12.

Prayer (Pause for silent prayer, then read):
 "Obedient to Thy will,
 We wait to feel Thy power;
 O Lord of life, our hopes fulfill,
 And bless this hallowed hour. Amen."
 —Charles H. Spurgeon

Hymn for the Week: "From Ocean unto Ocean," No. 450 Baptist Hymnal

This is the Week of Prayer for Home Missions. Our themes for the week, and for each day are phrases from the song "From Ocean unto Ocean." The weekly theme "Our Land Shall Own Thee Lord" is a phrase from the first verse of this hymn. The meditation period each day is called "Enkindled by Thy Word" also from this song. Let us sing it, noting the meaning of this prayer-hymn, closing with "amen."

Introduction

The emphasis in this week of prayer is personal. Every woman needs to make personal commitment to become involved in the task of bringing our homeland to Christ as Lord. It will not be our purpose to cover the full range of home missions activities, but rather, to see and feel the needs of people wherever they are:

Each day we will ask ourselves personal questions which will involve "What have I done? What am I doing? How can I improve my life and my witness? For whom do I pray?" You will be making notations in the pamphlet which you hold in your hand. Please write your name on it. Bring it with you each day, along with your Bible.

Here on the poster is the goal for the Convention-wide Annie Armstrong Offering, \$3,690,000. The goal in our church is \$_____. It may be that when we have examined ourselves, our hearts, this week that some will wish to add a second gift to this offering.

Last year Dr. Courts Redford, executive secretary of the Home Mission Board, now retired, reminded us through a letter that there are more lost people in the United States than ever before, and that, "The Annie Armstrong Offering provides one-half the operating budget of your Home Mission Board. This means that because of your prayer and love we are able to double our mission work here at home."

Could it be that our gifts through the Annie Armstrong Offering should triple the work of the Board? After a woman's club meeting where author Ernest Hemingway had spoken on African experiences, a member asked him, "Is it true that a lion will not attack a person carrying a torch?" He hesitated only a moment before replying, "That depends on how fast he carries it." Are Southern Baptists carrying the torch of faith fast enough? Or are we slowing down like the little boy who arrived late at school. Asked to explain his tardiness, he solemnly replied, "I was following a slow dog." Let us speed up our witness to the thousands in our country who do not know Christ.

Challenges from Others

Testimonies, or stories, of people who overcome obstacles in order to obey God, and are used and blessed of him, inspire us to say, "The Lord our God will we serve, and his voice will we obey."

★ A BRACERO WHO TOOK CHRIST HOME. As a child in a village in the state of Durango, Mexico, Julian Mendoza Ortiz listened to the braceros (agricultural contract laborers) and longed to go, as they had done, to the United States. Thus it was that he found himself after work one day standing outside the Latin American Baptist Mission in Hale Center, Texas. Singing drew him inside where he heard the gospel for the first time. He was warmly welcomed.

Later Julian returned to the mission and accepted Christ as his Saviour and was baptized.

His contract ended, Julian Ortiz returned to Mexico to share his faith with his grandparents and they too accepted Christ. He held prayer meetings in his sister's home, telling of his faith. He taught the Bible daily, the same lessons he had studied at the mission in Texas. Thirty-five people accepted Christ as a result of Julian's witness, a number of them asking for baptism. He sought the help of a Baptist pastor in a nearby town, and a regular preaching point was established. Soon fourteen people were saved.

Julian returned to Texas where he is a consecrated layman who faithfully preaches the word. He is Sunday school teacher, Brotherhood president, and RA counselor, but he also preaches twice a week at missions in the vicinity. He plans to prepare himself to return to Mexico to preach to his people. The witness in home missions which won Julian Ortiz to Christ is in others being won to Christ by those to whom he witnessed across the border in Mexico.

Pray for Julian Mendoza Ortiz as he prepares to preach Christ in Mexico. Pray for many migrants in our nation who help keep our tables supplied with the food they harvest. Pray for missionaries who work with them (pray).

★ "THOUGH NONE GO WITH ME. . ." Mary is not her real name, but Mary's faith is vital and very real. Her life and faith may one day help bring a change in her home.

Mary's family include her mother, stepfather, stepsister, stepbrother, and a half sister. More than a year ago the children were enlisted in Sunday school at a pioneer church. In an evangelistic service, Mary and the stepsister and stepbrother accepted Christ, presenting them-

selves for church membership.

They returned home that day eager to share their joy. But fifteen-year-old Mary had to go alone that night to church. Because they were "getting too involved" the other two were not allowed to go, and only after much persuasion was Mary given permission to do so. But she was not to be baptized!

Before the revival ended Mary was found in her room reading her Bible. She was "just getting too religious" she was told, and she could not go to church again. But insistent pleading made her mother relent.

One night the sermon was on the second coming of Christ, emphasizing the need to be ready. Mary went home burdened for her mother whom she tried to win to Christ that night. "I'm going to heaven when I die and I don't want to go without you," she pleaded with her.

"Don't worry about me," her mother replied. "I'll get there one way or another."

"But there is only one way, and that is to trust Christ," Mary explained. The mother cursed her daughter and sent her to bed.

But her mother did not sleep that night. The next morning she told Mary she might be baptized in the summer, when school was out, if she still wanted to do so. Encouraging words to Mary!

With the end of the revival a baptismal service was announced. Mary went home to plead again. Her mother had promised to let her be baptized "eventually." Why not now, along with the others who had joined at the same time? Again the cursing, and the order to go to bed. But she would not give up, and the next morning Mary kept up her campaign for permission. Then, punctuating her consent with profanity, the mother said, "All right, if you've just got to, go ahead. And I hope they drown you!"

Mary could not wait to see her pastor, but telephoned him "I can be baptized Sunday, and then I'll be a member of the church!"

"Wonderful!" exclaimed the preacher.

"Oh," said Mary, "It's so good to hear you say that. No one around here seems very thrilled about it but me!"

No relatives attended Mary's baptism, but her happiness seemed to know no bounds. Her faith is reflected in her faithfulness to Christ during the past months.



Valeria Sherard,
home missionary,
Kiana, Alaska

Mary likes to sing. "I have decided to follow Jesus. . . . Though none go with me, I still will follow. . . . Such faith and faithfulness will surely one day bear much fruit."

Pray for Mary and others like her who are faithful in the face of persecution and abuse (pray).

★ SIGHT UNSEEN. From Texas via California (where he was a Tentmaker) to South Dakota more than a year ago came Ross Harmonson, a mission appointee of the Home Mission Board. Mr. Harmonson looks back on a missionary heritage, for he is grandson of a pioneer missionary preacher in central West Texas. He remembers how his mother organized the WMS in her church even while she was ill with cancer, unable to turn in bed. Small wonder pioneer missions called to this young man.

In 1851 the Harmonsons, following a year of concern, prayer, and study, moved to California and began a mission work near Eureka—the first rural mission work in northern California, although it is no longer rural but a suburban area of 15,000 people.

For years they worked and studied at Golden Gate Seminary, driving back and forth, and sometimes staying out a semester. Nearing the end of their training, Mr. Harmonson says, "We had not been worried about where God would call us—concerned but not worried—for we knew God had a place for us. In the latter part

of the semester I went before a couple of churches. The feeling was good, the spirit was good, and things seemed favorable, but something within seemed to say no without any apparent reason.

"One day a faculty friend called and said, 'Say Ross, I've a letter from South Dakota telling me they need someone to help in the work there.'"

"Contacts were made. The Lord led. The Spirit impressed us. Preparations were made and we accepted the call to Aberdeen, South Dakota, sight unseen. But we knew God was in the decision.

"Aberdeen (population 23,000) is called the city of churches. There are seven Lutheran churches, two large Catholic churches and many more denominations. The four Baptist churches include our Southern Baptist church. Ask some persons here if they are Christians and the answers will be, 'Yes. I'm a member of such and such a church.' But ask about salvation through faith in Jesus as Saviour and often answers are uncertain. South Dakota needs Christ, as do all the states.

"I am serving in, and trying to establish missions in eight county seats which have no Baptist witness of any kind. We want your prayer in establishing a Southern Baptist witness for Jesus Christ."

Tentmakers feel called to follow the steps of Paul who earned his living as a tentmaker while giving his first thoughts to the business of spreading the gospel. The Home Mission Board Tentmaker does secular work for support while engaging in mission service on a mission field. They report to the Home Mission Board for a year, after which they become permanent members of the local area. Twenty-two were in service in 1963—and more than 1,500 have served since the movement began in 1951.

Other religious groups use the idea, if not the word "tentmaker." A large city newspaper told about an electronics technician, a member of the Bahai World Faith, who is participating in a ten-year crusade to spread his faith in Alaska. He said, "The 48th state offers a real challenge. It's a pioneer country where there's much to be done. It's a great place for missionary work!"

Southern Baptists feel the same way about Alaska. One of the Home Mission Board's twenty-five workers there is Miss Valeria Sherard at Kiana, an Eskimo village above the Arctic Circle. A woman convert in the village last year went early one morning to the missionary and said, "I got up praying this morning. I thanked God for Baptists. . . .

I just kept thanking him for Baptists. I am so glad they came to our village to tell us about God. What will we ever do if Baptists leave our village?"

Southern Baptists must not leave Kiana, or any other place where we are working. Rather, we need to go to other villages in every state.

Pray for pioneer missionaries. Pray for more Tentmakers who will lend leadership to pioneer churches where leaders are sorely needed. Pray for people in Alaska, and churches, which suffered loss in last year's earthquake (pray).

Will you now write on your pamphlet some of the ways in which you can respond to challenges to serve as a Christian. (Allow a minute for writing.) Now will you pray silently about your own service in Christ's kingdom (pray).

"Forth with Thy Message Send Us"

Every life proclaims its own message—good, bad, indifferent. What is the message you are giving to the world? In this period of self-examination, you answer the questions for yourself. Too many are satisfied to let cash gifts be the end of sending; forgetting there must be going on our part. We must give, yes! But what else have you done? What will you do?

We sing, "Wherever He leads I'll go." "Where He leads me I will follow." "My all for Thee," "all to Jesus I surrender," etc. Are you sincere? God cares more for deeds than words. What is your obedience rating?

Did you fail the impulse to visit? To show your interest in a time of need? To invite a friend to the revival? Are you trying to be a silent disciple?

Do you wish you might give more to the church or the Annie Armstrong Offering? Have you sacrificed to increase your gift? Really sacrificed? Or did you buy the dress you did not need or the rug that caught your eye?

Did Jesus wish for someone else to do what the Father sent him to do? Commitment to God's cause does not just happen. Do you want to be what God wants you to be? Love impels us to full, complete, and self-effacing commitment to Christ. Will you now write down your prayer list? What do you need to talk with the Lord about? (Allow one minute for writing.)

Prayer: Period of silent self-commitment, then have someone prepared, without introduction, to lead this prayer, including in it the names in Call to Prayer, page 22.

Gathering of Offering

Hymn: "Serve the Lord with Gladness"

Benediction

TUESDAY, March 9, 1965

From Ocean unto Ocean— Thyself in Us Reveal

Meditation Music

Call to Worship: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33:12).

Prayer: Pray that Christian Americans develop more Christlike characteristics which will attract others to the Christian faith.

"Enkindled by Thy Word"

Hymn: "Let the Beauty of Jesus Be Seen in Me"

Bible Study, "Thyself in Us Reveal" Yesterday the theme "Obey Thy Sovereign Word" was emphasized through the study of the first nation to own God as Lord. When that nation sinned, God emphatically reminded the people of their obligation. And Jesus' words pointed out the deep meaning of obedience.

Today's theme is "Thyself in Us Reveal." Obedience to God precedes the revelation of himself through us. Let us examine New Testament verses which speak of characteristics of Christ. We must cultivate these in our own lives in order for God to be revealed in us.

One characteristic is humility (read Phil. 2:5-8). What is the mind of Christ which Paul exhorts us to have? He summed it up in this one statement. Jesus had humility, in the deepest, finest sense.

Jesus existed in the beginning with God, a part of the Godhead. Equal with God, however, he did not "think this equality with God was a thing to be eagerly grasped or retained; but [on the contrary emptied Himself of it] stripped Himself [of the powers that would not be consistent with His humanity] so as to assume the guise of a servant (slave), in that He became like men and was born a human being.

"And after He had appeared in human form He abased and humbled Himself [still further] and carried His obedience to the extreme of death, even the death of the cross! Therefore

[because He stooped so low], God has highly exalted Him and has freely bestowed on Him the name that is above every name. That in (at) the name of Jesus every knee should (must) bow, in heaven and on earth and under the earth" (Phil. 2:6-10, Amplified New Testament). In addition to being born on earth as a human being, Jesus became sin for us and submitted to the tortuous death of the cross. That death, a voluntary act, proved his complete devotion to mankind. This is the supreme act of humility.

Another characteristic is the spirit of ministry which pervaded the life of Jesus (read Mark 10:45).

We have in Christ a complete pattern of self-surrender. Though he enjoyed the high position of equality with God, Jesus did not expect, on earth, to be served and waited upon as one of high rank. Rather, he was the servant. Climaxing his life of service, he died on the cross, a sacrificial atonement for the sins of men. Following Christ's pattern of self-surrender, the Christian is called to a lifetime of ministry to any who are in need, whether physical, moral, or spiritual.

The characteristics of compassion and love were fully evident in Christ, overflowing at times, into his emotions (read Luke 19:41 and Matt. 23:37). Entering the city of Jerusalem, at the time of his triumphal entry from the direction of the Mount of Olives, Jesus had a panoramic view of the city. He was surrounded by the crowds who acclaimed him. Did he hear their shouts? Their words of praise? Perhaps the honor was lost to him as Jesus became immersed in sorrow for Jerusalem, weeping for its wickedness and sin, and for its rejection of himself as the Son of God. How he must weep today over the concentrated sin of America's cities!

Jesus used a wistfully tender illustration. Like a broody hen warms, comforts, and protects her chicks, Jesus would have gathered the people of the city to himself. But they would not re-



Home missionaries Mary Etheridge and Nina Gillespie work with the Chinese who live in Tucson, Arizona. They encourage them to attend nearby Baptist churches.

Miss Etheridge teaching a Bible class.

spond to his love. Despite their cold rejection, Jesus continued to love them, all the way to Calvary.

The same characteristic of compassion and love is shown in its universal application in Acts 10:34-35 (read). In the background of Peter's statement is the story of the Gentile, Cornelius—a devout, charitable, and prayerful man who feared God. In a vision Cornelius was directed to send for Peter. Meanwhile, Peter was being prepared through his vision on the housetop. Arriving at the home of Cornelius, Peter heard about the Gentile's vision. Having had time to meditate on his own experience, the full truth dawned upon Peter. "God is no respecter of persons." Jewish narrow-mindedness could not restrict the effectiveness of the cross of Christ to any group of people! At the foot of the cross all distinctions of color, rank, or class disappear. Every man is the object of the compassion and love of Christ.

Then consider Christ's forgiving spirit (all open Bibles and read silently Luke 23:33-34). What is happening here? As if it were not enough to suffer an unspeakably cruel death, Jesus is by his executioners considered to be properly placed in company with common criminals at his crucifixion. And compounding the degradation, he is given the central

position, as though he were the worst of the three. Thus is he "numbered with transgressors."

This is the gentle Jesus, Saviour, intercessor, and friend of sinners, being so ill treated. Surrounded by the indifference of the crowd, greed of the military, bitter hatred of religious rulers, idle curiosity, and sadistic enjoyment by the crowd of the tragic spectacle, the Son of God had not one word of rebuke for his tormentors. Not even when one of the thieves berated him. The first thought of the Saviour was that these who carried out the sentence should be forgiven. Not even excruciating pain could turn his forgiving spirit away from man in need. Dying, he prayed for his enemies. Living eternally, he intercedes with the Father for all who come unto him.

We who are redeemed by his blood are to cultivate the same forgiving spirit. As he prayed for his enemies, so we, redeemed by his willing sacrifice, are compelled to pray for—and to seek—the salvation of friend and enemy alike. The unparalleled example of Jesus leaves no alternative.

Let us again repeat our Call to Worship, Psalm 33:12.

Prayer (Pause for silent prayer, then read):

"Obedient to Thy will,
We wait to feel Thy pow'r;
O Lord of life, our hopes fulfill,
And bless this hallowed hour. Amen."
—Charles H. Spurgeon

Hymn for the Week: "From Ocean unto Ocean,"
No. 450 Baptist Hymnal

Introduction

(For those who were not present Monday, restate the purpose, call attention to the goals, and explain the use of the pamphlets, see page 38.)

Year after year it is heartening to hear missionaries tell what has been accomplished through the Annie Armstrong Offering allocated for missionaries, equipment, or buildings.

In Tucson, Arizona, a station wagon lovingly called "Annie" is used by our missionaries in work with Chinese people. They say, "We humbly thank God for it. In reaching language people through our churches, adequate transportation is an absolute necessity. Many weeks we put several hundred miles on Annie's speedometer, driving to visit Chinese homes, pick up women for English classes, and women and children on Sundays for Sunday school and church. How grateful we are for those who give to this offering. Pray that missionaries may have necessary equipment to carry the message to the people who will not come unless they go!"

Baptists in Aguadulce, Panama, are grateful for their church building provided by the Annie Armstrong Offering. This beautiful, well-equipped building stands on a prominent corner in a town where many young people are turning to communism. One young man with great potential attended services in the church and accepted Christ. His influence in his non-Christian home is outstanding.

More than \$800 thousand is needed in the coming year for mission buildings. The Annie Armstrong Offering will provide about \$250 thousand of this amount. If the goal is not reached, work somewhere will be shortened. Also, the Board is counting on thousands of dollars for additional church sites from this Annie Armstrong Offering.

We must not fail to reach our goal of \$3,680,000. We must give and pray for the sake of developing churches to reach some of the multiplied thousands of lost people in our nation.

Challenges from Others

Our challenges today are stories about people who have exemplified characteristics of Christ in their lives. One story is about a boy who

was in trouble. He needs to experience an understanding and forgiving attitude in adults which will help him be a dedicated Christian, now that he is saved.

★ **TEN PLUS ELEVEN IN SERVICE.** The last business on the agenda of the Southern Baptist Convention in Atlantic City last May was the report of the Resolutions Committee. It was so surprising that one of the resolutions was as follows:

"In Honor of Courts Redford.

"WHEREAS, The beloved executive secretary, Dr. Courts Redford, of our Home Mission Board is retiring at the end of this year, 1964; and since this Convention in its 107th session would wish to express itself in appreciation of and affection for this noble leader; therefore be it
"Resolved, That we gratefully recognize the goodness and wisdom of God in directing the choice and the labor of so effective a servant to lead Southern Baptists in their home mission efforts in these strategic years from 1954-1964;

"That we review, with thanksgiving, the broadened base for the present and future operations of the Home Mission Board which is so largely attributable to his vision and consecration, his organizational and leadership abilities, his care and concern to reflect the mind and faithfully follow the will of his Master. Be it further

"Resolved, That we commend to our Convention the example of this humble and devoted churchman whose love for our Lord is the most evident thing about him, whose concern for the lost of the land is the obvious burden of his heart, whose commitment to the engaging task of claiming our nation for Christ found him imaginatively exploring additional fields, areas, methods, and techniques that he might claim the most and the best for his cause, whose allegiance to his Lord is unquestioned and unexcelled, counting himself expendable for the glory of God."

Note the fitting use of terms descriptive of Christlike characteristics in the resolution.

Dr. Redford served the Home Mission Board ten years as assistant to the former secretary, then eleven years as executive secretary-treasurer upon the retirement of Dr. J. B. Lawrence—a total of twenty-one years. He brought to the secretaryship of the Board not only his experience as assistant secretary but a wealth of experience as a pastor, a professor, an administrative leader in several positions, including thirteen years as president of Southwest Baptist College, Missouri. The decision to leave the college was not easy, for the Redford family, which included nine children, were happy in the college atmosphere. But move to Atlanta they did!

Thus experience, added to innate qualities

of leadership, and a keen love of Christ and missions, were combined in this executive secretary to guide the Home Mission Board in years of debt payment, re-organization, and expansion which have added many new services to the Board's outreach.

Dr. Redford, acknowledging his indebtedness to the Baptist passion for church-centered missions, said, "I might not be a Christian today, had not some Oklahoma Baptists loved lost people enough to start a mission near where I lived as a boy." In these years of service, he has been paying that debt through his complete commitment to the mission task, as expressed in his wise guidance of the Southern Baptist Home Mission Board.

Pray in thanksgiving to God for the fruitful years of Dr. Redford's leadership of the Home Mission Board, and for God's blessings upon him in his retirement which began last January 1 (pray).

★ **SCHOOL OF THE THREE B'S.** Death came on May 20, 1961, to a woman once referred to in *The Baptist Leader* (American Baptist Convention) as the "Queen of Baptist Women."

Nannie Helen Burroughs, at about nineteen years of age, was a sensation as she spoke to the first world gathering of Baptists in London in 1905. It was, perhaps, her youth, plus a keen mind and a strong voice which so appealed to those attending the meeting of the Baptist World Alliance. So she was asked to speak on Sunday afternoon in Hyde Park. From that time she was in demand, speaking to gatherings large or small, white or Negro.

Born "sometime in the 1880's" in Virginia, Nannie Burroughs was educated in Washington, D. C. Disappointed that her application for a teaching position was rejected, she became bookkeeper and editorial secretary for the Foreign Mission Board of the National Baptist Convention, Inc., the convention which had made possible her trip to London in 1905. Later she served more than forty years as corresponding secretary of the women's convention. Elected to the presidency of that organization in 1948, she continued until her death in 1961. She was to speak at the Alliance in Rio de Janeiro in 1960, but illness made the trip impossible.

Miss Burroughs was founder of the National Training School for Women and Girls in Washington, D. C., and was its president for fifty-two years. She called it "the School of the Three B's: the Bible, the Bathtub, and the Broom—emblems of clean lives and clean homes." She sought to lead her race to responsibility in American life, emphasizing the

Negro's own obligations to live in dignity. Her pamphlet, "12 Things the Negro Must Do for Himself" was widely circulated.

The Washington pastor in charge of funeral service for Miss Nannie Helen Burroughs, pointed to her contributions which will continue to be felt for generations by her race and by the Baptists of the world. A letter from Baptist World Alliance officers said, "Her life was a living evidence of the reality of Jesus Christ."

Pray for the spirit of Christ to prevail today in all race relationships. Pray for the work of National Baptists (pray).

★ **"TO GIVE MY OTHER ARM."** Adrian Vercher had been a Roman Catholic for forty-three years and was well qualified to speak in the Training Union on his former beliefs. He was saved in the first revival meeting held in the little French town of Cloutierville, Louisiana, and became an active servant of the Lord.

In a hay press accident five years ago, Mr. Vercher lost his right arm, almost his life, but never his faith. Now he says, "I'd give my other arm if I could see my other two daughters saved!" Two of the four Vercher daughters married Baptists and were converted. But Mr. Vercher still hopes to win his mother, seven brothers and sisters as well as his daughters. He speaks his convictions boldly to relatives and friends, and is respected although he chides them for indulging in such vices as drinking and gambling when they should know these are sinful pastimes.

Mr. Vercher is Sunday school superintendent, deacon, and song leader. He is one of three men in a little church which has only twenty-four resident members. Two-thirds of the Sunday school enrolment has a heart full of love and compassion for lost people, and especially for the children of the community.

Pray for small churches all across our land like this one which are lighthouses in the darkness about them. Pray for churches in communities where Baptists may be a weak minority among other faiths (pray).

★ **FROM DELINQUENCY TO CHRIST.** One of the new and rewarding services of the Home Mission Board is the program of Juvenile Rehabilitation. Much of the sponsoring and counseling with boys and girls in this program is done by volunteer workers who sacrifice their time and pleasure to aid a youngster in need of guidance and reassuring love.

Two such sponsors in a southern city have been credited with helping to lower the number



Juvenile Rehabilitation Conference, Chattanooga, Tennessee. A meeting of men, volunteers in helping boys in trouble

of juvenile incidents in their area. Without special training in counseling, but with a love for Christ and for boys, and with desire to help, their efforts have been rewarded as they have led boys to Christ. Families have been drawn into the Christian fellowship of the church.

The youths come to the church's fellowship supper on Wednesday nights to mingle with Christian families, enjoying the friendship and fellowship of people who accept them for what they are—human beings in need of love. Their pastor says, "These two men are putting their Christianity into action and the Lord is blessing their efforts in a mighty way."

A director of Juvenile Rehabilitation tells the story of a boy whom we shall call "Andy."

Andy was deeply involved with the law and not the least interested in being helped when the Juvenile Court sent him to the Child Treatment Center. Andy's attitude made counseling useless. His misbehavior resulted in the loss of all privileges. The personnel all but prayed for him to be sent on to the Training School so their lives could return to normal. The rehabilitation director continues the story:

"One morning on entering the building I learned that Andy wanted to talk with me. I unlocked his door and we walked to the conference room where I got right to the point by asking, 'What would you like to talk about?' Andy was silent a moment, then startled the counselor, saying, 'I want to know how to be saved.' We read the Bible and I talked about the words 'believe' and 'repentance' and what they mean. The Holy Spirit already had prepared his heart, for Andy accepted Jesus without hesitation and I asked him to pray.

"After I left Andy in his room, the nurse came to check his physical condition. As she went in he told her, 'I have accepted Jesus as my Saviour.' 'Good,' replied the nurse, but past experiences with Andy left some reservations in her thinking.

"The man in charge of the reading program then came to help Andy with his reading for the day. Again the boy said, 'I have accepted the Lord this morning as my Saviour.' Although this worker also expressed his joy to Andy, he later admitted he was doubtful.

"But Andy was a new boy, beginning that day! Before the end of the week news of his changed attitude and conduct reached the judge who ordered Andy held for further observation before being sent to the Training School. After two months, his sentence was rescinded. Andy was put on probation and went home to his parents.

"He joined the church. Andy's pastor says that he has missed very few services and is president of the youth work. Jesus, the need of Andy's life, became the transforming power in his soul and life."

Pray for young people who are in trouble and for their parents, for more volunteer sponsors to work with them. Pray for a spirit of forgiveness in the hearts of all Christian people toward youth who stray into delinquency and crime (pray).

"Forth with Thy Message Send Us"

Turning our thoughts inward as we examine our own hearts, let us answer the question: What mind is in you? Where are your affections? On things above? What He wants is not just to be revealed to you, but through you so others will recognize him.

What are your characteristics? Are they Christlike? You could list characteristics for someone else. What about you? How do you look to someone else? Will you allow the Holy Spirit to guide and empower your life?

Do you have weaknesses that handicap you, which stand between you and God? He wants all of you, and he wants you to be Christlike in character. Do you know Jesus well enough to let his personality and beauty shine through you? "Let this mind be in you," said Paul, the same mind that is in Jesus. Will you ask yourself, what shall I confess before God as to my short-comings? For what shall I implore His help in growing in Christian grace?

(Will you pause and write a candid answer. Wait one minute then someone requested in advance, without introduction, leads the prayer; have period for silent self-commitment, then close prayer by including the names in Call to Prayer, page 22.)

Gathering of Offering

Hymn: "Serve the Lord with Gladness"

Benediction

WEDNESDAY, March 10, 1965

From Ocean unto Ocean—

Proclaim Thy Gospel Day

Meditation Music

Call to Worship: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33:12).

Prayer: Pray for our country, that the preaching of the gospel, by whatever method may be used of the Lord to call our nation to a closer relationship with God.

"Enkindled by Thy Word"

Hymn: "O Zion, Haste"

Bible Study, "Proclaim Thy Gospel Day" Preparation to "Proclaim Thy Gospel Day" includes obedience to God, discussed in Monday's study, followed by the development of Christlike characteristics in the lives of witnesses, the discussion for Tuesday. Today, reminding ourselves of our responsibility to proclaim the gospel, we examine a prophetic passage from the Old Testament which Jesus said was fulfilled in himself.

Jesus began his public ministry in the little synagogue at Nazareth. Being in the Lord's house, as his custom was on the Sabbath, Jesus was invited to read the lesson from the Scriptures. He chose Isaiah 61:1-3 (read in unison).

Jesus ended the reading with the first part of the second verse, as we have it in the King James Version. Then he spoke in a very gracious manner to the congregation, who were surprised to hear him say, "This day is this scripture fulfilled in your ears" (Luke 4:21). As Isaiah had been authorized to proclaim liberty, so is Jesus sent to proclaim a joyful salvation to a lost world, bringing comfort to the people—all to the end that the Lord may be glorified.

In this concise summary of the ministry of Jesus, he gives his authorization for their benefit: "The Spirit of the Lord God is upon me; because he hath anointed me. . . ." The words preach, proclaim, comfort, specify the activities

in which he would engage, thus glorifying God. The word anoint means to consecrate, set apart. Jesus gave himself wholeheartedly to these duties.

Qualified and authorized by the Spirit of the Lord God, Jesus went about his work. He preached the good tidings in matchless simplicity, teaching the way of victorious living. The meek are singled out to be the particular recipients of good tidings. These are the people, Jesus said, who would inherit the earth—the gentle, humble-minded, patient, long-suffering.

He was also to bind up the brokenhearted. A broken bone is set and bound in place to be healed. Hearts broken by sin are bound with the gospel of love in Christ to ease pain and restore to wholeness.

He came to proclaim liberty. Jesus came to make payment for the debt of sin, which turns man over to the justice of God. The man who accepts that payment for his debt is liberated from the power of Satan.

Jesus came to comfort. This he did by his preaching, and his deliverance of captive sinners, as well as by physical healing. To mourners he gave rejoicing and praise, making them as trees of righteousness which the Lord had planted.

In all, Jesus was to glorify God. What greater glory could Jesus give the Father than obedience to his will, even unto death on the cross. In his life, Jesus glorified the Father who laid the plan of man's redemption. Dying, Jesus fulfilled that loving plan and sacrifice. After his resurrection, Jesus returned to his exalted position with God. There, he intercedes for sinners, who, being saved, will glorify God yet more.

Now let us look at this passage in a little different light. Jesus once said, "As my Father hath sent me, even so send I you" (John 20:21). Could we read the verse from Isaiah, "The Lord hath anointed me. . ." with emphasis on the pronoun me, and then add our own name? (For

example: The Lord hath anointed me—Jane Doe.)

"So send I you," said Jesus. Each of us is to do all the things he did—preach, proclaim, comfort. The Holy Spirit will be with us, instructing us in what to say, and impelling us to speak at the proper time. He, the Holy Spirit sent to the disciples gathered in the upper room, is in the world today, even as he was with the disciples on the day of Pentecost. He indwells the life of committed Christians, giving them the resources of God with which to witness.

As Jesus did, we too, must glorify God. Jesus told us how the Father is glorified. "Herein is my Father glorified, that ye bear much fruit" (John 15:8). What is the fruit of a Christian? Another Christian. The fruit-bearing Christian must be a witnessing disciple.

Never has there been such opportunity for proclaiming the gospel as today. Paradoxically, there are more saved people and more lost people than ever before. We have more potential witnesses as the ranks of Christians increase. But the ranks of lost people increase also. Opportunity is not lacking. We lack witnessing Christians who have a deep desire to follow Christ in dedication, making him supreme Lord of life.

Let us come to a renewed appreciation of our own salvation, then recognize our obligation to proclaim this gospel day.

Let us again repeat our Call to Worship, Psalm 33:12.

Prayer (Pause for silent prayer, then read):

"Obedient to Thy will,
We wait to feel Thy pow'r;
O Lord of life, our hopes fulfill,
And bless this hallowed hour. Amen."
—Charles H. Spurgeon

Hymn for the Week: "From Ocean unto Ocean," No. 450 Baptist Hymnal

Introduction

(Call attention again to the purpose in this Week of Prayer. Restate the goals; see Monday's introduction.)

Baptists of America celebrated their 150th anniversary of organized history in America last year. The theme of the Jubilee Advance meetings in Atlantic City was "For Liberty and Light." Baptists are a liberty-loving people who have a keen sympathy for those who seek haven within our borders. In addition to the relief funds, and food and clothing provided for Latin American refugees in Miami, Florida, Southern Baptists, through the Home Mission Board, have resettled or relocated more than 500 refugee case units (approximately 1,263 people). Count-

less others, in Spanish departments, missions, and churches in Miami, are being helped spiritually.

Also in the Annie Armstrong Offering this year, \$50,000 is allocated to the Summer Student Program and to Evangelism. In the summer of 1964, there were 682 students who participated in mission work in 50 states and in Panama. They taught more than 131,000 persons. As a result of their efforts 11,159 people accepted Christ. This program marked its twentieth anniversary last year.

Emphasis upon evangelism cannot be too strong. The Home Mission Program of Evangelism is designed to assist churches and denominational agencies in winning and enlisting people in Christian service. Billy Graham has announced his intention of spending the next two or three years in evangelistic work at home because he feels conditions in the United States warrant this action.

An increased Annie Armstrong Offering will also provide the means for increase in evangelistic effort in Southern Baptist churches.

We must give—and pray—for spiritual revival in America.

Challenges from Others

The gospel is spread by a variety of methods other than preaching from the pulpit by our pastors. Today, we want to be challenged to witness where we are, overcoming obstacles or difficulties to make our witness effective.

★ **LOVE DETOURS LANGUAGE BARRIER.** Two men from Japan moved near the home of a Baptist deacon in Riverside, California. Mr. Walters tried to befriend the Japanese, in spite of their limited English. After a year he succeeded in getting them to go with his family to the Baptist church. The men used Japanese-English Bibles and took Sunday school and Training Union quarteries with them, and always a pleasant smile. Some of the church people took the trouble to try to talk with them, and an Air Force man tried out his few words of Japanese with them. They were included in church social activities. After a few months the people knew their faces, but few could remember how to pronounce their names: Noriyuki Sakayye and Masayoshi Watanabe.

Only the simplest conversation with the men was possible, but Mr. Walters kept bringing them to church, and frequently invited them to his home for meals. Then on a memorable evening, after eighteen months of taking them to church, Mr. Sakayye and Mr. Watanabe were again invited for dinner. This time there were other guests, the pastor and a California Baptist

College student, Miss Heiko Harano. After dinner, with Miss Harano as interpreter, the pastor explained the way of salvation to the men. The Holy Spirit had so prepared their hearts that they readily accepted Christ as Saviour.

For a few weeks thereafter the pastor and interpreter met regularly with the two while they searched for answers to questions, such as, "If you call yourselves 'brothers' why do you not love each other more?" And more significantly, one asked "What can I do to help my family and friends in Japan to know the Lord?" Four or five weeks later they were baptized. At the end of their three-year tour of work in the United States, at a prayer meeting service, Mr. Sakayye led the closing prayer—in Japanese—in the church where love found a detour around a language barrier.

Pray that Christians will seek means of overcoming any obstacles in order to witness. Pray that our witness by word may not be discredited by the witness of our lives (pray).

★ **VISITATION PAYS OFF.** Mr. and Mrs. Harry Borah work in the Baptist Rescue Mission in East St. Louis, Illinois, where he is superintendent. "Lately," writes Mrs. Borah, "We have had so many young men—boys from twelve to twenty-five years of age—come to the mission. They are out of jobs and are discouraged with themselves and with life.

One night a boy of fourteen showed up. He registered, bathed, dressed, ate supper, and sat on the front row for the worship service. He gave close attention to the sermon and at the invitation he went forward. Questioning him, Mr. Borah realized he was not being exactly truthful about his home, etc., and threatened to call the police.

The boy broke down and said he lived close to one of the city churches, but that no one had visited his family where there were nine other children. His father was out of work, the family hungry and lonely. Deciding to strike out on his own, the boy had looked for a job for two days, and had been without food. Then, hearing of the Rescue Mission, he came to get something to eat and to rest.

The visiting pastor and superintendent took the boy home, supplied food to the family and secured relief aid for them. The pastor informed his church of the need, saying, "In every house there are people, and some are lost." As the weeks went by the boy and other members of his family professed faith in Christ, joined the church, and now are seeking to be faithful to the Lord. A job was found for the father and now all the family are at home."

God cures! God loves! Maybe someone close

to where you live is waiting for you to visit and invite her to God's house. Do you care?

Pray for this family and others like it where there are people who need love and encouragement which church fellowship can give them. Pray for a compassion and concern by church members for lost people who live almost in the shadow of the church (pray).

★ **CUBAN REFUGEES.** Miami, Florida, has 91,000 Cuban refugees.

Among those who work with Cuban people are Rev. and Mrs. Ismael Negrin, who carry on the work of the Spanish Department of the Stanton Memorial Baptist Church. Like some others, this church is two in one. The Spanish Department operates in one part of the building as a mission, while the English language church has regular services and activities in another part. Still other churches sponsor Spanish work in separate locations. The Stanton Spanish kindergarten enrolled 100 children last year.

Matilde Massana is one of the young people who accepted Christ at the Stanton Spanish Mission, where she is president of her Training Union and a leader among the youth. The missionaries, and others, prayed for a scholarship to enable Matilde to go to college. In answer to prayer, she is now attending Wingate College in North Carolina. Matilde wants to study Christian education to prepare for mission service, and to do whatever the Lord leads her to do.

Matilde tells her own story:

"I was a Catholic and attended church at times. I heard about the Spanish Mission at Stanton Memorial Baptist Church and was curious to know what was happening there. On my first visit I was fascinated. It was what I had dreamed of but did not know where to find. I liked the way Mr. Negrin taught the Sunday school class, asking us questions. We learned a lot. We used Bibles—the first I had ever held, or seen—which we were asked to return at the end of the class work.

"I began to attend regularly; I did not miss a service. During a series of services for young people, I went forward and accepted Christ. My joy was great! The missionaries took personal interest in me and talked to me about Christ, the Saviour. After a special class to prepare us for church membership, a group of seven were baptized. We were all happy, and we wanted to work!

"Then my mother started going to church with me, and made a profession of faith. She became seriously ill and three weeks later she passed away. But she gave a beautiful testimony for Christ during her illness.

"I prayed much for my father. One Sunday

he said to me, 'We will go as usual to take the flowers to your mother's grave, and then I will accompany you to church.' What good news! After the service he said, 'I am now confused. Being a Catholic as I have been all my life . . . now to hear what I have heard today, I wonder where I stand spiritually?'

"He asked the question through the whole week. The next Sunday he went to my church again. He received his first Bible and studied it diligently all week. The third Sunday he went back to church and at the invitation he walked forward and stated, 'I have found the truth for which I have been looking for fifty-eight years.' He was baptized and now he works hard to win others to Christ so that they may have the same joy we both have."

Pray for these new Christians, for Cuban refugees in Miami some of whom are confused and unhappy in circumstances which are difficult because of few job opportunities, language, and other cultural differences. Pray for missionaries and church members who witness to them. Pray for Christians in Cuba and for Cubans resettled in our country (pray).

★ **FAYETTEVILLE'S SPECIAL OPPORTUNITY.** Military chaplains work far and near. In the Fort Bragg area, Fayetteville, N.C., there is unusual opportunity for mission service. The Home Mission Board has placed a Military Personnel Visitor in the area to work in co-operation with chaplains, churches, and the association. His responsibility is to help locate Baptists and unenlisted people and get them enlisted in the churches. The area has many problems.

The population is largely transient, feeling little responsibility for local church work. Many come from areas where Baptists are not well known, and are unsympathetic to it. Military people are slow to attend, often feeling unwelcome in "civilian" churches. Many enlisted men have small incomes. Churches need financial resources to provide buildings and other resources. A high rate of non-resident membership occurs because of transient population. Mobile home parks often develop a community spirit, making it difficult to enlist residents in outside churches.

In fifteen years this area is expected to double in population to a total of 152,000. Baptists will need to provide church programs and space for twice as many people as they are now reaching. At least seven churches there are now giving 75 per cent of their ministry to military people. Other churches have 20 per cent military people. All have some military-related members.

This and other military areas can be most strategic in the spread of the gospel. Military

people go all over the world, many times establishing churches, and assisting already-existing churches. The United States military goes into twenty more foreign countries than Baptists send foreign missionaries. In addition, many foreign-born people spend some time in Fayetteville, notably the German and Japanese. Winning these to Christ here could prove a foreign mission enterprise in itself, for they would be valuable witnesses when they return home.

In 1963, thirty mission vocation Bible schools were held in the Fort Bragg vicinity, enrolling 2,135 children. Nearby churches provided workers for these schools, held in tents and in mobile home parks. Other churches gave financial assistance.

Pray for workers in the Fayetteville area that they may be equal to the tasks before them. Pray for the foreign-born people who are in our country for a brief time, that they may be influenced by Christian churches.

What prayer concerns do you have? Will you list them now? Pause, pray about these concerns (pray).

"Forth with Thy Message Send Us"

How is God using you to proclaim the gospel? Do you teach a Sunday school class? Or perhaps serve as a group leader in your class where you have opportunity to enlist members? You may have opportunity of teaching a mission Sunday school class, or an extension class of your own church school. Are you letting God use you?

Are you willing to take time to witness? Did you take time to witness of your own faith to the Jehovah's Witness who knocked at your door? Peter reminds us to be ready to give a reason for our hope—our faith (1 Peter 3:15). Is it easier to give a feeble excuse and close the door?

How is God using you? Can you list ways? Could he use you more fully? Are you willing to give the time, the effort, and fuller dedication of yourself to using opportunities which come your way to witness? Will you write your answers? (Pause for one minute.) Will you ask yourself another question: Am I willing to try to lead a soul to Christ as Saviour? (Pause for writing.) Now will you make your prayer list for today. Should I place my name at the top, asking God to burden me for the lost?

Prayer: Period of silent self-commitment; appoint someone beforehand to lead the prayer, including in it the names in Call to Prayer, page 22.

Gathering of Offering

Hymn: "Serve the Lord with Gladness"

Benediction

THURSDAY, March 11, 1965

From Ocean unto Ocean—

Guide Where We Should Go

Meditation Music

Call to Worship: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33:12).

Prayer: Pray for our national leaders—the President and cabinet members and others; for state leadership—the governors and legislative bodies. Ask God to make our nation strong through its leaders, and to guide them in affairs of state.

"Enkindled by Thy Word"

Hymn: "Guide Me, O Thou Great Jehovah"

Bible Study, "Guide Where We Should Go"

The obedient Christian who tries to follow the example of Christ, wishing to reveal Christ through his own Christian attitudes and personality, and who is a good witness in proclaiming the gospel, will probably have no difficulty in his "follow-ship" of Christ. He will ask humbly, and believe, that God will "Guide Where We Should Go," the theme for today. The why, how, where, and when of God's guidance will be our consideration now.

The first reference from the Scriptures is Psalm 31:3-5. It tells us why we may expect God's guidance. He has redeemed us. As we read in unison, notice the force of certain words like rock, fortress, strength, and truth (read the passage).

This is a prayer Psalm, a petition in faith that God will hear a cry for deliverance, and that speedily, as you see in verse two. If God does not answer immediately, the psalmist believes that God will protect and shelter him in his trouble. Also, as he seeks to walk in God's way, God will frustrate the enemy by rescuing him from the trap of sin which they have laid for him. The fifth verse is a commitment and statement of faith in God's redemption, a dedication: "Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth."

The redeemed may claim God's guidance on the basis of His redemption. Since God has both created and redeemed man, the saved one as he commits himself to God, believes He will not leave him without guidance through all the perils and trials of earth. It is so simple that many a wayfarer misses the message. God has redeemed, and therefore He will guide. No need to stumble blindly along when God's guiding hand is always within reach for "God is love."

Next, let us see how God's guidance becomes effective. It must be heeded. Highway signs are there to keep the traveler on the right road. They do no good if the driver neither reads nor heeds them.

Listen to verses 1-6 of Psalm 32.

In the following verse David professed his confidence in God and his expectation that God would save him from trouble and surround him with songs of joy. God preserves his people by keeping them from sin, which is indeed cause for rejoicing.

Now David speaks to the children of men. Desiring to be helpful to them, he offers, "I will instruct thee [whoever wishes to be instructed] and teach thee in the way which thou shalt go." David seeks to teach transgressors, and to convert sinners to God. Having experienced the grace of God, David is an able teacher. How many Davids are needed today! Would that every Christian would know the joy and satisfaction of being used of the Holy Spirit in converting sinners to Christ.

"I will guide thee with mine eye." A servant may know what his lord wishes by a wink or a movement of his master's eye. In subtle ways, as we keep our eyes fixed on God, He makes us understand his directions, though no voice is heard. The one who wishes to be guided, and is alert to impressions of the Holy Spirit, the desires which God plants in his heart, will not go astray. God will always guide; we are to heed!

There follows a word of caution not to be as

the horse or mule, which is controlled with bit and bridle. Without the harness, the animal might do hurt or harm. With the harness, the animal is made useful and serviceable to his master. Inasmuch as man has understanding, he is capable of following instruction and does not need controlling or restraining devices. God will instruct and teach him in the way.

Let us next include a "where" in the analysis of God's guidance. We ask him to guide where we should go, implying that we lack knowledge. And indeed we do: "I will . . . teach thee in the way which thou shalt go." Where we should go, however, is not necessarily a place, though for many it is. It may be a stage of development, as in educational advancement. There may be an action to take, a service to perform, in the present location. It could be a relationship with God—to mountain-tops of spiritual refreshment yet unthought of.

Then when will God guide? Psalm 48:12-14 points out that God's guidance is promised for all time (read the verses).

God had wrought a wonderful deliverance for his people. The assembled kings had not accomplished their purpose to destroy the holy city. The people are directed to walk about Zion and observe its towers, bulwarks and palaces, which are unharmed. Such a victory, when God's care has not allowed the enemy to triumph, is an event which would be retold for generations to come. But the special bulwark of Zion was the presence there of God in the beauty of his holiness.

Our greatest bulwark is in God himself. He is "our God for ever and ever; he will be our guide even unto death." This is the when—for ever and ever. He has guided his people in the past. He is our guide to give direction for this work in the present. And he will continue to guide us to do his work and even unto (and through) death, when he calls home the saints. We shall then be with him in glory to sing his praises for all eternity.

With God guiding, it is not necessary to know all the details for he is the way! It is enough to be committed to him and to know that he guides us where we should go.

Let us again repeat our Call to Worship, Psalm 33:12.

Prayer (Pause for silent prayer, then read):

"Obedient to Thy will,
We wait to feel Thy pow'r;
O Lord of life, our hopes fulfill,
And bless this hallowed hour. Amen."
—Charles H. Spurgeon

Hymn for the Week: "From Ocean unto Ocean," No. 450 Baptist Hymnal

Introduction

(By today it should not be necessary to call attention to the folders in which women write unless someone has not been present before. Call attention again to the goals.)

In 1964 the Annie Armstrong Offering Goal was \$3,500,000.

Pray that your church will be led of the Lord this year in reaching our goal—\$3,690,000. What will you give? (pray)

The Home Mission Board sent a missionary to work in a needy section of Tennessee where people lived in crowded, small houses, often without water, lights, or sanitary facilities. Since the work started in 1959, many families have been saved and baptized. They have learned to be good stewards of their meager income giving sacrificially and joyfully to special mission offerings, as well as to the Cooperative Program, each Sunday. One girl, Penny, saved \$7.00 for the Annie Armstrong Offering last year. One Saturday, a needy mother of nine was provided with coal for heat. On Monday she sent 13¢ for the offering.

"Granny Miller" was a humble, devoted Christian, faithful to all the activities at the mission since its beginning. She was very ill, but prayed God to let her "walk the hills one more time to tell sinner people about Jesus." Her prayer was answered and she continued to witness until she fell and broke her hip. Her last year was spent in a wheel chair in the home of her son and daughter-in-law, who were converted and baptized through Granny's influence. To visitors she would say, "I hope I can come to church Sunday." Just before her death she sent 27¢ for the mission offering. Granny still "walks the hills in the hearts of people she loved."

Lives like these have inspired the group of Christians at Baptist Indian Mission, Fort Hall Reservation, Idaho. "Now that we have our building," writes Mrs. E. C. Branch. "We have had our first revival. Four adults were saved, two young people ages seventeen and eighteen and nine others under seventeen. Also, we had our first baptismal service. Women and young people all over the Convention had a part in the salvation of these, for without the building it would have been impossible. Pray for more of our adults to feel the need to worship here in God's house."

Challenges from Others

God's people of times past have been guided by his hand and spirit. So people today experience the same guiding Power. In the location of various mission activities, God's particular guidance is often felt.

★ **GOD FINDS THE PLACE.** The Miami Baptist Good Will Center was established in 1949, in an international section, much like other neighborhoods where good will centers are located. God led in the location of the center, just as surely as he led the association to start the mission in cooperation with the Home Mission Board.

A missionary was assigned to this new work, but no property had been secured. The pastor who was to recommend a site for the center spent hours driving through certain areas of the city looking for property which was both suitable and available. Driving along one street, he was so impressed with an old church building then being used for a sewing factory, that he missed the "for sale" sign on the small white house next door. He circled the block several times, then stopped suddenly as he saw the sign. The neat, newly painted house was set back from the street, in a fenced yard, the nicest looking house in the block. The fenced yard could serve as a playground, if only the house was large enough. It didn't look very commodious.

The pastor went to inquire about the property and was gone so long his wife thought he must be closing the deal on the spot. From the very beginning God was at work in events which transpired. The house proved to be much larger than it appeared. A small apartment in the back would make living space for the missionary. The living-dining rooms had already been remodeled into one room—ideal for worship services, and other gatherings. Two bedrooms would be school-rooms for the kindergarten. The property could be turned into a good will center without any changes or repairs. All it needed was to be vacated and refurbished for its new use!

The pastor-chairman asked the missionary to look at the house and grounds. With her approval, purchase of the property was recommended to the association. Not anyone close to the transaction once doubted God's leadership. On opening day, four children attended the kindergarten, but their number rapidly increased until every inch of space was in use.

A large adjacent Negro community offered opportunity for vacation Bible schools and Bible clubs, held on the streets and in the yards of Negro homes, in addition to the usual activities at the center. The entire effort from its beginning was so successful that space in the little house became entirely inadequate. The missionaries looked longingly at the old, three-story church building next door.

One day, the business occupying the church closed down and moved away and the building was for sale! Of course, the missionaries prayed earnestly and long, that it might be God's will

for them to have the church for the Good Will Center. The Home Mission Board was informed of its availability, and the property was purchased. Many lives have been changed at the center because souls have been saved. Faithful witnesses have found a place of service there also.

Recently, additional playground space was needed. Through the Annie Armstrong Offering, a former junk yard next to the center was added to the property. It is now an attractive play area for children of the community.

Pray for this Good Will Center and for the missionaries who work there; for other centers and the changing neighborhoods where centers are found. Pray for children who grow up in crowded areas, many from broken homes. Crime and alcohol are common problems. Pray for parents and children who are within the influence of good will centers (pray).

★ **GOD SPEAKS TO A VOLUNTEER WORKER.** "Lord, you know I can't speak very well. You know how shy I am. How can I talk to others about your love? Yes, I know you've given me talents, but can't I use them just leading a quiet Christian life at home?" Do our lives reveal this to be our attitude? Jesus' reply is, "As the Father hath sent me, so send I you. . . . If any man love me, let him deny himself, and take up his cross and follow me."

Listen to this story. "It doesn't pay to argue with God! I tried. Then the missionaries from the Good Will Center came to speak to my Training Union. They told about the work, showed slides, and ended by asking for help in vacation Bible schools. I chatted with them, then forgot about the matter. But one day God reminded me. He gave me the desire to help, although I had never done anything like that before. I grew to love working with the children. I also became aware of the needs of missions. Sometimes we worked in buildings, but at other times, in the hot sun where we had only God's beautiful blue sky for a roof.

"The motto of the Bible schools stuck with me. 'I will do the best I can with what I have, where I am for Jesus' sake today.' God's direction pointed to Carson-Newman College and specialization in elementary education as preparation for work on the mission field.

"Still, I hadn't given all to Him completely. Even while preparing for his work, I seemed to be keeping one small part for myself. Then, through the Volunteer Band, God revealed to me the great need of people in our own land to know Christ and his wonderful love. Their darkness became real to me. Now I am anxious to



Home Missionary Elizabeth Newman points out on a map East St. Louis to Hermedia and Bobby Brown who attend Baptist Good Will Center there

Weekday ministry in Parkdale Baptist Church, Lubbock, Texas, where a local doctor and a student summer missionary nurse supplied services in a clinic

complete my education so that I may be used as a torch of his love wherever he leads. Though my faith be as the mustard seed, I know assuredly that I can do all things through Christ."

Pray for young people to be alert to God's leading-guiding power as he calls them into service. Pray also for people to be alert to opportunities to be "missionaries" where they are (pray).

★ **THE CHURCH STAYED.** Churches feel God's power when the members are attuned to his Spirit working in their midst.

The First Baptist Church of Monroe, Louisiana, is "in business for God, downtown," and expects to remain so. The Woman's Missionary Society of the church loves to hear that part of the story that goes, "It all seemed to start in a study group of the WMS. . . Study of the book *The Chains Are Strong*" started ripples of awakening concern for the needs and service opportunities about them.

Several years ago Monroe's downtown churches began to desert the heart of the city. Within sight of First Baptist Church, the Jewish synagogue became an abandoned building, destined for removal to make parking space. The Presbyterian church was demolished for parking and for a television studio. The Methodist church erected a sign announcing their intention to move when a buyer could be found for their buildings. Catholics moved their parochial

*75c from Baptist Book Stores.



Seventy-eight languages are spoken in New York by representatives of 111 nations. In 11 separate communities which make up the metropolitan area, live over 16 million people. And half of them never attend any church! Eight years ago, no Southern Baptist work existed in the city—nor in New Jersey and the six New England states. Then Manhattan Baptist Church was organized with 100 members. Since its organization in 1958, there have been 1,500 people lettered out of the church, 1,000 of them to help start new churches!

In May, 1964, there were 13 Southern Baptist churches in greater New York, and 20 chapels. In other states of the Northeast where there was no work 6 years ago, today there are 40 churches and 40 chapels. All these are organized into four district associations affiliated with the Maryland Baptist State Convention.

The thrilling story of the Northeast could be repeated many times in wonderful stories of pioneer advances in the North, the Midwest, and the West. Southern Baptists in recent years have gone into every state establishing New Testament churches. Dr. Paul S. James says, "What we need is the awakening of our leadership, our established churches and our whole Convention to the unparalleled opportunities of these times."

Pray that an increase in the Annie Armstrong Offering may make further advance into new areas possible. Pray that the goal may be reached.

What are your prayer concerns today? Will

Weekday ministry in Capital Avenue Baptist Church, Atlanta, Georgia, where English-speaking as well as those who do not speak English are taught to read and write



you now write on your pamphlet the special burdens on your heart for our mission work?

"Forth with Thy Message Send Us"

Are you letting God guide you in witnessing? Do you witness to people you meet routinely? Is the milkman a Christian? Does the cashier at the supermarket attend church? Are the children of the filling-station attendant in Sunday school? Is the woman at the laundromat in need of a friendly word, or hand? Does the new family next door know you are a Christian? Do you speak to others about Christ at every opportunity? Once a week? Once a year? Ever? Is lack of faith your reason? The disciples could not cast the demons out of a boy! Jesus said their unbelief was the cause. Do you believe that Jesus can save a lost soul? Do you believe that a person without Christ will spend all eternity in hell?

God will guide you, strengthening your faith and courage, if you, realizing your friend and neighbor is lost, allow Him to use you. Will you now write in the three spaces in your pamphlet, prayerfully, carefully. (Allow two minutes, then ask that all pray silently, committing themselves to God's use.)

Prayer: Period of silent self-commitment (Include the names in Call to Prayer, page 22.)

Gathering of Offering

Hymn: "Serve the Lord with Gladness"

Benediction

Cuban fellowships at Oakhurst Baptist Church in Decatur, Georgia, has proved to be a wonderful experience for all who attend



FRIDAY, March 12, 1965

From Ocean unto Ocean— Our Land Shall Own Thee Lord

Mediation Music

Call to Worship: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33:12).

Prayer: Pray that America may be kept free to own Christ as Lord, and that the American ideal of freedom of religion and conscience may be kept inviolate.

"Enkindled by Thy Word"

Hymn: "God of Our Fathers"

Bible Study, "We Own Thee Lord" On this last day of the Week of Prayer for Home Missions, let us think on the relationship of Almighty God to his people, using Psalm 95:1-7 (all turn to it). (This selection will lend itself well to antiphonal reading. Divide into two sections, each group reading a verse in turn. Or better, let each group read a half verse. Each verse divides into two parts, the second part repeating somewhat the same thought, but in different words each time. This is typical of Hebrew poetry. Omit the last phrase of verse 7.)

The Psalmist is here seeking to stir up the people to praise God with "a joyful noise" and with thanksgiving. God's attributes are recounted which as reasons for praising and thanking God. The Psalm rings with the joy of worship. Christians today need stirring to the same tumult of glad worship which the Psalmist seeks to stimulate. God is still the "rock of our salvation" to whom we shout our songs of joyful praise!

The reasons given for praising God show the facets of God's relationship to his people. He created the universe and he sustains it. He is "a great God, sovereign Lord of all." He has great power, for he is "great King above all gods." He vanquishes all other gods for they are usurpers. He has great treasures which are at man's dis-

posal. His is the whole earth—the deep, out-of-sight places, and the high, unreachable places. Furthermore, whatever grows or feeds upon the earth is God's.

One may interpret figuratively the fourth verse to convey the thought that all people, anywhere and everywhere (low or deep places) are God's concern. Nor are those well-known and with awesome responsibility beyond God's control. Because the strength of any of his creatures is derived from God and may be employed by him, for he made the sea and land, and all that dwell therein. And though he gave the earth to man, God has reserved property rights to it. His hands formed all, and he is without dispute, the owner of all.

This gospel Psalm also stimulates our praise of Christ. He is "great God," one of his titles being "mighty God." As our Mediator he is a "great King." Not only man, but angels, principalities, and powers are subject to him. By him, the eternal Word, all things were made. All power is given to him in heaven and in earth. To him, our Sovereign Lord, we "worship and bow down."

Now notice in verses 6 and 7, the special relationship man shares with God. In man, God brings about an even greater work than in the creation of the universe. Man is different from other creatures, one with whom our Father God could have fellowship—like unto himself, created in his image. Since God is creator of our beings, we kneel only before him and none other. Pagan worshipers bow to inanimate objects, and to gods made by their own hands. But the true worshiper worships only Jehovah God who made us in his image, and to whom we belong.

Another part of the man-God relationship is that God is our Saviour. He is the author of our salvation, as well as its foundation. In verse 1 He is referred to as "the rock of our salvation." It is Christ, who gave himself for us, and is "the rock of our salvation." It is to this Rock—both

Foundation and Saviour—that we sing songs of praise and thanksgiving.

It is through these two special relationships, therefore—Creator and Saviour—that we belong wholly to God. Through these, also, we have the privilege of enjoying God's keeping, protecting power. Just as the shepherd guards his sheep, so we are protected and sheltered, and feed in green pastures provided by his goodness. The words "sheep of his hand" remind us of the words of Jesus, "And no man is able to pluck them out of my Father's hand" (John 10:29). And Paul's words seem fitting here also. "Your life is hid with Christ in God" (Col. 3:3). Christ, our Good Shepherd, not only guides and protects, but he lays down his life for his sheep. "O com: let us worship and bow down: let us kneel before the Lord our maker" with great thanksgiving!

Any kind of satisfactory relationship must be two-way. God is God whether or not man recognizes him as God. But the relationship between God and man is complete only as the individual accepts and recognizes God's love and ownership of all things, and his power of control. God does not, on the other hand coerce or force man beyond his own human will. Man is a free, moral agent, created with the divine right of choice. God leaves to man the choice of loving and serving his Maker, or of refusing to love, serve and obey him. God uses persuasive powers on man in various ways as he seeks to win the love, the respect and acceptance he wants. Fellowship with God must be a free choice of the child of God.

Have we fallen short in this special relationship with God? He waits for us to come to him. He longs for his children to appreciate and love him. Every new day should call us to "worship and bow down." Every day's provision and providence should renew in us the desire to come into his presence repeatedly throughout the day "with thanksgiving" and "a joyful noise."

Let us again repeat our Call to Worship, Psalm 33:12.

Prayer (Pause for silent prayer, then read):
"Obedient to Thy will,
We wait to feel Thy power;
O Lord of life, our hopes fulfill,
And bless this hallowed hour. Amen."
—Charles H. Spurgeon

Hymn for the Week: "From Ocean unto Ocean," No. 450 Baptist Hymnal

Introduction

Once again call attention to the goals, Con-

vention-wide and your church. Report on the offering received toward the church goal.)

Many years ago, Dr. George W. Truett, the great "prince of preachers," made this significant statement: "An anti-missionary church is anti-Christian, and is fundamentally wrong, and is misrepresenting the gospel of Christ, and does not have the moral right to the ground on which it stands. For the earth is the Lord's and the fulness thereof, the world and they that dwell therein."

Giving with joyousness to the Annie Armstrong Offering is one way of being a missionary church. Missionary churches will help combat many undesirable influences in our national life. Our crime bill amounts to \$20 billion a year. Crime is increasing four times faster than the population—juvenile crime five times faster! For every dollar spent on churches, \$12,000 is spent on crime. Taverns outnumber all churches, synagogues and temples by 175,000. We have 5 million alcoholics, plus the many problem drinkers. The rate of divorce and illegitimacy is appalling.

With help from the Annie Armstrong Offering, the new building for Sellers Baptist Home and Adoption Center in New Orleans was in use only two weeks when a young woman said, "How could anyone care so much for someone who has made such a mistake as I have to provide such a wonderful place for her?" Mrs. Allegra LaPrairie, director of the home, replied, "Yes. Southern Baptists care and will continue to care as they pray and give to missions throughout the world."

Annie Armstrong Offering funds also help to enlarge the work of the former Children's Nook in Jackson, Mississippi. Now it includes a full-scale mission center work called Hinds Baptist Negro Center. The director, Mrs. Gertrude Hart has been seriously ill the past year and requests our prayer for full recovery. She reports an average daily attendance of 120 in the child care center, Mother's Club, Neighborhood Bible Class, and other meetings. The new facilities will accommodate 150 children in nurseries and kindergarten.

How thankful we are to be used of the Lord to bring mission funds into the Lord's treasury to be used for his glory.

Challenges from Others

A statistical picture of our denomination can be both heartening and discouraging, depending upon the perspective. Looking only at the gains we might be pleased. But comparing spiritual gains with the challenge of unchurched people should not only discourage us, it should stimulate us to more fervent evangelistic zeal. The

financial and prayer support necessary for expansion of home mission efforts should prove an equal challenge to stewardship responsibility.

★ **HOW CAN HE BE LORD IF . . .** CONSIDER FACTS AND FIGURES. (An effective poster could be made so that members can visualize the figures.) Southern Baptist churches, at last report, number 33,128, having 10,395,940 members. Baptisms in 1963 totaled 355,325. How can He be Lord when it takes so many to win so few? This is a ratio of one baptism to 29.3 members, a ratio which has widened over the years (1962: 1 to 26.7; 1961: 1 to 24.7). We are winning people to Christ, but each year it takes more people to win one. Is this a failure in training? Or a failure to develop concern for the lost in our members? When Baptists really believe that people are lost without Christ, they will witness in a more effective manner. The number of churches reporting no baptisms is startling: 5,578 (155 more than in 1962).

Then take the matter of mission gifts. Total gifts for all causes in 1963 amounted to \$556,042,694—a sizeable sum. Of this, only \$96,077,109 went to all mission causes. This means, in round figures, that Southern Baptist churches spent \$460 million on themselves, and only \$96 million for all mission causes. The part of mission gifts going to Convention-wide causes through the Cooperative Program was just under \$19,500,000—a per capita annual amount of \$1.87 to missions through our week by week gifts! How can He be Lord when his people give so little to further his mission causes? On the basis of average per capita income of \$2,366, the ungiven tithe of Southern Baptists amounts to \$1,903,636,710!

Let us look specifically at the home mission support picture? From all sources in 1963, the Home Mission Board received less than \$2,500,000 for all its programs. To put it on a very personal basis, this figure amounts to about 82¢ for home mission work from each Southern Baptist for the entire year! Not even one dollar each to win America to the Lord Jesus!

Our population figure last year stood at 188,531,000, but well past that now. Something like 37 per cent of our population has no religious affiliation. It will take more than 62¢, or even one dollar, from Southern Baptists to provide workers, equipment and buildings to make a substantial dent in the surface of the need.

Pray for awareness and sensitivity to need and responsibility (pray).

★ **THE 30,000 MOVEMENT.** Let us look at a brighter picture. For the past six years we have

been involved in the Baptist Jubilee Advance in celebration of the 150th anniversary of organized Baptist work in America. The major emphasis was given to the program of establishing 30,000 new churches and missions by the time of the Jubilee meeting of the Convention in Atlantic City last year. The progress report of July 1, 1964, showed a total of 22,968 new churches and missions.

Dr. C. C. Warren, in his final report to the Convention, said, "The Baptist Jubilee Advance has resulted in significant gains for Southern Baptists that cannot be expressed in words or figures. As never before we have been made aware of tremendous need . . . As never before we have learned that each agency, while serving in a given area, can at the same time join in a common emphasis agreed upon to advance our overall program. As never before our agencies realize their interdependence. As never before we know that closer co-operation can mean mutual helpfulness in all of our work."

Writing in *Home Missions*, editor Walker Knight graphically points up God's blessing on Southern Baptists in this effort: "The 30,000 Movement promotion gave for the first time the proper concept of church extension to thousands of Southern Baptists. How our denomination can remain the same, seems impossible. In fact, the 30,000 Movement was not something new in techniques or methods; it was a dramatization of the church extension efforts that the Home Mission Board has always sought to engage churches, associations, and conventions in doing. In fact, it will not end and churches will continue to reach out within and beyond their communities to those who need a mission by any definition of a mission. To such continued effort the Home Mission Board is committed."

Statistics often seem dry and impersonal. But look at an example that is typical of others that have happened during the Jubilee Advance. Addressing the Southern Baptist Convention last year a businessman from Mississippi gave this account of a pioneer church.

About the time the 30,000 Movement began Mervyn Haub was employed in Helena, Montana. He felt a need for the same warm, fervent, evangelical church he had known before, and sought to start a mission. At times it seemed it would be a failure, but in faith he kept on. Soon the Home Mission Board sent Rev. Albert M. Casteel to Helena, and the Calvary Baptist Church was organized. When the church was six weeks old, the 12 members met to rejoice over their blessings. Someone said, "What can we do?" Another answered, "Let's start a mission." This they did at Townsend, a county-seat town 35 miles away, where there was no Baptist

church in the entire county!

A year later, when Townsend Christians organized a church, the parent church again rejoiced. They felt they should do more, so Helena Valley Mission was started in a community of 3,500 people where there was no church of any kind. So far as was known, there had never been a religious service there. Again, a mission was organized in East Helena. Then plans were soon under way for work in South Helena. In the meantime, the Townsend church organized a mission in Three Forks, Montana. Before it was a year-and-a-half old, Three Forks was a church, with the largest Sunday school in town.

How God did bless the work of one dedicated layman and a dedicated pastor! Such are God's ways.

Pray that God will continue to win the lost to Christ and that yet other churches will be constituted to proclaim the message of salvation (pray).

★ **VICTORIES.** The Home Mission Board, on January 1 welcomed Dr. Arthur Rutledge, the executive secretary to follow Dr. Courts Redford who retired December 31. The Home Mission Board is at the threshold of expansion of home mission work. New work and new programs of the Home Mission Board are always thrilling, but the accounts that stir us most are victories in the lives of individuals who have found a victorious way of life in Christ Jesus.

There is the love of a young Chinese couple, students from Southeast Asia. At a youth conference they dedicated their lives to be used of the Lord wherever he leads them. A four-year-old son was their joy, and they longed for a little girl. When God granted their desire, the mother said, "Her name is Grace, for we know she is truly a gift from God by his grace!" When their student visas expire as they receive their University degrees, they will be literally people

without a country. They are not citizens of the country of their origin, and because of crowded conditions they cannot go to Hong Kong. Their devout, consecrated lives will be of great value in witnessing to the Chinese here in our country, if they can become citizens of the United States. (Pray to that end.)

Marcella is another example. She made her profession of faith when she was nine, although she was not baptized for some time. Marcella had been one of the first children to enroll at the Lincoln Place Mission, Granite City, Illinois. She soon brought her two brothers with her, and eventually a little sister. She was faithful in every way; reached the step of Queen in GA work, then later, with three other girls who had been in that first kindergarten class, organized a YWA. Marcella was a splendid program chairman.

Last year this fine girl graduated from high school, where she made a good record, and daily found opportunity to exert her Christian faith and influence. She was popular among the students, and a member of the band and other activities, a "well-rounded student."

Missionaries have watched Marcella with interest. She, with others, have grown up through all the organizations at the mission. Now she is ready for college and has been accepted at William Jewell College in Liberty, Missouri. The family is not destitute, but the time will come when three children will be in college at the same time. Marcella would like to be able to help out with expenses in some way.

In September of this year missionaries at Lincoln Place Mission expect to see five of their young people in college. Missionary Sarah Frances Diaz says, "We try to instill in youth the desire for education. Now, if we can just find the financial assistance they will need!

[Continued on page 61]



Who could fail to tell the story to such listeners as these at Lincoln Place Mission in Granite City, Illinois. Many nationalities are reached through activities at this center

IT WAS SUNDAY NIGHT at the migrant camp in Springdale, Arkansas. Two volunteer missionaries, Becky Odon and Linda McFerrin, were there. They had been sent by the Home Mission Board to conduct a vacation Bible school. They stood before a group of curious children. Sponsoring the missionaries was the Elmdale Baptist Church and its Woman's Missionary Society.

Suddenly small, small hands shot up and a voice asked, "Teacher, can we go out for smokes?" I'm not sure how the student missionaries reacted to this strange request, but for the following week they—and I—had the privilege of observing these children.

It had been some time since I had worked as teacher in the camp. Looking at the new

and used cars scattered around, I doubted these migrants must be more prosperous than the ones I had known in days when a broken-down pickup was a luxury.

One of my tasks that first night at the camp was to see that pupils were enrolled. While some of the mothers registered their children—one hand often clutching a pack of cigarettes and the other writing—I noticed a sixteen-year-old boy who was playing the piano. Noting my attention the mother said proudly, "That's my boy at the piano." In a moment she was gone, and it was time to start vacation Bible school.

After preliminaries I found myself working with Intermediates. At my side sat the pianist, his half-wit brother not far away.

"Are you a Baptist?" Bob, the musician

asked as we worked at handcraft.

"Oh, yes," I answered quickly. "And you?"

He flipped paint from his brush and applied a thin coat to a mould of Praying Hands "I used to be. I've got an uncle in California who is a Southern Baptist preacher. What do you think of the Holy Spirit? Do you think a second blessing is necessary?"

"Yes, and many more," I smiled. "You are a member of the Assembly of God. Right?"

"Yeah. Mom and I. How did you like my piano playing?"

"Very good. Do you read music?"

"No. I just made up that tune. When I go back home to California I plan to study piano."

"If you will come to my house after picking beans, I will teach you to read notes."

His face lit up. "Then I'll be there tomorrow."

But he never came. I expect it was because he was afraid of becoming lost in the city where I lived. My time was divided between teaching Juniors and Intermediates, or rather helping Intermediates with handwork. I confess to a lack of training for the latter, but someone was needed and I was chosen.

Since time was short I decided to tell Juniors God's plan of salvation, and pray that some would accept Christ as Saviour. Most of them owned their own Bibles and those who did not listened attentively to Bible readings and stories I used to illustrate.

Our meeting place was crowded with children and workers. And yet, despite this, quiet prevailed except when a half-wit boy made a clicking noise which to his delight, brought laughs.

There was so little time for seed-sowing among Juniors the first few nights and so little I could offer Intermediates! And yet they continued to come.

"What do you think of that fellow Mozart?" Bob would ask. Before I could answer "Click, click" would go the tongue, followed by laughter.

"Would this yellow go with red?" someone would ask seriously.

Over in the Primary department, where Bill and Donna Holzman, Alna Serber, and Sarah Yearby worked, there were problems to face. There was the little boy whose small, dirty shorts barely covered necessities; the little Mexican girl (no problem) who knew all the answers; the hungry little boy who came because of the refreshments, his supper. Even in this primary group there were smokers who "rolled their own."

On the fourth night I detected an unusual interest among Juniors which led me to speak to each individually and attempt to win them to Christ. And so as I gathered them about me and prayed with and for them, I felt the Holy Spirit leading. One twelve-year-old slipped behind a curtain and cried aloud.

"Why is she crying?" a boy asked.

"Some people cry because they are sorry for their sins and others cry because God has forgiven them," I answered. Calling the girl to me, I asked her if she had been saved.

"Oh, yes! I prayed and God saved me," she said happily.

Another twelve-year-old girl sitting at the table said God had heard her prayer—and mine—and saved her also. On the final night thirteen Juniors found Christ as Saviour.

The bean picking is over and the migrant camp is empty. I still recall the caress of a Junior girl who said, "I'm glad I came to vacation Bible school because I've been saved. But please pray for my unsaved parents."

I assured her I would. So thus we see migrants who are here one day and gone the next.

by Mabel Harrison

[Continued from page 61.]

These youngsters seem like our own! We need your prayer help in counseling them, and turning them in the right direction."

Missionary James Zeltner, Jewish worker in New Orleans, tells the story of Deborah, who enjoyed going to Sunday school with the missionaries. She begged her parents to go with her. But Deborah's father could not read or write, and he was embarrassed to go, fearful that he might be called upon to read. A member of the St. Charles Avenue Baptist Church volunteered to teach him. She was patient and kind. He learned to read the Christmas story, and he learned also to love Christ of the story. He began attending church, was saved and baptized. Later his wife was also baptized.

Last year Deborah, age seven-and-a-half, sat weeping in church. She, too, wanted to give her heart and life to Jesus, but she was afraid people would say she was too young. She talked to her mother who wisely said, "Pray, and then do what Jesus leads you to do." The next Sunday Deborah yielded her life completely to Christ, asking for church membership. Tears were in many eyes. Here was a little girl whose heart overflowed with love for Christ who had forgiven her sins and had come into her heart to be her Lord and Saviour.

Pray for Dr. Arthur Rutledge, new executive secretary of the Home Mission Board, and for these who find victory in their lives in Christ: the Chinese couple who want US citizenship or a place of service elsewhere; for young people who need financial assistance to go to college; for missionaries who work with young people, realizing their work is not completed when young people become Christians; for children like Deborah as they grow in witnessing for Jesus; for others who need to have the opportunity to know Christ through churches and Sunday schools established in needy areas (pray).

On this last day we meet together for the week of prayer, you probably have many, many concerns on your heart. Will you write them now. (Allow a minute, then ask all to pray silently for these concerns.)

"Forth with Thy Message Send Us"

God calls us to fellowship with him. Are you listening? God longs for companionship with you, for he created you for such fellowship. Billy Graham asked, "Have you spent a half-hour today in Bible reading and prayer?" Have you spent just half that much time? Does God have just an hour with you on Sunday, or two?

Do you wait for the emergencies to arise to drive you to his presence?

Name some of the things our WMU might do in mission service. Have we neglected the real mission aspect of community missions? Is ours a real missionary society? Let us now renew our dedication to the purposes of Woman's Missionary Union, that we may radiantly represent Christ through our church.

Do you share personally in the task of bringing America to acknowledge Christ as Lord? Can you help make our church more conscious of its mission obligation? Have you made personal decisions this week? What of your responsibility to our church? our community? the world? Write your decisions now to keep for reference and reflection. Will you write in all spaces in your folder at this time. (Allow two minutes for personal meditation before prayer.)

Call to Prayer, page 22.

Gathering of Offering

Hymn: "Serve the Lord with Gladness"

Benediction

SATURDAY, March 13

Look at instructions for last Sunday, March 7, page 38. Have you followed through in knowing about needs? Talk about ways the Home Mission Board is meeting need. Pray for this Board and for the new executive secretary, Dr. Arthur Rutledge (see page 1).

Have you given your Annie Armstrong Offering? Was it enough? Should you give more now that you know more about the great need? Pray about this—and decide.

SUNDAY, March 14

Have you realized that you too are a missionary—right where you are? God expects no more of the appointed missionary than he does of you—each must witness where he is living.

What about your family? Are you as a Christian family making a significant impact for Christ? For the worship service today could you take with you a guest to hear your pastor preach God's Word? Pray about these.



from WASHINGTON

Again: The Question of Federal Aid to Parochial Schools

IT may come in any of several ways, but Washington observers feel that federal money is almost certain to find its way to church schools within the next few months.

Federal aid to education bills have bogged down in Congress year after year, largely because of a stalemate on the church-state issue. Protestant spokesmen and religious liberty organizations have insisted that all fund allocations be restricted to "public schools." Catholic spokesmen have been equally insistent that aid to education bills include parochial as well as public schools.

Public schools have, in the meantime, faced larger and larger enrolments and rapidly rising operating costs.

President Johnson has declared that federal aid to education will have top priority in his legislative program. He appointed an education task force even before last November's election. This group, headed by Dr. John W. Gardner, president of the Carnegie Foundation, is reported to believe that the National Defense Education Act passed by Congress in 1958 can be expanded, without violence to the constitution, to give benefits to parochial schools in several specific categories. The door was opened, in fact, when the Congress amended the NDEA in 1961 to provide a limited number of aids to private schools.

The previous—and unsuccessful—approach of federal aid to education bills has been for "categorical aids." That is, federal grants and loans may be made to both public and private schools for specific categories, such as aid for teaching mathematics, or science or languages, or to provide equipment for teaching these subjects. But

the plan specifically forbids government aid to teach religion.

Another approach suggested by leaders in the Johnson administration may be to provide funds for schools in especially described categories—such as meeting needs of communities where the school population is greatly increased by the presence of a federal installation, or where large numbers of the population are unemployed, or where there are large numbers of dependent children.

Still another proposal—and this is getting more attention than previously—would allocate federal funds directly to the states, where state officials would decide what education projects, if any, would be added. This would shift the church-state controversy from Washington to state capitals.

Although President Johnson has not, as of this writing, made a clear cut statement against federal aid to parochial schools as did President Kennedy, he has made it clear that he plans to fight for every constitutional aid to education that is needed. If the constitutionality of federal aid to church colleges is allowed to stand, it is not likely that the Congress or the courts will make distinctions on elementary and secondary school levels in allocation of categorical aids.

Any allocation of federal funds to church schools, if allowed to continue, will be in violation of the traditional Baptist position on church-state separation. If you have strong opinions, write your congressman, the senators from your state, or the President.

by **CYRIL E. BRYANT**

Editor, *The Baptist World*
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1965 Annie Armstrong

Offering ALLOCATIONS

GOAL: \$3,690,000

☆ 1. For operation of the various programs of the Board	\$2,910,000
☆ 2. For special mission projects	90,000
(1) Navajo Training School Farmington, New Mexico	\$10,000
(2) New mission centers in "Pioneer" areas, including Cincinnati, Gary, Detroit, Omaha, Salt Lake City	30,000
(3) Additional mission pastoral aid, including Los An- geles—\$25,000	50,000
☆ 3. For mission buildings	250,000
☆ 4. For church site fund	150,000
☆ 5. For additional mission buildings and church site funds	290,000
☆ TOTAL	<u><u>\$3,690,000*</u></u>

*Items one through four would be cared for in order listed, and all funds beyond \$3,400,000 would be divided equally between causes noted in item five.