

MARCH 1968
ROYAL SERVICE

Hymn for the Week of Prayer
for Home Missions

So Send I You

John W. Peterson

W. Margaret Clarkson

1. So send I you— to la- bor un- re- ward- ed, To serve un-
2. So send I you— to bind the bruised and brok- en, O'er wand- ring
3. So send I you— to lone- li- ness and long- ing With heart a-
4. So send I you— to leave your life's am- bi- tion, To die to
5. So send I you— to hearts made hard by hat- red, To eyes made
paid, un- loved, un- sought, un- known, To bear re- buke, to suf- fer
souls to work, to weep, to wake, To bear the bur- dens of a
hung- ring for the loved and known, For- sak- ing home and kin- dred,
dear de- sire, self- will re- sign, To la- bor long and love where
blind be- cause they will not see, To spend, tho' it be blood— to
scorn and scold- ing So send I you— to toil for Me a- lone.
world a- wea- ry So send I you— to suf- fer for My sake.
friend and dear one So send I you— to know My love a- lone.
men re- vile you So send I you— to lose your life in Mine.
spend and spare not— So send I you— to taste of Cal- va- ry.
* Chorus
'As the Fa- ther hath sent me, So send I you."

* Effective if sung only after the last verse.
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HOME MISSIONS

*an expanding
challenge*

by Arthur B. Rutledge

Dr. Rutledge is executive sec-
retary-treasurer of the Home Mis-
sion Board.

MORE PEOPLE When the Southern Baptist Convention established its Home Mission Board (then called the Board of Domestic Missions), the fourteen states initiating this work had a total population of approximately seven and one-half million. Today our home mission field includes the entire nation, with population totaling over 193 million.

Within the next fifty years the figure is expected to double, with approximately 395 million expected by the year 2015. In the main this amazing growth is occurring in the cities. Over 70 per cent of all Americans live in urban communities, compared with approximately 20 per cent 100 years ago. Over half of our citizens are in metropolitan areas of 50,000 or more. Suburbs sprawl out toward neighboring suburbs until we find giant "strip cities" in the making, city joining city. In Boston to Washington, Jacksonville to Miami, Chicago to Los Angeles, and San Diego to San Francisco, to mention only four.

MORE PROBLEMS With more people come more problems. Changing places of residence, changing patterns of work, and changing ways of living compound the spiritual, moral, and social needs in our day and intensify the difficulty of making an effective Christian witness.

With an increase of affluence has come a decrease in the influence of churches. Two Gallup polls, one in 1957 and another in 1965, present sobering contrasts. Those interviewed were asked whether they felt that religious influence was increasing. In 1957, there were 69 per cent who thought so; in 1965 only 33 per cent answered yes. In 1957 only 14 per cent saw religion losing ground; in 1965 the figure had risen to 45 per cent. These are only opinion polls, and a different group of respondents might have answered differently. Nevertheless, here is an indication that in spite of high church membership figures, millions of our people are moving into a pattern of life which pays little attention to God and his claims.

With the expansion of travel and communications, we are being confronted increasingly with the faith and missionary efforts of other religions. A Moslem temple in our nation's capital, the minarets of Buddhist missionaries adjacent to a Carolina military establishment, and persuasively written Hindu literature on paperback bookshelves, all remind us that Christianity is being challenged in our land, subtly but surely. The active efforts of various faiths, such as Baha'i, Unity, Jehovah's Witnesses, and Mormonism, speak to us of another dimension of spiritual struggle.

Along with amazing growth in population has come a staggering increase in the crime and delinquency rate, both juvenile and adult. In recent years crime has increased more than five times as rapidly as the population. Alcoholism is claiming over five million persons, with another two and one-half million problem drinkers. Our gambling cost is greater than the combined expenditures of Americans for education, automobiles, and churches. Christian life standards are challenged as never before.

Though we live in an era of unprecedented prosperity, many persons are unemployed, and seem not to be equipped for types of work available in a new age of automation and education. The impoverished, the handicapped, the neglected, and the underprivileged are among us in large numbers. Many of these are to be found in the central sections of our cities.

Human relations problems continue at a level of major proportions. The fair treatment of minority peoples, the elimination of discrimination, the achievement of justice in management and labor relations, and the strengthening of family life are areas of challenge to every Christian today.

Though the churches continue to grow, the unchurched mass increases, also, until today about 75 million in North America claim no religious faith whatsoever.

MORE POSSIBILITIES

Because needs about us

are so complex, every Christian and every church has the possibility of exciting and significant service in these days.

Today is a time for diligent witnessing, sharing the good news of God's grace through Jesus Christ our Lord. We believe that the deepest need of every individual is a personal commitment to Jesus Christ. His life and his word, by planned visit or chance contact, this is the day for every Christian to be a personal witness.

This is a time for greater involvement in local mission projects. There is hardly a church community in our land I believe without opportunity for a ministry of our reach which can be performed by or shared by Woman's Missionary Society members. Persons of a different national background or culture, the underprivileged in a depressed part of the community, the illiterate who wants a better way of life, the migrant who can easily be today's "forgotten" people, the deaf in need of Christian understanding, the elderly persons in nursing homes, the ill in hospitals, fallen men and women in jail or prison, mobile families in a trailer camp, the community which needs a new mission or church—these are some of the opportunities for local missionary service.

Just last year the Christian Service Corps opened a new door to adults over thirty-five. Developed by Woman's Missionary Union and the Home Mission Board, it offers service opportunities of two to ten weeks. Six volunteers gave time last summer in meaningful fields stretching from Alaska to Michigan and eastern Kentucky.

The continuing need for missionary education furnishes another opportunity. Our young need to know of current challenges. Against the background of this knowledge they can more readily hear God as he calls to involvement in the missionary work of the church, either as an appointed missionary or as a missionary supporter.

MORE PRAYER The fundamental place of prayer is emphasized again as the annual Week of Prayer for Home Missions approaches. Daily prayer for missionaries on their birth days, and for specific missionary needs, opens channels for the effective working of the Holy Spirit.

MORE MONEY The provision of financial support for missions is one of our most productive privileges. There is missionary work for the church to do in its own community. And there is missionary work to be done in places where only a missionary can meet the need. A full-time director of mission center work in Kansas City, a couple in Spanish language work in Miami, a juvenile rehabilitation director in Fresno, a rescue mission worker in New Orleans, a missionary pastor in Cedar City, Utah, and more than 2,000 others represent Southern Baptists in places where special needs exist and where special training and abilities are required to minister effectively.

We support these basically through the Cooperative Program, with a strong assist from the Annie Armstrong Offering. Missionary gifts through both these channels have been increasing encouragingly in recent years. We of the Home Mission Board family are grateful for the undergirding of Woman's Missionary Union through both these avenues. Today's needs and challenges are greater than ever in the past. Days of increasing population and multiplying problems require our best in seeking to claim "Our Land for Christ."

It is my hope and prayer that 1966 will be another year of deepening concern, earnest prayer, and increased giving, and therefore continued expansion of our witness for Christ in the homeland.

Goal for Annie Armstrong Offering: \$4,000,000

MARCH 1966 ROYAL SERVICE



COVER STORY

In 1814, Baptists of the continent began support of missionaries overseas when the Judsons and Luther Rice asked for financial support to sustain their work in India. In 1817, the convention enlarged its support to include home missions. As mission consciousness grew, there developed a desire for greater mission effort in the South. With differences of opinion developing over slavery, as well as over means of expansion of work, the Southern Baptist Convention was formed in 1845 to propagate the gospel. Two boards, one for home and one for foreign missions, were authorized at this time. From small beginnings, God has led in the work of home missions. Today there are home missionaries in fifty states, in Puerto Rico, Panama, and Cuba.

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Number



a
"Dear Pastor"
writes us
about

MIGRANTS, MISSIONS, and MIRACLES

The piercing ring of the telephone interrupted my sermon preparation. With an Irish accent, our hardworking superintendent of missions, Dr. Alexander Best, reminded me that I had promised to help in the Migrant Camp Bible School beginning on the following Monday.

"Could you give me specific suggestions as to how our church might help?" I inquired. "There are several needs," was his reply: "A place for the Home Mission Board summer missionaries to stay, their transportation to and from the migrant camp, two men and three or four women volunteer workers, refreshments provided and served!"

After our conversation, I reviewed the needs and breathed a prayer that our church would cheerfully respond. I thought of how many times I had called upon our members and how many times I had been thrilled and thankful for the way they responded.

Suddenly, I recalled that the WMS was now at the church having a program from Royal Service. Most of their members would be present. I drove hurriedly to the church, rushed to the Fellowship Hall where the women were meeting, and explained to them the needs at the Migrant Camp Bible School. Later that day I called the WMU president, and I discovered that she had been communicating with a local WMU president in a nearby association. The women in another church had expressed a desire to help also. The president assured me that our WMU would help, and then I hung up the telephone. I had already decided that I would help in the school this year. The next day two women from the nearby association →

Signed,

Paul Morris Wheelus

Pastor, Elmdale Baptist Church
Springdale, Arkansas

drove to Springdale and gave us an offering which they had received in their own church. It was to be used for the Bible School and amounted to over \$21.

Sunday came and I was introduced to two visitors, whom I discovered to be our student missionaries, Judy Carroll from South Carolina and Sharon Bishop from Georgia.

Monday morning the girls went with their hostess to the migrant camp where they visited from cabin to cabin, inviting people to the Bible School which would begin that night when the people returned from the fields.

I could not get out to the Bible School until Thursday night when I experienced one of the many things which cheers a pastor. Our GA director and GAs had been providing and serving refreshments every night of the school. As I entered the door, one of the student missionaries handed a book to me and said, "You tell the story tonight." The five minutes I had to prepare the story passed rapidly, and soon I was gently reminded that the children were waiting. I concluded the story of George Washington Carver in about ten minutes and realized that in nineteen years in the ministry I could never recall having better attention. During the story a little girl of about ten summers looked up at me and asked, pointing to a beautiful brown-eyed friend by her side with long, dark pigtail, "Hey, did you know she is half Mexican and half gypsy?" All the children giggled as I said, "Well, she surely is a beautiful little gypsy."

I was asked next to help the children fill in their notebooks. As I moved by the long table where the children were seated, I saw they were to place a check by the race of any person they had known personally such as Chinese, Japanese, Cuban, Indian, and others. They were told to place two checks by the race of any person who had been kind to them or helped them at some time.

About this time a worker came by and

a boy said to her, "Hey, Miss Beverly, what are you?" She replied, rather embarrassed but pleased, as she laughed, "Why, I'm an American." There was a short pause, then she added, "You really part Indian." The little boy then took his pencil and put two checks by the word Indian, grinning proudly.

My duty as chaplain at the hospital that same week was visiting incoming patients each morning, discovering their spiritual condition and church relationship and trying to minister to them. On this particular morning I visited a patient who lived in the migrant camp and who had surgery the day before. She was the mother of four children, and all of them were attending the Bible School. Her doctor was a member of our church. The husband and father who stood by her bed had lost his job in Fort Smith and had come to Springdale to look for work. He and his wife and one of the boys were members of the Oak Grove Baptist Church near Fort Smith.

That afternoon I secured a job for him at a local filling station which was owned by a member of our church.

While visiting in the hospital room that morning, I was thrilled to see his sister there by the bedside, confess Christ as her Saviour. Her brother-in-law said, "Surely the Lord is in this experience." A spirit of warmth and strangeness gripped my heart, and I said softly, "The Lord moves in mysterious ways, his wonders to perform."

As I left the hospital that day, my thoughts and prayer were directed to the "consecration service" I had been asked to lead that night at the Bible School. I followed the suggestions in the Joint Worship Service book, and my heart overflowed with joy as I saw about twenty boys and girls come and stand by me when the invitation was given to confess Christ as personal Saviour. As the familiar tune on the piano finished, my heart seemed to go on silent singing!



by Helen Fling

A VISITOR and his wife in Iowa, friends of long standing, kept their Christmas cards for a year, bringing several to the breakfast table each morning as reminders to pray for their friends along with missionaries on the prayer calendar. Last spring when my card came to the top of the stack they wrote, "We asked God to supply your need, whatever you are today."

That day I was flying to Panama as a representative of Woman's Missionary Union, to speak in the WMC Annual Meeting and Panama Baptist Convention, and to visit Home Mission stations. In the providence of God, that visit came just after the Week of Prayer for Home Missions, while their churches, like ours, were still gleaming for the Annie Armstrong Offering. It was a new experience in

see young Christians, themselves products of intercessory prayer and of the Cooperative Program and home mission offerings, responding to the opportunity of sharing the gospel, in turn, through these same channels.

Miss Helen Stuart, WMC executive secretary, arranged several trips to widely separated mission stations. Flying along Panama's shore we parted filmy cloud curtains to find the San Blas Islands like a string of coral beads in a turquoise sea. It was easy to spot

Panama Convention speakers—Mrs. Fling and language workers, Oscar Romo and Leonardo Estrada.



Mrs. Fling is president of Woman's Missionary Union, SBC.

our Baptist missions among the crowded bamboo-stick huts and thatched roofs.

Missionaries from the island of Usutupo, Mr. and Mrs. Milton Morris, met us in a motor-powered cayuco hewn out of one enormous tree trunk. Since there are no roads or vehicles, we covered the island by foot, followed by children. Women came to show their babies painted blue with herb medicine. The chief invited us into his dirt-floor hut and made a speech, interpreted by the pilot, thanking Baptists for providing missionaries and a school. I grew uncomfortable in the presence of the barefooted old chief, knowing the shortage of personnel. Skilled missionaries are needed to assist Dr. Dan Gruver, first Home Mission Board medical missionary, at the new Marvel Iglesias Clinic on Ailigandi Island, and there is at present no missionary for the school at Usutupo.

We also were greeted by the Cuna pastor's wife, WMU president, and members of YWA and GA, who wore gold rings in their noses, bright head scarves, mola blouses, wrap-around skirts, and beaded bands on their legs and arms. Mrs. Morris told of their wonderful WMS prayer retreat. Miss Stuart recalled their successful GA camp. I was impressed with the account of their reaching an Annie Armstrong Offering goal of five dollars, much of it given in coconuts, which can be sold for five cents each when the trading boats dock.

At Ailigandi, missionary Peter Miller left his Cuna Bible translating to



take us on a walking tour of the island. Inside the medicine man's hut were lines of drying seaweed and animal skins. No witch's cauldron could have seemed more ominous than the concoction bubbling over a fire outside. A short distance away in the Baptist church a children's choir sang in Cuna.

"I Have Decided to Follow Jesus." As we walked on toward the Marvel Clinic, unfurnished as yet, there arose in my heart a prayer that Southern Baptists would soon provide needed equipment and that God would use this medical missions venture to cause many more to follow Jesus.

Both Sundays spent in Panama brought rich spiritual experiences. On the first Sunday, Miss Stuart and I attended the Primera Iglesia Bautista of Panama City, where the sermon was in Spanish, and the Calvary Baptist Church, a West Indies congregation, where the sermon was in English. In the afternoon we drove eighty miles interior on a narrow highway to reach the little village of Santa Clara where missionaries Jane and Wendell Parker served before their transfer to Panama City.

We attended Sunday night services in a crowded little room, apologizing

1966 Panama Convention officers: Leslie Chambers, Brotherhood president; Mrs. Anna Doolittle, assistant secretary; W. D. Morgan, secretary; Mrs. Felicia Morgan, WMU president; William Beeby, treasurer; Milton Morris, third vice-president; S. A. Scarlett, president; Miguel Olmedo, first vice-president.

cally taking up space on the benches while two Panamanian men stood during the service. Less than three years old, the church had forty-five members and four missions! The people were completing their Annie Armstrong Offering and the missionaries used Week of Prayer material from *Royal Service*, preaching in Spanish. There was an invitation to accept Christ and there were conversions. They "first gave their own selves unto the Lord" and then brought their Home Mission offering envelopes. Actually I was unable to appreciate the extent of their liberality until the following morning when we drove over the worst roads imaginable and visited among these winsome people who toil so hard just to feed their families.

Melquis Cortes, a young seminary student, assisting at Santa Clara, rides his bicycle eight miles for services in this area. I was profoundly moved by the mission—a new, neat, little mud hut, thatched roofed, with door brightly painted in Spanish blue. Melquis had obtained ammunition shell boxes from the neighboring military base, built benches of these, and painted them blue. He unlocked the pulpit

stand and removed a small accordion to play. When he took a kodak picture from his billfold, I expected to see a beautiful dark-haired senorita, but it was a group picture of attractive women, some with white hair. It was a snapshot of a Florida WMU circle named for him, who had helped make possible two possessions cherished in his work—a bicycle and an accordion.

In the pale pink dawn of the second Sunday we flew to Bocas. The people of this area are described as "West Indians who aren't Indians." They are descendants of Negro settlers from the West Indies.

In this isolated province, reached only by plane or boat, the bachelor missionary from Oklahoma, Joe Prickett, serves four churches as pastor. He revealed something of the secret of missionary commitment as he preached Sunday morning on Philip-
pans 3:7, "What things were gain to me those I counted loss for Christ." The Beautiful Zion Baptist Church, the first Baptist church in all Panama, was established one hundred years ago by Jamaican Baptists, and the building itself, as well as the furnishings, are very old. A carved pulpit stand and pump organ are rare antiques shipped from England years ago, the gift of British Baptists. A large WMU emblem and Home Mission Week of Prayer posters decorated the auditorium, and several of the women wore WMU seals (straight from Birmingham?) on their choir robes. Knowing this church had endured through many trying years, my heart responded as the choir sang "Great Is Thy Faithfulness."

Surely there are more smiles per acre in Bocas Province than any spot in the world! We could see the flash of white teeth in smiling black faces long before our launch reached the wharf at Almirante where women waited with bouquets to welcome us. Miss Stuart pointed out WMU members wearing their own special "WMU uniforms" of snowy white blouses and lavender skirts!

Caught up in the spirit of the associational meeting, weariness slipped away, and we marveled at the quality of their WMU work. A USA map of home mission fields was prominently displayed and the women nodded in happy approval as societies reported on their Annie Armstrong offerings. An alert young woman next to me whispered, "Did your church reach its offering goal?"

The unoccupied mission house had been prepared for overnight guests. Fresh curtains, a starched table cloth, and chocolate cake told a story of people who longed for a resident missionary to live once again in the big old house, empty since the transfer of missionaries more than a year before. That night lying between crisp sheets, I looked out the bedroom window through the branches of a nutmeg tree at a tranquil moon. God seemed very near and I asked him to send another missionary family to live in Almirante. Almost lulled to sleep by rustling banana leaves and coconut palms, suddenly I recalled the question of the afternoon, "Did your church reach its offering goal?"

Back at Balboa Heights Baptist

Church in the Canal Zone the bilingual sessions of the WMU Annual Meeting and Panama Baptist Convention had a United Nations flavor with earphones and simultaneous translations. Programs were printed in both English and Spanish, with the WMU theme displayed on twin banners, "Worshiping Christ the King" and "Adorando a Cristo el Rey." The women elected Mrs. W. D. Morgan as Panama WMU president.

Achievements of the seven-year old convention spoke of the development of national leaders and the undimmed faith of missionaries led by Dr. F. D. Wood, former superintendent of Panama missions, now associate in the language department of the Home Mission Board.

How grateful I am for the vision of the Home Mission Board in paying Miss Stuart's salary as a home missionary, enabling her to encourage missionary organizations in the churches, develop leaders among the women and youth, and reach mission classes in the seminary. Within a month after the convention, she wrote of seven new organizations.

Panama offers a thousand sights to make your trip memorable," claimed the travel folder. However, it was not tourist sights that made my Panama visit memorable. It was the quality of concern found among the Baptists there for Southern Baptist Mission work everywhere. An unforgettable experience? Yes, but more than that, an unforgettable illustration of new Christians accepting their missionary obligation. "As the Father hath sent me, so send I you."

FROM WASHINGTON

by Cyril E. Bryant
Editor, *The Baptist World*
Publication of Baptist World Alliance

AMERICAN FOOD for the WORLD'S HUNGRY

AMERICAN FARMERS who for thirty years have been forced by a series of government decrees to cut back their crops may be told soon to raise all the food their land will produce.

The reason: to feed a hungry world.

Richard W. Reuter, director of the government's Food for Peace program, says very frankly that America's once fabulous storehouses of surplus food are being rapidly depleted—at the same time the demand for food elsewhere in the world is increasing at an alarming rate.

Unless food production is increased, Mr. Reuter said, "we face a crisis of monumental proportions." Secretary of State Dean Rusk reflected the same concern when he told agricultural leaders that the nations foreign and defense policies are involved in the food challenge.

The stark fact is that the less developed part of the world "is losing the ability to feed itself," Mr. Reuter said. Population is increasing at the rate of 2 per cent annually. The increase in food production has been about 1 per cent.

Both Mr. Rusk and Mr. Reuter are concerned about a historical axiom known as "the Malthusian law." It dates back to the English economist Malthus (1766-1834) who said that famine, war, or other disaster inevitably results when population increases at a faster rate than food supply.

For years America has thought of itself in terms of enormous food stocks. There

have been bulging wheat bins and mountains of potatoes, dairy products, and feed grains. But in recent years this surplus has been cut by a rise in commercial exports, the expansion of food for peace programs, and a school lunch program. The available supply of grains has been cut from 11 billion four years ago to 2 billion bushels today, and the supply of rice, beans, vegetables, and butter is practically depleted.

One Washington wag phrased it well: "There is one new surplus—a surplus of storage space." But fortunately there is also a surplus of agricultural capacity.

A government-wide study of the agricultural production and world hunger problems will inevitably, therefore, be a major part of President Johnson's 1966 legislative program.

Congress will consider a combination of two routes to solution of the problem. One will be to help farmers in underdeveloped lands to increase their yield per acre. This can be done by improved farming methods. The second and obvious factor will be increased American production and the export of American surpluses. But the latter will not necessarily be a giveaway program, for governments of the receiving nations will be asked to pay for the food with local currencies.

Mr. Johnson is reported to be seeking a greater emphasis on Food for Peace sales for dollars rather than for foreign currencies for which the United States has no need.



Mrs. W. J. Cox

WMU President 1925-1933
WMU Treasurer 1934-1952

WOMAN'S MISSIONARY UNION'S TRIBUTE

by Alma Hunt

REPEATEDLY since the homegoing on August 3, 1965, of beloved Mrs. W. J. Cox, I have tried to write a formal tribute to her. It should be easy to pay tribute to one who served Woman's Missionary Union both as president and treasurer; one who had beauty, dignity, poise, a choice vocabulary, exquisite thoughts, and a never-to-be-forgotten voice. What better material could I desire than the person of Ethlene Boone Cox and the work of her hands? Yet, *Royal Service* readers who were privileged to know her and those who even once heard her speak will understand my feeling of inadequacy.

I saw Mrs. Cox first at the YWA Conference at Ridgcrest. She was statuesque, had

beautiful brown eyes and prematurely white hair, no strand of which was ever out of place. She was stylishly dressed and impeccably groomed. As I sat by Lake Dew each twilight and listened to her vesper messages, I observed that Mrs. Cox was not only religious but that she was in every way attractive. Her personal winsomeness I do not discount as I look back on the spiritual blessing which she brought to my life then.

Was my admiration for Mrs. Cox the fleeting "hero worship" of a young woman? No, the years have proved that in this instance my girlish judgment was good. Through the years, my admiration for her was abiding and my appreciation a growing one.

Also, the records of WMU prove that what I felt regarding Mrs. Cox had been felt earlier by others. In *Royal Service* of

July, 1925, the newly-elected president was introduced with the quote: "The Hand that had made you fair hath made you good; being the soul of your complexion should keep the body of it ever fair." Mrs. Cox was referred to as an "elect lady"—not in the sense that she had been elected by the body, but in the sense of having been chosen by divine election.

I found consolation in reading again the tribute to Mrs. Cox in the editorial. It was secured from a fellow member of the First Baptist Church, Memphis, who prized highly her privilege of companionship with Mrs. Cox through many years in what she referred to as some of life's most sacred relations. After a recital of facts, she concluded: "It is difficult to put in words what you know about a friend, whose soul is more beautiful than her personal charm and whose nature is so retiring that she prefers that very little be said about her."

In spite of the pedestal on which WMU placed Mrs. Cox, always I found her approachable. Her appreciation of little things made an indelible impression on me. I shall never forget how tenderly she caressed the wild roses I gathered for her along the bank beside the Ridgcrest railroad station. In a vesper message a year earlier, she had spoken of God's creating the exquisitely delicate wild rose, and I had not forgotten.

Radio was in its infancy and in the static stage when WMU observed the 25th Anniversary of Young Woman's Auxiliary in February, 1932. Never before had I heard the voice of a person I knew over the air waves. The only Silver Anniversary feature I recall was Mrs. Cox's address to YWAs "across the land" originating in Shreveport, Louisiana. Members of my Young Woman's Auxiliary met at the church. Attention focused on a radio which we had brought to the church. One member after another twisted the dial in efforts to tune out the static. Only once did the silver-tongued voice break through, but that was enough. Young Woman's Auxiliary had earned recognition and its missionary purposes were

being broadcast far and wide.

Mrs. Cox was greatly in demand as a speaker. She gave priority to the denomination. On one occasion her appearances in Louisville in Southern Seminary chapel and the WMU Training School brought forth commendation for the "excellent suitability of each message, the splendid perfection of each address, and the fine reception accorded to message and messenger."*

In 1933, I went to my first WMU Annual Meeting. Washington, D. C., was not too far away from my home in Roanoke, Virginia. I worked up quite a party—my YWA counselor, church secretary, minister of music, and a state WMU young people's secretary who joined the party in Roanoke. Was I at that age a "convert" to WMU, or did I go to hear Mrs. Cox preside? I am not able to answer that question. Perhaps the two reasons went together.

I was sorely disappointed when in the meeting in Constitution Hall the announcement was made that, because of her husband's illness, Mrs. Cox could not be present. In a later session, the nominating committee announced that she had requested that her name not be placed again in nomination for president.

Official action was taken in the 1933 meeting to establish a "worthy and enduring expression of the love of Woman's Missionary Union for their highly honored president . . . to perpetuate her years of devoted service and also to suggest her loyalty to missions." It was an appropriate action by which the portion of the Lottie Moon Christmas Offering designated for WMU work on foreign fields became known as the Mrs. W. J. Cox Fund. Also in that meeting action was taken requesting Mrs. Cox to prepare the history of WMU for the 50th Anniversary.

Less than a year elapsed between the time she brought her presidency to a close and the date she was elected treasurer. The

*You will want to read again about Mrs. Cox in chapter 7, *History of Woman's Missionary Union* by Hunt. \$1.25 per from Baptist Book Stores.

Miss Hunt is executive secretary of Woman's Missionary Union, SBC.

chairman of a committee composed of vice presidents of the Union, in presenting the nomination, gave the vice presidents' high appraisal of the former president as one "whose ability none can question and whose loyalty and deep interest in the work of Woman's Missionary Union cannot be surpassed."

With the treasurer's books, Mrs. Cox took on the Union's two children—the WMU Training School and the Margaret Fund. No young woman in the WMU Training School was denied her acquaintance. No college student was the recipient of more loving concern and prayerful guidance than Mrs. Cox gave to the sons and daughters of missionaries who were recipients of Margaret Fund scholarships.

Some of Mrs. Cox's richest contributions came during the nineteen years she was treasurer. Often she told me she could never have accomplished what she did had it not been for Miss Mattie Morgan.

Miss Morgan stopped by Mrs. Cox's home on a vacation trip through Memphis in the summer of 1934. She found Dr. Cox in his terminal illness and recognized that to be constantly at his side was Mrs. Cox's desire and responsibility. Miss Morgan, who had experience in business, responded to an obvious need by asking if she could help by taking over the treasurer's books which had so recently been transferred to Mrs. Cox's home. That day a friendship was born which matured beautifully along with the two women who shared the home, shared the responsibilities of the treasurership, shared life's joys and sorrows, nursed each other in times of illness.

Miss Morgan's careful research and critical evaluation went into Mrs. Cox's fulfilling the request of the Union to write the history of WMU for the 50th Anniversary, *Following in His Train*, (out of print), by Mrs. Cox, read and studied for a quarter of a century, influenced many women for mis-

sions and gave insight to young women as they came of age.

Saturated with the rich heritage and eternal purposes of Woman's Missionary Union, Mrs. Cox was the perfect choice of speaker for the Commemoration message during the Golden Jubilee in Richmond, Virginia. The Commemoration Service was held in Broad Street Methodist Church in the room where organization had taken place fifty years earlier. That was in 1938.

In 1939, Mrs. Cox rose to new heights for herself, for Baptist women in general, and for Southern Baptist women in particular. She was invited to speak on the Sunday evening program of the Baptist World Alliance Congress in Ponce de Leon Ball Park in Atlanta. In this she was recognized as a world citizen which indeed she was.

Unconsciously Mrs. Cox revealed to me her healthy attitude toward age. Once I visited her when the lines of age were beginning to be mine forever. Placing her hand on my forehead, she told me she was glad to see lines coming on my face. "These are character lines, my dear, without which no face is strong."

At the time Mrs. Cox retired from the presidency, a resolution was phrased for Woman's Missionary Union by three vice presidents who had read the character lines in her face and had felt the impact of her life. "You have made an enduring impression on every life. Your beauty of face, voice and soul, your rich thought life and above all your clear vision of our wondrous Christ and your consecrated loyalty to the call of His Cross have lifted us all into a clearer vision and closer fellowship with Him. Truly you have magnified our Lord Christ, our denomination and the world cause of missions, whose ongoing your influence on young women has helped to make sure."

I was one of those young women whose life Mrs. Cox influenced greatly. For this I shall be eternally grateful to God.

The Mrs. W. J. Cox Fund each year in the Lottie Moon Christmas Offering allocations is designated for Woman's Missionary Union work on foreign fields.

BIBLE STUDY:

LESSON VI

The MISSIONARY MESSAGE of the BIBLE

by Gilbert L. Guffin

Division and Decline Among the People of God

Scripture Reading: 1 Kings 12:1 through 22:50; 2 Chronicles 10:1 through 28:34

Who can calculate what the tragedy of divisions among God's people has actually cost and how much they have retarded the realization of God's purposes among men? But when to divisions are added the diseases of compromised living and of lack of true devotion to God, the results are likely to be incalculably serious. How clearly all of this is disclosed in the history of the divided kingdom, dating from the close of the reign of Solomon to the destruction of Israel, the Northern Kingdom!

For gist of passage, light on words and phrases, and methods of study, order the booklet, "Helps for Study of the Missionary Message of the Bible: Joshua Through Malachi," 50¢, from Baptist Book Stores and Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203.

The present lesson will consider only the first part of this period of the divided kingdom—the part from the death of Solomon to the death of Ahab, or from about 922 to 854 B.C.

Spiritual decay among the Jews came to be really serious during the latter part of the reign of Solomon. This decay set in at the time of the greatest prosperity, affluence, and splendor Israel had ever enjoyed, or was ever again, in fact, to see.

How deceptive prosperity often proves to be. As Carlyle has observed, "For one man who can stand prosperity there are a hundred who can stand adversity." In times of prosperity, people tend to feel self-sufficient. Temptations, moreover, are always multiplied.

Closing of Solomon's Reign

Conditions in the closing part of Solomon's reign appear to have been much like our own, not only in moral and spiritual decline, but also in certain other respects. There was grave spiritual decline, despite the magnificence of the Temple and the great degree of religious activity. This reminds us of our own extensive church building, prolific church organizations and programs, marked as they are, however, with spiritual leanness and laxity.

The close of Solomon's reign also was marked by the burden of too much government and too heavy taxation, of government conscripted labor, of love of luxury, and of lust for pleasure. By the time of Solomon's death this burden had become so oppressive that the people were moved to appeal to Rehoboam, Solomon's son and successor, to lighten the yoke. The folly of Rehoboam in callously taking the counsel of his younger advisors to make the burden heavier rather than lighter and thus ignore the appeal of the experience of older men resulted quickly in the separation of all the tribes but Judah and Benjamin from the former kingdom centered at Jerusalem and of the establishing under Jeroboam of another kingdom known as the Northern Kingdom, or Israel.

Sometimes divisions may seem to be the only means of correcting wrongs. Often, it seems, division is grasped as the easy way out of conditions which could be corrected. At times, to be sure, God's favor appears to rest upon divisions. God gets his work done in some way despite our divisions.

Often divisions among God's people prove to be a scandal to the world and greatly impair the witness of the church. Without doubt, the spiritual influence of the Jews, of the period under study, on their world and their witness for God were both greatly diminished by the division which came then to the kingdom.

Idolatry Fostered in Israel

Neither Jeroboam nor Rehoboam was

concerned about the true spiritual health of their people. Jeroboam erected places of worship in Israel, but idolatry was fostered more than anything else. He is said to have made two golden calves like those in Egypt, thus turning the people back to the false worship of their former masters. Calt worship henceforth became the state religion of Israel.

Though Jeroboam and some of his successors, like Omri and Ahab, appear to have been strong rulers in a sheer political and material sense, not a single king of Israel is said to have done right in the sight of the Lord. Ahab was the most notorious of them all. But more about him later. The kings of Judah, furthermore, with but a few distinguished exceptions, were little better. What a sad commentary this is on a people chosen, redeemed and blessed of God as Israel had been! But before we condemn them too severely, what shall we say of the church of this day, the church for which Christ died?

The chronology of the kings of this period is as follows.

Israel	Judah
Jeroboam I (943-913 B.C.)	Rehoboam (922-917 B.C.)
Nadab (913-912)	Abijah (917-914)
Baasha (912-889)	Asa (914-874)
Elijah (889-887)	
Zimri (887-7 days)	
Omri (887-875)	
Ahab (875-854)	Zehosaphat (875-852)

But what does this period reveal of significance for missions? Admittedly, the first impression is that it affords primarily a lesson on how not to win people for God, on how not to be a "holy" nation, as had been expected of Israel, on how not to be a blessing to all peoples, as had been promised (Gen. 12:3).

God's Purposes Unchanged

The marvel is, however, that despite such grave spiritual decline among the chosen people, God did not change his purpose. Instead, he continued to persevere with the Jews, and, as some responded to him, it

was through them. The most significant instance of this is revealed in the life and work of the great prophet Elijah. Some valuable lessons for missions, as well as for all the best of God's people, were disclosed during the ministry of this mighty man.

Before we turn to Elijah and his day, however, let us pause to note the appearance of a previous prophet by name of Azariah, and especially the remarks of this prophet to Asa, King of Judah. "Hear me, Asa," he said, "and all Judah and Benjamin: The Lord is with you, while you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you." Following this appeal to Asa, the prophet records an exceedingly revealing appraisal of that period of Judah's history: "In those times," he added, "there was no peace to him who went out or to him who came in, for great disturbances afflicted all the inhabitants of the lands. They were broken in pieces, nation against nation and city against city, for God troubled them with every sort of distress." Then Azariah commanded the king, "But you take courage! Do not let your hands be weak, for your work shall be rewarded." (2 Chron. 15:17, RSV).

It is of some encouragement to note that Asa did make an effort thereafter to return Judah to the worship of God, more, in fact, than had anyone since David. Asa's forty-one year reign, however, did not result in the removal of idolatry from the land, so deep had become its entrenchment.

A Parallel with Our Times

How like our own times were the times described by Azariah. Our nation's leaders and all of God's people, moreover, need greatly to hear and heed such counsel as that of Azariah.

Paul reminds us, "Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." In tumultuous times when nations are "broken" against nations and city against city, we must not despair, but remember that the only really

enduring thing in the world is work done for the glory and under the direction of God.

The work of missions, in the light of this fact, becomes major business. Though, as in China and in other places, the work done by missions may seem for a time to be nullified by satanic powers, it must ever be realized that such work, when properly done, is never really vain—never lost and never wasted.

Elijah, Prophet of Prophets

And now to that prophet of prophets, Elijah. But what pen can do him justice? When Christ was transfigured on the mount, it was this prophet and Moses who appeared with him. Elijah thus seems to stand at the head of the prophetic line. Though he was by no means the first prophet to appear, nor did he leave any writing, he was representative evidently of prophets at its highest. Dramatic and daring, he was a man of towering faith and of thorough commitment to God's purpose. His sheer mountain-like greatness is all the more impressive as we study him against the background of his difficult times and his peculiar tests.

Of all the reigns in Israel or Judah, none apparently was more notorious than that of Ahab and Jezebel. Those who have been privileged to hear the famous sermon, "Pay Day Some Day," by Dr. R. G. Lee, will recall how vividly Dr. Lee has portrayed this wicked couple and their evil reign. Dr. Lee calls Ahab a "toad" squatting on the throne and Jezebel the "serpent" twined about the throne.

That Jezebel was both a stronger-willed person than her husband and a more subtly and viciously intentioned one is clear from the record of their lives. This becomes especially evident in the report of the great religious test made at Mt. Carmel. Ahab apparently, at least, nominally acknowledged the God of Israel, but he had allowed Jezebel to lust upon the nation, at public expense and as a kind of state religion the support of 450 priests of Baal and 400

What Is Time?

by Glen Dalbey

When Carl Whitley, missionary to Nigeria, became principal of a mission school, his first action was to call a meeting of local Baptist leaders as an advisory council. The meeting was set for 2:00 P.M. The hour came and went and no Africans appeared. But soon after 2:00 one pastor arrived, and the two men waited for the others, the missionary growing noticeably impatient.

The missionary turned to the pastor and asked why the Africans did not respect the time for which the meeting was called, and the pastor smiling, explained, "The Western world has taught us many, many things. We are grateful. They have brought us Christ, and

for this we are especially grateful. They have also brought us the gift of the minute. Until the white man came, the black had no word for time—your gift of the minute has not always been a blessing to my people. Be patient."

So often we fret about people who have no "respect" for time. Perhaps we need to re-examine our own attitude to discover if time has become our master or our servant. The "gift of the minute" comes to us all in equal amounts, and yet some of us spend it recklessly, some of us frantically try to "pass" it. There are others who use time in a way which takes into account God's eternal timetable.

priests of Ashterah. Each of these religions was morally and ethically base. Each fostered fertility rites, prostitution in their temples, and accommodation to the baser instincts of the people. Yet with state support they became so powerful that even Elijah thought he was the only one left who dared to worship God.

Christ, God's Revelation

Elijah in a dramatic encounter (1 Kings 17 and 18) with Ahab announced that as a judgment upon Ahab and the nation there would be a three-year drought. This drought was climaxed with a mighty test at Carmel. The heart of Elijah's proposal was: "The God that answereth by fire, let him be God." This great proposal, we may note, really sets forth the only valid test of all religion in all time. Who is God who really answers? In what religion is there the demonstrable power of the supernatural?

At Mt. Carmel, many religions are still contending for the fealty of men. What religion then is best for men? The religion which changes men morally and ethically, which transforms their hearts, their ideals, their motives, and all their attitudes toward others. That is the religion needed. The religion of the Bible, brought to its fulfillment in Christ, is really not a religion but a revelation from God and a way of new life for man. Compared to the religions of the world, it is the only one that offers a Saviour to fallen humanity. Through Christ alone men find a God who "answers."

The vast missionary enterprise around the world is, in a way, an extension of the test of Mt. Carmel. In every field of the world other religions, even communism, which itself has become a kind of religion to its devotees, offer to answer the deepest needs of men. The missionaries of Christ's gospel, often almost alone in his witness,

Elijah thought he was at Mt. Carmel, proclaiming who in Christ answers by "fire." The test is on, and the world will be converted only as people see the evidence, and Christians are part of the evidence!

The Witness of Changed Lives

Changed men and changed lives—ours here at home and those of professing Christians on mission fields abroad—under the power of the Holy Spirit, will convince confused and misled adherents of false gods whom is that can "answer." The tragic need and plight of these lost masses, frantically but fruitlessly and desperately calling upon their gods which will never answer, should move us, as it did Elijah, to call upon God to answer and should cause us to consecrate ourselves to God at the same time. Elijah like and in such faith and fidelity that he can give the answer through us to otherwise hopeless millions, are even more than two billion lost people in our world.

Magnificent as was Elijah at Mt. Carmel and before it is somewhat surprising to discover that after God had "answered by fire" and even after the rains came in further answer to Elijah's prayer, Elijah's faith weakened under the assault of Jezebel's wrath, and in fear and desolate discouragement, he fled into shameful hiding (1 Kings 19:1-18). Of course, this was probably not the first, nor was it the last time a mere man had fled from a woman's wrath!

One of the precious series of God's merciful kindness to his own then follows when at the cave where Elijah was hiding God's "still small voice" was heard tenderly calling, "What doest thou here, Elijah?" Who of us when despondent and out of duty, has not heard that same voice?

God's Insistent Call

But Elijah's cave was to be turned into a veritable "cathedral" as Elijah listened and responded to God's voice. Though he had concluded apparently that his life's work was now over and there was no more good he could do, he was told that he should "Go, return, and anoint a successor to Ahab

(thus being aware of the end of both Ahab and Jezebel, from whom he had fled) and also anoint on his way a new ruler for Syria, which nation now threatened his land. As though that were not enough, he was also to anoint Elisha as his successor! Thus Elijah was to be assured that, though his own work might in time come to an end, God was providing for its continuance!

What a lesson Elijah's experience is to those of us who, as was true of him at the cave, lose our fortitude, take counsel of our fears, become discouraged and depressed, and go into "hiding." How we, too, need to remember that God is still on his throne and that, though nations are in commotion and the enemies of God seem powerful, he has not surrendered his sovereignty nor changed his redemptive purpose in the world. There is, therefore, great and greatly important work left to do for all who profess him. This applies to the whole work of the church as well as to the world-circling task of missions and evangelism.

God's Plans Triumph!

God's purpose, despite "Ahab" and "Jezebel," and every force withstanding, moved on down through the ages, marching forward on the feet of those who heard God's voice and heeded his directions.

Those who can be useful in carrying out God's plans may be not only the "Elijahs" who are called into places of strategic leadership but even those who, like the poor widow of Zarephath (1 Kings 17:8-24), trust God and do their part, however insignificant. The test of faith for this woman was great, but what if she had failed it?

Too often we take counsel of our weaknesses and poverty rather than of God's promises and power and excuse ourselves from doing even the little because we can not do much, forgetting that in God's hands the small things, like the loach the lad gave Jesus, can be turned into much. How much more of the world could have been reached with the impact of missions by now, or might soon be reached, if only more of us believed this.



WE GET LETTERS

Answered by Marie Mathis

Rhodesian Women Near Report

Rhodesian Baptist women, gathered at the end of summer at the Baptist camp near Owelo for the twelfth annual meeting of the Woman's Missionary Union of Rhodesia, turned their eyes upon the world.

A highlight of their meeting was a report by Mrs. J. Nyathi, a Rhodesian who attended the meeting of the Baptist World Alliance in Miami Beach, Fla., earlier this summer and visited Nigeria on the return trip. She appeared on the program clad in a national costume from Nigeria.

The meeting's theme, "For God So Loved the World," was written across the speaker's platform in the Shona and Sindebele languages and was symbolized on a backdrop by the world and the cross. This backdrop was originally used at a convention of Southern Baptist WMU. There it was seen by a flourishing missionary, who requested it for use in Rhodesia.

MRS. A. NDLOVU,
President, Woman's
Missionary Union of
Rhodesia

"Operation Survival"

Our church is planning an intensive campaign of teacher enlistment and training that we are calling "Operation Survival." This is not by chance, but represents the urgency we felt in planning this project.

This is not strictly a Sunday School clinic but a clinic for all educational efforts with emphasis on age groups and appropriate methods. It is hoped that we can conduct this clinic before our 1966 nominating committee begins its efforts to enlist new personnel.

You may be interested to know something about the caliber of our church program and our efforts to enrich it. Next year will be our banner year in Waynesboro. We are planning two weeks of summer camps, one for Juniors and one for Intermediates. We have used the Forward Program since 1959, but plan a renewed effort in this area in 1966. We have

erected a mission church and are supporting it. Now we want to enrich our program. To do this we must have such an emphasis as this. I cannot overemphasize our determination to change the complexion of our educational program.

J. HAROLD
HOWLAND

Pastor in Georgia

(This pastor wrote to W. L. House, director of Educational Division, Nashville, for help in training the leaders in the church. Dr. House shared the letter with church program leaders in a recent meeting in Nashville. All of us were impressed with the determined purpose to improve every area of church life expressed in the letter.)

From a US-2 Missionary

This is my first year out of either GAs or YWAs, and I must say that I miss being active with these groups. However, I am now a part of the Home Mission Board staff as one of the five US-2 appointees. I am all the help I received. YWAs is being put

to use. Thank you for your help through The Missionary.

My field of service is New York City, working at the First Polish Baptist Church. The inner city work is challenging and wonderful. The work I do is centered around the young people of our area. Most of these teenagers and young ones are from Roman Catholic homes. Many of the teenagers come from unfortunate homes and situations. They like many others are rebelling. These teens are typical in that they can love, hate, feel, and grow.

I was impressed last week after Teen Club as we went to a hamburger drive-in and the boys clad in leather jackets and blue jeans rose to give some adults their seats. I have written an account of this and am enclosing a copy. If you can use it please let me know.

LIBBY A. ROBERTS,
New York

Our WMS and Our Mid- week Prayer Service

A few months ago the prayer committee of the Woman's Missionary Society worked out a plan for presenting requests for prayer from all over

the world at each Wednesday evening church prayer service.

The chairman of the prayer committee invites a different member each Wednesday evening to present a request for prayer which has come from our mission fields. These requests are frequently taken from some article in *Royal Service*.

By this means the members of our church are coming to feel a genuine sense of partnership with our missionaries and national Christian workers in other lands.

MRS. JOHN
BURDER HIGHTS,
North Carolina

"Hats Off"

Hats off to Gilbert L. Guffin and The Missionary Message of the Bible. *Royal Service* was already a wonderful magazine, but with this added feature, it is better than ever.

We have been using the Bible study in our regular monthly WMS meetings. We either meet earlier or shorten our business meeting and have the study before our program. It seems to add interest and that "special

something" to our WMS meetings that has been lacking for some time.

One of our members serves as Bible study chairman and presents the study and guides discussion using the helps provided. All of our ladies enjoy this immensely and leave with a feeling that their efforts to attend were not in vain and with a deeper understanding of The Missionary Message of the Bible.

I type up a WMU newsletter each month and give it out to all our members to eliminate the announcements ordinarily made during the business meeting. In this way I can provide more time for the much needed Bible study.

MRS. R. L. LANIER
Indiana

Appreciation, and a Need

Our small WMS votes enthusiastically for the monthly Bible study. We read the Scriptures and Dr. Guffin's discussion at home, then review both as part of our circle program.

As one who has used *Royal Service* in four states for forty years, may I first commend its excellence, then proffer two suggestions? Whenever possible always identify all writers and leaders mentioned. And since few people know Oriental languages, pronunciations would be helpful. To stumble along over unknown names embarrasses and fails to educate.

MRS. E. RUSHING,
Arkansas

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.

Dr. Tolbert President

of Baptist World Alliance



On balcony of the official home for the vice-president of Liberia

by **BRADLEY D. BROWN**

DR. W. R. TOLBERT, Jr., president of the Baptist World Alliance, was born into a Christian family, the third of five children.

Dr. Tolbert's father, an outstanding Baptist layman, served as a deacon and later as chairman of deacons at the Zion Praise Baptist Church, Bensonville. Together with his wife this faithful deacon labored earnestly to rear a Christian family.

His mother, an outstanding Christian, worked before her marriage as a matron at

Bromley Protestant Episcopal Mission, Liberia, thus developing her missionary spirit. Dr. Tolbert received a greater impression from his mother than from anyone else. This diligent Christian woman took time at home to train her children in the way of Christ. This early training influenced the direction which Dr. Tolbert's life has taken as a Christian, a Sunday School teacher, a deacon, a Sunday School superintendent, pastor of his home church at Bensonville, vice-president of Liberia, president of the Liberia Baptist Missionary and Educational Convention, and now president of the Baptist World Alliance. He has a feeling of warm affection and deep gratitude for his mother whom he describes as a "dedicated woman" who "lifted up Christ." Dr. Tolbert kept close to his mother all her life.

Mr. Brown, a missionary, is chairman of the Baptist Mission, Liberia.

made her home with him after her husband's death in 1948 until she died in January of 1964.

"The ideal home," says the affable BWA president, "is one in which Christ is the center. This means that parents are Christians and that happiness, patience, tolerance, and love are ever-present characteristics."

Dr. Tolbert looks to certain Christian standards from his childhood home which guide his home today. He emphasizes that Christ must be the center of any home that would succeed. Feeling that the home is the natural place for evangelism, Dr. Tolbert feels that a child should come to know and to love Christ at his mother's knee, as he himself did. There is nothing so important as the home in building Christian character. In this time of the breakdown and disintegration of many homes, Baptists must place renewed and urgent emphasis on its primary place and the stability of the Christian home, he reiterates.

Sharing his thoughts further, this distinguished world-renowned Baptist enumerated some indispensable qualities for his own and every other Christian home—love, peace, harmony, understanding, sympathy, and tolerance. To effect this, said he, "family altar fires must always be kept burning. The day should begin with praises and thanksgiving for home and life; God's continuous guidance should be invoked daily. Above all, self must be laid on the altar for service in the home because effectiveness of potential service in wider spheres is predicated on what one is in his own home."

The father of eight children and the grandfather of three, Dr. Tolbert has a deep desire to see all children trained in the Christian way. As a Christian parent he personally reads the Bible, and counsels with



Mrs. Tolbert with two of their eight children. Both Dr. and Mrs. Tolbert believe that "the ideal home is one in which Christ is the center," and that a child should come to know and love Christ at his mother's knee.

his children. He points them to the cross for a personal decision to follow Christ.

A firm believer in home discipline, Dr. Tolbert recalls his mother's use of the rod to lovingly apply discipline. In this "spirit of reclamation" he became a disciple of Christ through the example of his mother. His view of discipline is in the context of love and affection to develop persons rather than one of harsh punishment of force and power.

His affections are not limited to his own children. Dr. Tolbert has reared thirteen others. Especially is he concerned for the

indigenous children of Liberia. Deeply interested in the progress of Ricks Institute, the Baptist primary and secondary school near Monrovia, Liberia, this Baptist leader sees in this institution the opportunity of continuing the Christian heritage which he has received.

Family worship is a requisite for effective Christian service, according to Dr. Tolbert's thinking and practice. Trained by his mother, he continues to begin and end each day with Christian devotions. Wherever he is, this spiritual habit is maintained.

At his farm in Bellefani, Gbagna, Liberia, the BWA president worships with his laborers. When rubber experts told him that rubber trees must be tapped on Sunday to avoid a day's break in the tapping cycle, Dr. Tolbert replied that no man should work on the Lord's Day. And in more than twenty years since the farm began operation, no damaging effect upon rubber production has been observed by

this resolute desire to keep Sunday as a day of rest and worship. Through the blessing of worshiping with his workers has come the reward of better understanding and closer cooperation on the rubber farm.

As a statesman and a busy, Christian leader, Dr. Tolbert considers his greatest handicap as a family man to be the lack of time for counseling with his children and for talking with his wife. In this dilemma he feels that both he and they are losers. In the demand for his time and attention, he feels the need for more quietness and reflection.

Here is where the wife's complementary contribution to the marital union shines brightly. In choice expressive words and phrases Dr. Tolbert spoke of Mrs. Tolbert: "Side by side . . . never behind . . . together . . . Christians in an equal yoke." Her own life is enriched by her husband's Christian strength. Mrs. Victoria Tolbert is fulfilling in her family a role similar to that of Dr. Tolbert's mother in his household home.



Home of Dr. and Mrs. Tolbert in Monrovia, Liberia, West Africa



Call to Prayer

Gymnastics

I'm stretching muscles
I've seldom used before
In this daily exercise of prayer!
These early stages really are quite painful
while my
Heart muscles of love learn the lesson of
reaching out to everyone
Leg muscles of faith carry me further than
I've dared to walk before
Mind muscles discern innumerable truths
they've never glimpsed before
Hand muscles stay busy serving every day

— Carolyn Rhea in *My Heart Kneels Too*
Used by permission \$1.50 from Baptist Book Stores

Prepared by Carolyn Rhea

1 TUESDAY There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. Eccl 5:13 (read ex 12-20)

Pray for the more than 150 people who work in pioneer missions—18 area missionaries, 17 pastoral missionaries, 14 direct missionaries in Alaska, and about 125 mission pastors, as well as other pastors not listed as home missionaries, and hundreds of dedicated laymen and women. Pray that the goal for the Annie Armstrong Offering will be met so that more church loans may be provided for congregations now meeting in inadequate buildings—motels, funeral homes, lodge halls, stores, and other places.

Pray for J. R. Ingers, Fairbanks, Alaska, ex; Mrs. R. A. Conrad, Okla. Ind. ex; Ruth S. Ben-ter, N. Allen, Tex. Sp. ex; Mrs. R. A. Forrester, Berquimeto, Mrs. R. D. Harlan, Venezuela, ex; Bernice Neel, Brazil, ex; J. W. Potterum, Cali, Colombia; W. D. Lockard, Gwelo, Rhodesia, ex; D. M. Knapp, Fukuyu, Tanzania, ex; W. N. McElraith, Bandung, Indonesia, puh.

Names are listed on their birthdays. Addresses in **DIRECTORY OF MISSIONARY PERSONNEL** from **Foreign Mission Board**, P. O. Box 6597, Richmond, Virginia 23262. **HOME MISSIONS**

2 WEDNESDAY Through a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. Eccl 8:12 (read ex 6-13)

Urban-rural missions involves starting and developing Southern Baptist work in every community, town, and city possible. Thomas E. Sykes, urban-rural missionary in Anderson, Indiana, requests prayer for stable Southern Baptist families to move into an area and work in a mission or young church. Developing stability in a new work is very difficult. Often one stable family can be used of God as a mighty instrument in the growth of a young church. There are now 240 missions and churches in Indiana. Their goal is 368 churches and missions by 1960. Pray for Southern Baptists in Indiana. Pray that God will call many ministers and leaders to respond to spiritual needs of millions of lost people in Baptist pioneer areas.

Pray for Mr. Sykes, SM, Maricao Joan Pool, New Orleans, La. RM, W. W. Lee, Guadalupe, Mexico, Mrs. T. S. Green, Asuncion, Paraguay, Mrs. D. C. Dore, Giza, ex; J. W. Carney, Decro, East Pakistan, MD, Mrs. J. P. Satterwhite, Kyoto, Japan, RN, Mrs. N. A. Bryan, China, ex; J. E. Humphrey, Oghomoshu, Nigeria, M. C. Smith, Montevideo, Uruguay, ex.

1 THURSDAY In the morning sow thy seed, and in the evening withhold not thine hand: for thou shalt not know whether shall prosper, either thou or that, or whether they both shall be alike good. Eccl. 11:6 (read vv. 1-10).

Belboe Park Baptist Church in Richmond, California, is in a community of many racial and cultural backgrounds: Japanese, Spanish, Mexican, Negro, Chinese, Filipino, and others. There is pressing need for more educational opportunities. Mrs. Elizabeth Marble says that the most urgent prayer need is for "families" deeply committed to the Lord. They need in the church strong leadership of dedicated fathers and husbands. Pray today for all home missionaries engaged in work with international.

Pray for Ruben Gonzalez, Las Cruces, N.M., Sp. sp. ev.; J. C. Ware, Guadalajara, Mexico, BA; Mrs. C. L. Culpepper, Jr., Taiwan, Mrs. C. J. Eaton, Galesburg, Rhodesia, ev.; J. E. Walker,* Tanzania, MD.

4 SUNDAY Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. Eccl. 12:13 (read vv. 1-14).

There are 20 organized churches and 20 missions in Panama. Pray for the 28 national missionaries and the 17 missionaries from the United States; the ministry of the medical clinic in the San Blas Islands; the seminary in its role of training national leadership. Pray that the WMU led by Miss Helen Stuart may continue to have great missionary influence in Panama. Pray that churches will grow rapidly toward self-support and for additional national Christian leaders and for more missionaries.

Pray for Dr. L. D. Wood, Belboe, Canal Zone, ev.; Mrs. Elizabeth J. Marble, Richmond, Calif., Int.; Mrs. E. L. Kelley, Tez., ret.; I. S. Perkins, Victoria, Brazil, Mrs. C. E. Evans, Kitale, Kenya, Mrs. E. R. Martin,* Arusha, Tanzania, H. H. Bailey,* Petaling Jaya, Malaysia, Mrs. B. E. Tupper, Jr., Kachaiung, Taiwan, Mrs. N. F. Lytle, Haifa, Israel, ev.

6 SATURDAY Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. John 15:4 (read Luke 11:1-4, 9-13, 1 John 1:1-3).

The Puerto Rico Baptist Association, constituted last July, consists of five churches and five missions. Pray for them and for the three missionary families from the United States—Roger West, Milton Leach, Jr., and S. A. Candel. Pray for resources needed for opening new work—

workers, money, and buildings. Pray that Baptist laymen stationed in Puerto Rico join and serve faithfully in the work of the Lord. Pray for Henry Hawkins, Venezuela, M. J. D. L. Jester, Minna, F. L. Lezuela, two, Nigeria, and

SUNDAY March 6 Because that, when they knew God, they glorified him not as God; neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Rom. 1:21 (read vv. 12-23).

Today we begin the Week of Prayer for Home Missions. The theme for the week is, "As My Father Hath Sent Me, So Send I You." Will you and your family discuss your gift to the Annie Armstrong Offering and give with concern?

Missionaries in house trailers who once followed the four streams of migrant laborers now live in cities central to the migrant journeyings. They seek to enlist churches and associations to minister to these migrants who come into their communities. Members of the Irvington Baptist Mission in Mobile, Alabama, recently conducted a Vacation Bible School in a migrant labor camp sixty miles away. Pray for the migrant ministers in your own community if there is one of it one is needed, in your own state, and throughout the Southern Baptist Convention.

Pray for the seven young people of migrant families who were baptized recently in Imokalee, Florida.

Pray for Troses Linthicum, Portales, N.M., Mrs. Frank Ramirez, Atuz, Sp. sp. ev.; Mrs. J. M. Goudner, Wichita, Kan. Int. ev.; Mrs. G. C. Prock, Calif., deaf ev.; Mrs. J. R. Allen, Brazil, ret.; Mrs. J. E. Tarry, Campinas, Sao Paulo, Brazil; D. E. Merritt, Kaduna, C. S. Ford, Nigeria, ev.; G. M. Faile, Jr., Ghana, MD. Mrs. M. J. Anderson, Hong Kong, RN, Trinidad Evangelistic Crusade, 6-27.

7 MONDAY Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. 3:28 (read vv. 19-28).

"So Send I You" to Witness Throughout the Homeland. Today at thousands of churches Baptists will be observing the Week of Prayer for Home Missions. Pray for Dr. Arthur B. Rutledge, executive secretary-treasurer of the Home Mission Board, for the more than 2,500 missionaries serving in all fifty states, Cuba, Panama, and Puerto Rico. Pray for Baptist work in Cuba, for Dr. Caudill and Mr. Fite and Cuban Baptists imprisoned in Cuba, for Cuban refugees working in Miami. If there are Cuban refugees in your own community, pray for them. Praying with

ag	agony	MFV	military personnel visitor
am	ambassador	med	medical
ad	admission	pub	publication
ev	evangelist	pub	public
gnc	good night center	rel	retired
int	international center	SM	superintendent of missions
sp	Spanish	SW	student work
as	associate	Sp	Spanish kindergarten
ad	admission	Sp	Spanish speaking
aj	ambassador	TM	teacher missionary
			tutrough

about your gift to the Annie Armstrong Offering. Does it represent your concern for home missions? Pray that your church may become more missionary in its outreach through the experiences of this Week of Prayer.

Pray for Mrs. Herbert Caudill, Havana, Cuba, ev.; Mrs. Eugene Elder, Cuero, N.M., Int. ev.; Mrs. R. B. Hughes, Salvador, Brazil; Mrs. J. L. Templeton, Jr., Kwai-Lung, Hong Kong, ev.; Mrs. H. H. McMillan, China-Bahamas, ret.; H. D. Martin, Oyo, Nigeria, ed.; Janet Davis, Nigeria, M.J.

1 TUESDAY Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1 (read vv. 1-11).

"So Send I You" to Witness in the Great Cities is our Week of Prayer topic today. Cities are vast mission fields. One-third of America's population lives in ten cities. Boston is the last of the million-plus population centers in which Southern Baptists have established a church. Pray for Dr. John W. Hughton, pastor, Metropolitan Baptist Church, Cambridge, and pastor-director for the greater Boston area. He leads in establishing mission projects in the area. Pray for Dr. G. W. Bullard, superintendent of missions for the twelve churches and missions of greater Philadelphia and southern New Jersey. Pray also for Southern Baptist metropolitan mission work in New York, Los Angeles, and other great cities of America.

Pray for Mrs. Merced Becerra, Tex., Juan Marcos, Mex., Sp. sp. ev.; Mrs. Felix Torno, Havana, Cuba, T. N. Clinkard, Curitiba, Brazil; Mrs. G. C. Bond, Lome, Togo; Mrs. W. D. Richardson, Nalerigu, Ghana, ev.; Mrs. J. A. Roper, Jr., Aylow, Jordan, MD. Mrs. W. C. Taylor, Brazil, ret.

1 WEDNESDAY Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. 6:11 (read vv. 1-11).

"So Send I You" to Witness to the World at Home. Work among the American Indians represents a great missionary challenge and some of their missionaries are Indians, and others are white. They may speak the Indian language or they may use an interpreter. Pray today for (1) general missionaries who serve associations of Indian churches or provide leadership for pastors of Indian churches, (2) pastors of churches and missions, (3) Indian center pastors and directors who serve in cities where the Indians have moved, (4) student center directors who serve the students attending school.

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

16 THURSDAY For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. 8:18 (read vv. 16-28).

"So Send I You" to Witness Through Young Churches and Conventions.

Pray for continued growth of the Michigan Baptist Convention, officially recognized at the Southern Baptist Convention last year. Pray for the Utah-Idaho Convention, organized in 1944, for the employment of a WMU secretary there. New state conventions are planned for New York-Northern New Jersey in 1968, Pennsylvania-Southern New Jersey in 1968 or 1969, West Virginia in 1967, and a four-state convention (Montana-Wyoming-North and South Dakota) in 1968. Undergird these plans with prayer. Iowa Southern Baptist Association was organized last April. Pray for the twenty-four young churches affiliated with it.

Pray for Mrs. L. F. Maynard, Ala., ret.; Milton Morris, San Blas, Panama, C. B. Clark, Caracas, H. A. Tucker, Jr., Maracay, Venezuela, R. E. Walker, Campinas, Sao Paulo, Brazil; Mrs. D. C. Johnson, Antofagasta, Chile; Mrs. Homer Peden, Jr., Philippines, ev.; C. L. Culpepper, Sr., China-Hong Kong-Taiwan, ret.; Mrs. J. E. Brown, Shaki, Nigeria, MA.

11 FRIDAY Nay, in all these things we are more than conquerors through him that loved us. Rom. 8:37 (read vv. 31-39).

"As the Father Hath Sent Me, So Send I You." US-2 volunteers are outstanding Baptist young people (college graduates twenty-seven years of age or younger) who invest two years of their lives to meet urgent spiritual and social needs of our land. This program will be of special value in language work and in good will centers. Forty workers with good will centers

GIVE TO THE ANNIE ARMSTRONG OFFERING

needed in 1963. Ten US-2 workers were needed last fall.

Pray for Robert, a US-2 worker in New York. He meets the choir and youth in the Polish Church. Pray that God will use her to lead Polish young people for Christ. Pray also for the other nineteen who are in the US-2 group.

Pray for Lucy McLaughlin, Cherokee, N. C., and for Tereza Olmos, Mission, Tex., Rafael Olmos, Panama City, Panama, Sp. pr.; Mrs. J. G. Morris, Barranquilla, Colombia, RN; Mrs. J. P. Norman, Manizales, Colombia, Mrs. J. D. Olmos, Valladolid, Spain, E. W. Mueller, Monrovia, Liberia, Mrs. T. S. Atkins, Kowloon, Hong Kong.

WEDNESDAY Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another. Rom. 12:9-10 (read Eph. 4:23-32; James 2:3-15, 14-17).

Mrs. James T. McGill, whose husband is superintendent of the Men's Rescue Mission in New Orleans, writes, "We minister to thousands of men monthly. We are able to win an average of more than two hundred men per month to Christ. We are serving up to 21,000 meals to the hungry and providing beds for rest to several hundred nightly. We help hundreds daily with food, shelter, friendship, employment, and a sense of comfort from the Word of God." Pray for Mr. McGill whose birthday is today and for all those who serve God both through men's rescue mission work and women's rescue mission work.

Pray for Luis Napoles, Manuel Quintana, Cuba; J. E. Taylor, Mexico City, Mexico; M. G. Olmos, Nairobi, Kenya; Mrs. J. B. Annis, Ghana, etc.

SUNDAY How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. 10:14 (read vs. 6-17).

For sixteen years home missionary G. Lawrence Stanley has been pastor of the Chinese Baptist Church in Phoenix, Arizona. The church has 286 enrolled in Sunday School. Approximately 25 per cent of the members are from

China. Pray for this church and for all Chinese Baptist missions and churches throughout the Southern Baptist Convention. Pastor Stanley makes this prayer request: "Pray that God will call more American-born Chinese as missionaries to their own people in this country. We need more young men among the Chinese to volunteer for the ministry."

Today is Home Missions Day in the Sunday School and the final day of the Week of Prayer. Have you been blessed by faithfulness in prayer this week and by a worthy gift to home missions?

Pray for Fidel Guzman, Super Land, Tex. Sp. pr.; D. A. Morgan, Brooklyn, N.Y. G. O. Wilson, Porto Alegre, Brazil; Lawrence Smith, land, Jr., Fukuoka, Japan, etc.; Asia Sunday School Crusade, Philippines, March 12-April 10.

MONDAY I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12:1 (read vs. 1-9).

Mrs. M. R. Demeree, missionary to the deaf in Colorado, says, "In addition to locating the deaf, finding the churches, training interpreters, giving messages to the deaf, we plan recreation programs, work in camps, help with the deaf WMS, YWA and Brotherhood, visit, teach, edit the Rocky Mountain Silent Crusaders Newsletter, do counseling, perform weddings-officiate at funerals, and do many other things." Pray for Mr. Demeree whose birthday is today and for all those who work with the deaf in your community, state, and throughout the Convention. Pray that churches will open wide their doors to the deaf.

Pray for Mr. Demeree, Denver, Mex. Donald Weeks, Gary, Indiana; Sara Gertrude, Maldonado, Dulce, N.M. Sp. pr.; Roy Brechtlinger, Rapid City, S.D. Ind. pr.; Jean Lapinel, Havana, Cuba; H. E. Praveck, Sao Paulo, Brazil; S. T. Tipus, Mombasa, Kenya; J. P. Griggs, Victoria, Rhodesia; Mrs. W. E. Arnold, Ghana; W. E. Emanuel, Japan; etc.; Juanita Johnston, Haadpo, Thailand; S.W. Paul Burkwall, Nigeria; M.J. Giorgio, W.M.U. Annual Meeting, Saratoga, 14-16.

TUESDAY If it be possible, as much as lieth in you, live peaceably with all men. 1 Cor. 12:18 (read vs. 10-21).

In Macon, Georgia, the weekday ministries in the association works with churches. Some have weekday program activities for different age groups. Others seek to meet needs of housing, unemployment, marital and financial troubles, and other crises. Some provide ministries in deteriorated areas and housing projects. Pray for weekday programs and other church activities which are expressions of the Kingdom. Pray that more churches, including your own, may learn to minister more adequately beyond themselves.

Pray for Millicen Burr, Mo. MPV, Mrs. R. L. Mefford, Philadelphia, Miss. Mrs. C. M. Case, Shippensburg, N.M., Ind. pr.; Mrs. Jose Saenz, Hidalgo, Tex. Sp. pr.; Costa Lima, Las Villas, Cuba, etc.; North Carolina W.M.U. Annual Meeting, Raleigh, 15-17.

WEDNESDAY Render therefore to all their dues tribute to whom tribute is due: custom to whom custom, fear to whom fear, honour to whom honour. Rom. 13:7 (read vs. 1-14).

Work with National Baptists has 85 workers affiliated with the Home Mission Board who are teacher-missionaries, mission center directors, and regional missionaries. Pray for the approximately 170 National Baptist scholarship students studying for full-time church-related vocations. Many of these Negro students were summer student missionaries last summer. Pray for those who will be serving this summer. Pray for Baptist work with National Baptists in your own community and state.

Pray for Mrs. Irene Turner, Nashville, Tenn. Negro pr.; Tony Josola, Albuquerque, N. M. Ind. pr.; Mrs. M. D. Oates, Calif. Sp. pr.; Mrs. B. J. Walsh, G. S. Williamson, Tutuam, Mexico; Estelle Freeland, Abokuta, Nigeria; etc.; Mrs. F. L. Lewis, Semarang, Indonesia, etc.; Mrs. J. B. Hippo, China, etc.

THURSDAY It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Rom. 14:21 (read Rom. 14:13 to 15:7).

The ministry of juvenile rehabilitation operates in some twenty states with approximately sixty full-time or part-time workers. "My work," says George Bain of Ft. Worth, "consists mainly in working through churches with juveniles who have been referred to us by the county juvenile probation office. Pray that God will help juvenile sponsors lead these boys and girls to a saving faith in Christ." Pray for the camps which are conducted as a part of the program for the many young people who made professions of faith last year while attending

one of the numerous camps.

Pray for Mr. Bain, Tex.; Juan Acosta, Las Tablas, Panama; Mrs. S. G. Rankin, Kowloon, Hong Kong; W. L. Walker, Fukuoka, Japan; P. H. Grossman, Liberia, etc.; E. H. Burks, Jr., Ibadan, Nigeria, etc.; Asia Sunday School Crusade, Japan, March 17-April 6.

FRIDAY Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. Rom. 15:30 (read vs. 25-33).

The Tentmaker program seeks to place laymen in areas of mission need. They make a permanent move and support themselves through secular work. The purpose is to have dedicated laymen and women working in new missions and churches in pioneer areas. Pray for school-teachers who will have such an interest in missions that they will be willing to move to a pioneer area. While they work for self-support, they render a valuable mission service by being active in a small mission. Five hundred Baptist teachers are needed in the Northwest.

Pray for J. M. Goodner, Wichita, Kan., Ind. pr.; Mrs. N. H. Brown, St. Gardena, Calif., 2p. pr.; A. G. Johnson, Calexico, Calif., Sp. pr.; Mrs. D. N. Sharpley, Porto Alegre, Brazil; Mrs. J. C. Walker, Bulawayo, Rhodesia; Mrs. D. H. Watson, Mbera, Tanzania; Mrs. Paul Box, Kuala Lumpur, Malaysia; Mrs. G. W. Schueer, Semarang, Indonesia, etc.

SATURDAY I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12:1 (read Luke 9:57-62; Col. 2:20 to 3:4).

Christian Service Corps is a ministry to use trained adult church workers in a volunteer service on the mission field. The period of service may be from two to ten weeks. These adults provide assistance through leadership under the direction of a full-time worker on the fields. It is voluntary with no honorarium or expenses provided except transportation. Adults served last summer in six states. Pray for adults who will be volunteering their services this summer as workers in the Christian Service Corps of the Home Mission Board. Pray that these "mission vacations" will reach many people for Christ.

Pray for Ross Hanna, Santa Fe, N.M., Ind. pr.; C. D. Clarke, Tokyo, Japan; Mrs. E. M. Cross, Manila, Philippines; S. P. Myers, Ibadan, Nigeria, etc.; Mrs. W. L. Jester, Oghomasha, Nigeria, RN; Mrs. G. B. Hardister, Gaza, med.

SUNDAY For we are labourers together with God: ye are God's husbandry, ye are God's building (1 Cor. 3:9 (read vv. 1:10-13; 3:4-11)).

Women's Missionary Union is cooperating with other church organizations and the Division of Evangelism of the Home Mission Board in a correlated emphasis on personal witnessing during this year. The emphasis is on family witnessing with the theme "Every Christian a Witness—Now." Pray for your own church in its evangelistic efforts. Your own community is a "home mission field." You and the other members of your church are "home missionaries." Pray for those on your own soul-winning prayer list. What will you do about these lost ones?

Pray for Marvin Lytle, Tyler, Tex., Negro ev.; Samuel Valdez, Tex., E. P. Day, N.M., Sp. sp. ev.; Mrs. M. E. Solorzano, Panama City, Panama; Mrs. P. H. Carter, Merida, Mexico; Mrs. S. D. Stamps, Quito, Ecuador; E. E. Brown, Sr., Manaus, Bahamas; T. D. Guillett, Mito, Japan; Elizabeth Hale, Alor Star, Malaysia; C. W. Shaw, Salisbury, Rhodesia; Louise Sparkman, Ede, Nigeria, ev.; Mrs. W. C. Lewis, Asuncion, Paraguay, RN; Mrs. E. G. Wilcox, Brazil, ret.

II MONDAY For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ (1 Cor. 12:12 (read vv. 12-27)).

George Cummins, director, Division of Chaplaincy, requests prayer for chaplains located around the world at military bases, hospitals, penal institutions, other institutions, and industry. Pray that your own church will encourage its members in the military service, tourists, exchange students, government employees, and businessmen and their families who go overseas to be Christian witnesses.

Pray for Benito Cuellar, San Angelo, Tex., Sp. sp. ev.; Elias Delgado, Calif., J. L. Gallows, Macao, ret.; Leroy Benefield, Baguio, Philippines, ag.; H. G. Gateley, Seoul, Korea; C. E. Harvey, Brazil, ev.; Mrs. L. H. Neil, Nigeria, RN.

II TUESDAY Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up (1 Cor. 13:4 (ASV) (read vv. 1-13)).

In the heart of Savannah, Georgia, Mr. and Mrs. J. W. Beam serve through the Baptist Mission Center. (Mission centers differ from good will centers in that there is also a full-time church program in addition to the various age-group clubs and activities.) Pray

for the many fine teen-agers who are being reached. The Beams also do mission work in another area of Savannah which has similar problems. Pray for good will centers and mission center workers and those among whom they work.

Pray for Mrs. Beam: Mrs. J. B. Beam, Jr., Ga.; R. L. Baum, China-Taiwan; Mr. C. B. Williams, Bangkok, Thailand, RN; R. B. Bickers, Jr., Malawi; Mrs. H. A. Goble, Igoa, Guam; Mrs. B. W. Holloway, Male, Florida; ev.; H. W. Fife, Jr., Corras, Brazil, sp.; South Carolina WMU Annual Meeting, Florence 22-23; Alabama WMU Annual Meeting, Birmingham, 22-24.

II WEDNESDAY For God is not the author of confusion, but of peace, as in all churches of the saints (1 Cor. 14:33 (read vv. 23-33)).

Rev. Sam Aucoin is a home missionary to French-language people who live near Jennings, Louisiana, at an oil field. When the work began seven years ago only twelve attended church in the run-down building. Today there is a better building, a parsonage, and a well. The church has bought property for a permanent building. Pray for them as they make plans to build a new church building and for the people. Pray for the Home Mission Board's ministry of Catholic information for home missionaries among the Portuguese, Italian and Slavic language groups.

Pray for John Caylor, Sr. Ark. Mrs. Imari Negroni, Fla., ret. Mrs. Pablo Martinez, Mrs. W. H. Ferrell, Buenos Aires, Argentina; V. E. Sydow, Jr., Salvador, Brazil; W. A. Pennell, Jogjakarta, Indonesia; F. M. Graham, Beirut, Lebanon, ev.; Mattie Lou Bible, Recife, Brazil, SW.

II THURSDAY But thanks be to God, which giveth us the victory through our Lord Jesus Christ (1 Cor. 15:57 (read vv. 50-58)).

After a year in Spanish language instruction Rev. and Mrs. James L. Gebhart work in South Texas in a new visiting ministry to the Spanish-speaking people. Their field is an area about fifty-five by sixty miles. They help in established Spanish work, also visit ranches and in small communities, preach the gospel. Pray for this work.

Pray for Mr. Gebhart: Col. Edo Ramirez Orrego, Miami, Ariz. Sp. sp. ev.; C. J. Smith, Kingfisher, Okla., Ind. ex. Grace Clifford Okla.; Ethel Pierce, China, ret. Mrs. J. A. Lammerson, Indonesia; L. S. Dismore, Peru; Ohio WMU Annual Meeting, Vermilion, The Lakes, 24-25.

II FRIDAY Now then we are ambassadors for Christ, although God did beseech you by us, we pray on in Christ's stead, be ye reconciled to God (2 Cor. 5:20 (read 5:20 to 6:10)).

Literacy is a tool for missions. Teaching an adult to read or teaching English to a non-English-speaking person is often a means for introducing Jesus. Pray for volunteers in this work, for Miss Mildred Blankenship, literacy missions field worker, who says that the greatest prayer needs are for Christians to have the right attitude, to be aware of need, and to make themselves available for service. Are there literacy needs in your own community? What should you do about them?

Pray for Mervyn Binkley, La., GWC; Victor Koon, Honolulu, Hawaii; R. L. Lyon, Mexico City, Mexico, ev.; E. G. Berry, Brazil, pub.; Elaine Hancock, Knoxville, Hong Kong, RN.

II SATURDAY And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it (Matt. 16:18 (read 1 Cor. 12:12-13:27; Col. 1:18-20; 1 Peter 2:4-10)).

The Student Summer Mission program enlists students with two years or more of college training to serve as summer missionaries. They help meet mission needs and receive training through experience. This summer more than six hundred students will live and work with missionaries throughout America, in Panama, and Puerto Rico. Pray for those selecting the student summer missionaries. Pray for the students and for missionaries as they direct students.

Pray for Helen Lambert, Ariz., ret.; Mrs. Bibiano Molina, Las Villas, Cuba; Mrs. J. M. Herndon, Caravelos, Portugal; Mrs. P. E. Sanderson, Belem, Brazil; Mrs. J. L. Smith, Kediri, Indonesia; J. R. Brunson, Alor Star, Malaysia; ev. Mrs. T. H. Callaway, Fukuoka, Japan; Burton Davis, Fortaleza, Mary Witt, Recife, Brazil, ret.

SUNDAY But that no man is justified by the law in the sight of God it is evident: for the just shall live by faith (Gal. 3:11 (read vv. 1-14)).

D. E. Meade of Pike County, Kentucky, received the annual "Mountain Preacher of the Year" award last year at Clear Creek Baptist School in Pineville, Ky. The school is an adult theological school which trains ministers from and for mountain areas. Pray for the students currently enrolled.

An extension program offered in the Smoky Mountains of western North Carolina has at-

tracted many to study seminary subjects on a non-credit basis. Pray for this training ministry. The Annie Armstrong Offering last year gave assistance to mountain churches that had been damaged by floods and provided two trailers for a ministry to mountain resorts. Pray today for all mountain mission work.

Pray for J. F. Shockey, III, Sp. sp. ev., Marvin Sorrells, Muskogee, Okla., Ind. ev.; J. J. Johnson, N.C., ret.; Mrs. W. D. Lockard, Gwelo, Mrs. R. L. Rummage, Gatooma, Rhodesia, ev.; Frances Hudgins, Bangkok, Thailand, ed.; Virginia WMU Annual Meeting, Falls Church, 22-31.

II MONDAY Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage (Gal. 5:1 (read vv. 1-18)).

In October, 1964, the Japanese Baptist Mission in San Jose, California, was constituted into a church. Missionary Toshio Sakamoto describes his role: (1) to establish a Japanese congregation by survey-census and visitation, (2) to train them so they can minister to others, (3) to enable the congregation through the Home Mission Board to locate and purchase property site and secure for them their first unit, (4) to help them become a self-supporting Southern Baptist church. He requests prayer for the salvation of some sixteen fathers whose families are members of the church and that the Japanese Baptist Mission will be able to secure sufficient funds to build an adequate first unit. Pray for Mr. Sakamoto whose birthday is today and for all missionaries to Japanese-Americans.

Pray for S. L. Richmond, Prentiss, Miss. TM; Mrs. H. L. Willis, Thailand, RN; R. G. Laffoon, Tanzania, MD; A. J. Green, Brazil, ed. Miss Ray Buster, Brazil, ret.; Arkansas WMU Annual Meeting, Pine Bluff, 24-30.

II TUESDAY And let us not be weary in well-doing: for in due season we shall reap, if we faint not (Gal. 6:9 (read vv. 1-10)).

About 40 per cent of the budget for Jewish work comes from the Annie Armstrong Offering. The work could be expanded. There are eighteen cities with a Jewish population of 40,000 or more with no worker. W. H. Mitchell, Jewish work director, encourages each of the 200 or more associations to organize Jewish work committees with a similar committee in each church which is located where Jewish people live. There are about 10,000 of these. Pray for these committees, for Jewish people in your own community. Pray personally for Jewish

HOME MISSION BOARD

Allocations

for

1966 Annie Armstrong

Offering

1. For operation of the various programs of the Board \$3,100,000
2. For special mission projects 350,000
 - (1) Spanish Language Instruction San Antonio, Texas \$30,000
 - (2) High-rise Apartment Mission Projects — New York and Philadelphia 10,000
 - (3) New Department of Work with Non-Evangelicals 10,000
 - (4) Mission Buildings 300,000

For Mission Centers in Akron, Ohio; Miami and Perrine, Florida, for Language Missions in Delano, Calif. (Filipino); San Blas, Panama (Medical Clinic); Chicago, Ill. (Mission Buildings); Warm Springs, Oregon (Mission residence); for National Baptists in Jefferson City, Missouri; Student Center contribution; and others.
3. For Church Site funds 200,000
4. Additional Mission Buildings and Church Site Funds 350,000

GOAL for Annie Armstrong Offering \$4,000,000

Note: Items 1 through 3 to be cared for in order listed, and all funds beyond \$3,650,000 to be divided equally between Mission Buildings and Church Site Funds. (See March Home Missions for information about allocations.)

friends you know and to whom you could be witnessing.

Pray for Mrs. J. H. Ballard, W. Barker, Brazil; R. M. Bradley, Seoul, Korea; I. E. Montgomery, Jr., Indonesia, ex. Del. on Oliver, Mats, Davao, Philippines, RN; J. J. Jett, Kenya, M.J. Mississippi WMI Annual Meeting, Jackson, 29-30.

30 WEDNESDAY Fulfill my joy that ye be likeminded, having the same love, being of one accord, of one mind. Phil. 2:2 (read ex. 1:27 to 2:11).

According to Dr. Arthur Rutledge, 110 missionaries are needed for language missions (28 couples) and mission centers (28 single women, 2 single men, and 11 couples). Fields are waiting for pastors and their wives to serve Indian groups in Idaho, Arizona, and Oklahoma, and to open new work among the Spanish in New Mexico and Illinois, and to fill vacancies in Spanish fields in Texas, Oklahoma, Michigan, Florida, and Panama. A nurse, a social worker, and a kindergarten director are needed in New Orleans. Pray earnestly about these home mission personnel needs. It may be God is calling you.

Pray for R. M. Douglas, Gambia, Canal Zone; Mrs. W. P. Andrews, Oaxaca, Chile; J. R. LeRoy, Porto Alegre, Brazil; ex. Frances Crawford, Sapele, Nigeria; Mrs. H. W. Neely, Rhodan, RN; Mrs. J. P. Wheeler, Ruschlikon, Zurich, Switzerland, ex.

31 THURSDAY I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:14 (read ex. 13-21).

As you pray for missionaries on the Calendar of Prayer today, pray honestly and sincerely about your own responsibility in home missions. Pray about your giving. Last year the money Baptists gave in support of home missions amounted to about 62¢ for each Southern Baptist—a nickel per month. Pray about your serving in your community. Do you recognize need which you could help meet? What are you doing to witness for Christ? Do your neighbors know you are a Christian? What about your family? And those with whom you associate?

Pray for Mrs. E. H. Burke, J. P. Burke, Nigeria, ex. Audrey Dryer, Ite, Nigeria; M. P. S. Johnson, Davao, East Pakistan, ex. J. Taylor, Bandung, Indonesia, jmb; Mrs. A. Napier, China; A. G. Ortiz, Tex. read ex. WMI Annual Meeting, E. St. Louis, April 1; Missouri WMI Annual Meeting, Mo., April 2.

FORECASTER

Planned by Margaret Bruce

A Powerful Leader



"Annie Armstrong was always pressing forward. The urge to progress, new adventures, new undertakings always pushed her. When she turned her emphasis to missions, the Lord's cause won a powerful leader."

"Ready for service, she gathered children about her and taught in Sunday school. Someone invited her to lead the singing for a women's prayer meeting at Seventh Baptist Church in Baltimore. She went. She never forgot that circle of kneeling women, praying for missions. They were so few in number, but prayed such large prayers."

"The idea crystallized with 'Miss Annie' as she was known by then—'Why not a group in every church in Baltimore, in Maryland, in the South?' That was it! For home missions and for foreign missions, women organized, knowing, praying, and giving. By 1882 they had organized the Woman's Baptist Home Missionary Society of Maryland and she was the first president. Missions was moving forward."

"In Richmond, Virginia, May of 1888 saw the organization of ten states with thirty-two delegates in the beginning of Woman's Missionary Union, SBC, with Miss Annie Armstrong elected the first secretary. No wonder they chose her! In that basement room of the Broad Street

(Continued on page 2)

Methodist Church where the Baptist women gathered at Southern Baptist Convention time for their meeting. Miss Armstrong spoke out against longer delay before a Southwide organization was perfected to bring state efforts together. Her plea was to leave sentiment and fear, and act.

"Her eagerness and the assurance of the representatives from states that were ready for organization carried the day and the committee to draft the constitution was appointed. The committee worked on Saturday; Monday morning the women met again, heard the committee report, and voted to organize. As the hours passed Miss Armstrong was asked to take the chair. She pointed out the great ideas which still differentiate Woman's Missionary Union from other women's organizations. Home and foreign missions were to be on equal footing. Woman's Missionary Union would not elect and appoint its own missionaries, would not hold properties in home and foreign fields but would be auxiliary, a helper to the Southern Baptist Convention, turning its money to the Boards for distribution. Woman's Missionary Union would give itself to creating missionary interest, spreading missionary information which would result in more societies and in larger contributions for missions.

"Miss Armstrong saw needs others had apparently been blind to, so that she was a factor in beginning many activities of Woman's Missionary Union and Southern Baptists in general.

"Work with Negroes must be promoted. Miss Armstrong was invited to their struggling new organization, the Woman's Auxiliary of the National Baptist Convention. She conferred with their officers. She pointed the way. And they marked her visit as a new important step in the 'onward march' in the development of Christian womanhood. Her 'forward' meant 'onward,' so contagious was her zeal.

"The missionaries to the Indians and on the frontier needed boxes of clothes to supplement their too meager salaries; the missionary barrels from societies relieved many a sad situation among home missionaries.

"The aged ministers had no relief and annuity fund then, so Miss Armstrong pushed the plan of sending boxes to aged ministers.

"There was almost no material available for wide distribution. Miss Armstrong must make leaflets and stories available; she must plan programs. She wrote all her letters by hand, of course—in the first year 637 letters and 182 postals.

"Letters came from Miss Lottie Moon and

the Christmas offering began. Miss Armstrong wrote letter after letter to tell the societies. And the 'brick cards' for the church in Havana must be distributed to each society. How the Foreign Mission Board and the Home Mission Board rejoiced at these gifts!

"There were foreign people coming into the port at Baltimore. Was anyone doing anything about winning them to Christ? She urged the Home Board and it stationed Miss Marie Buhlmaier there, and the Home Board was launched on its work among foreign-speaking people.

"Mountain people were at the frontier of civilization then. She rallied to them. She visited them. She went to their struggling schools. They must have help; she stirred the growing Woman's Missionary Union and the Home Mission Board and the schools were helped.

"She did not dismiss the work among Negroes with her addresses at their national meeting and with her advice in consultation. 'Neighbor work' this was. Teach them in Bible classes, in mothers' meetings; meet to pray with them; there were 'opportunities unequalled and responsibility and vital interest unsurpassed.' She said also, 'God sent the African to us in the providence of events and calls on us as on no others to be their neighbors.' Presently the Woman's Missionary Union gave the Home Board money which it could give the National (Negro) Home Mission Society and two Negro women missionaries were appointed.

"In 1900 at the turn of the century she asked pastors without WMU organizations for the names of ladies in their churches. She wrote 2,325 letters to such women pointing out the value of organizing. Their replies were a source of thanksgiving and strengthened her faith in God; 'they were an willing, needing only advice and instruction.'

"She secured the gifts which started the Church Building Loan Fund, and annuities with Home and Foreign Mission Boards. But she would not accept a salary in all her service from 1888 to 1906. The WMU voted the salary, but she quietly refused to take it. When in annual meeting of 1906 they voted again to pay the corresponding secretary a salary she was submitting her last report. Not that she was worn out, or sick, just that she felt led to resign, still urging progress in that final report.

"The last few years of her service she did permit Woman's Missionary Union to contribute to her travel expenses—how she had traveled!

"Surely all that she could, she did, per-

sonally and through quickening the women and young people of Woman's Missionary Union. She visited colleges to talk to young women and more than one remembers her vivid presentation of missions.

"Miss Armstrong was zealous for little children, starting the 'Babies Branch' long before the days of the Cradle Roll. She pressed the responsibility for leading young people of all ages that they might be fully missionary.

"Always she felt that next to the Word of God, there is no knowledge so essential to quicken zeal and arouse interest in missions as information about missions.

"In 1938, when she was eighty-eight years old Miss Armstrong was asked to send a

message to the Golden Jubilee meeting of WMU. She did so; urgency for missions was still in her heart: "'Speak unto the children of Israel that they go forward.'" After the study of God's Word, comes the study of the fields. Then people pray. Then they give."

"She was sick then. The years had slipped past from her birth on July 11, 1850, until 1938 but she persisted in the forward look.

"On December 20 of that year she died, going forward to meet her Redeemer. 'I have always found,' she had said, 'that, if one will go forward in faith, she will find the stone rolled away.'"

—Adapted from leaflet, "Biographical Sketch of Annie Armstrong"

P memo to Presidents

Week of Prayer for Home Missions

More People. More Problems. More Possibilities indicate some of the reasons why the 1966 Week of Prayer for Home Missions must be one of the greatest concerns of the president this month. Read the article in this month's *Royal Service*, "Home Missions, an Expanding Challenge," by Arthur B. Rutledge, executive secretary-treasurer of the Home Mission Board. This article should cause you and the stewardship and prayer committees of your WMS to plan carefully for this most important week. The pastor, church staff, and church council must be kept informed of ways you plan to involve the entire church membership.

Encourage each person with any responsi-

bility for the week to read the article referred to above and encourage them to use the information in promoting the Week of Prayer and the Annie Armstrong Offering for Home Missions.

If the WMS has responsibility for the Wednesday evening prayer hour, decide with rare what part of the material given in *Royal Service* should be used to give an adequate over-all picture of home missions. You may choose to use the material given for Wednesday or you may choose some of that included for other days. An alternate program could include the use of the recording of a conversation between Mrs. Robert Fling (WMU president), Dr. Arthur Rutledge (executive secretary-treasurer, Home Mission Board), and Dr. George Schroeder (executive secretary-treasurer, Brotherhood Commission). Scripture passages which have been suggested for the week and the hymn, "Hark, the Voice of Jesus Calling," may also be used. Be sure to keep within the time allowed for this emphasis on home missions and the Annie Armstrong Offering.

See that the posters depicting the theme and announcing the week are used wisely. The small posters are to be used in areas of the church where WMU, Sunday School, Training Union, Music Ministry, and Brotherhood members will see them.

Encourage the use of the stand-up prayer reminder by every family in the church. The Scripture references and information regarding home missions on this prayer folder will guide the family in praying for home missions Sunday through Sunday, March 6-13.

The home mission map should add definiteness to intercessory prayer periods during early morning, late morning, afternoon, and

evening observances of the Week of Prayer. Prayer times should be arranged for the convenience of church members. Generally, business men and women can participate only in the early morning and evening hours.

Read January and February *Home Missions* magazine and your Baptist state papers for collecting articles and features which may be used to inform church members about home mission needs and possibilities.

Annie Armstrong Offering for Home Missions

To encourage yourself and others to give worthily to the Annie Armstrong Offering, read "Coconuts and the Annie Armstrong Offering" in March *Royal Service*. The stewardship committee can promote the offering by planning some visual to be used in the church to show the church's goal and the progress being made toward reaching the goal. Choose one of these suggestions for such a visual or plan your own:

1. Make a large clock with movable hands. As each \$11.53 is given, move the hands of the clock one minute. (Last year the Home Mission Board spent \$11.53 a minute or \$691.80 an hour for its work.) Underneath the clock have the following printed:

Our Annie Armstrong Offering goal is _____
This amount will support the work of home missions _____

(minutes, hours)
How many minutes will your gift work for home missions?

2. Make a build-up Home Mission Board emblem and let each part of it represent a certain amount of your offering goal. As this amount is given, add another part of the emblem: (1) Background circle, (2) open Bible, (3) outline map of U.S., (4) circle with letters, "Home Mission Board, SBC," (5) letters, "Our Land for Christ."

3. Make a large outline map of the United States. In the center place a large cross. As a certain amount of your goal is given, place a



Christian flag on the cross to indicate progress made on reaching your goal. Print the following underneath the outline map: "Our Land for Christ"

Goal _____ Amount Given _____
Additional Annie Armstrong Offering envelopes may be secured free from your state WMU office if you do not have enough for each person in your church.

Attractive program covers depicting the theme of the week are available from Woman's Missionary Union, 600 North 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores if you want to use them. They are priced at 25 for 50¢; 100 for \$1.75.

Reporting

By the first of April one half of the 1965-66 WMU year will have passed. Are you pleased with the progress your organization has made since October, 1965? Have WMS members become more aware? Have they developed an appreciation for all people and a deep concern for those lost without Christ? Have their spiritual lives been strengthened? Their experiences in Christian witnessing deepened? Their Christian sharing magnified? What is your evaluation of your WMS?

Midyear progress reports will be due soon. If you are WMS president in a church with only one WMS, you are also the WMU president and are responsible for reports from the WMS and youth organizations being sent to the associational WMU president. If you are WMS president in a church with more than one WMS give to your local WMU president by April 5. Two copies of the midyear progress report. She will keep one for her file and will send one to the associational WMU president. Along with YWA, GA, and Sunbeam Band midyear progress reports. The report blanks on WMS Aims for Advancement are in the WMS Report Book.

When youth leaders and assistants are members also of the WMS, their membership, attendance at society meetings, and participation in society activities are counted in WMS as well as in the youth organizations they lead. When WMS and youth organizations meet simultaneously attendance is counted only where the member is present.

Encourage Your Leaders

To encourage another is a wonderful thing for it means we "inspire with courage, spirit or hope." We "cheer, hearten, comfort, urge, impel, stimulate, promote, advance." Now after all, isn't that one of the chief functions of a president?

memo to Circle Chairmen

Week of Prayer for Home Missions

One of the most helpful things you can do this month for your circle members is to involve them in the Week of Prayer for Home Missions, March 4-13. Read carefully the article in March *Royal Service*, "Home Missions: an Expanding Challenge." Glean from this article by the Home Mission Board's executive secretary-treasurer, Dr. Arthur B. Rutledge, some pertinent facts concerning home missions. Share these with circle members and encourage them to read the article. Then stress the importance of each circle member participating in this Week of Prayer through intercessory prayer, worthy offerings and more earnest witness.

Review plans for this significant week. Give the theme, "As My Father Hath Sent Me, So Send I You," the hymn, "Hark, the Voice of Jesus Calling," the Scripture, John 20:19-22, the daily topics as outlined in March *Royal Service*. Encourage the use of the stand-up prayer reminder by each family in the church. Point out uses of the Annie Armstrong Offering and emphasize the goal for this offering adopted by your church. Tell of how last year \$11.53 was required to support the work of the Home Mission Board for one minute. Challenge circle members to see how many minutes or how much time they can work for home missions through their offering.

Promotional Features



AT YOUR MEETINGS

CIRCLE •

Reading Home Missions

To encourage circle members to subscribe to and read *Home Missions*, share with them

Mission Study

Has the book, *Panama: the Land Between* (price 75¢, Teacher's Guide, 50¢, from Baptist Book Stores) been taught in your circle or society? Have all circle members read the book? The article, "Coconuts and the Annie Armstrong Offering" by the President of Woman's Missionary Union, Mrs. Robert Flinn, will be an excellent resource for the study of *Panama: the Land Between*. If the study of this book has been completed in your society, urge circle members to read Mrs. Flinn's article.

Circle Program

The March circle program concludes the unit study "Educating for Missions." This month's program "Leading Church Members to Participate in Missions," should lead circle members to pray more for missions, to give more to the support of missions, and to an increased awareness of their responsibility for mission action in the community. Work and pray that these may be the results of your meeting.

Evaluating

March 31, 1965, is the due date for your circle midyear progress report. As you know, monthly circle reports are to be filled in completely and turned in to the WMS president by the last day of each month. And this midyear progress report should cause you to evaluate carefully the work of your circle during the past six months. The 1965-66 WMU year will be half gone by March 31. Ask yourself such questions as: Have circle members become more aware of the world and its needs for the gospel through circle study? Has the circle helped them to be more faithful in praying for missions? Are they better stewards of their possessions? more effective community missionaries?

Evaluate the work of your circle for the past six months as you prepare the midyear progress report. This is one of the values of reporting. Be sure that your report is complete and accurate and on time!

excerpts from comments made by readers of *Home Missions*

"I read with much interest your September

issue, including the editorial which mentioned ministries for the weekday programs I am much interested in looking into the matter of a senior citizens program, a child-care program, a mothers club, a fathers club, a children's recreation program, a family counseling program, and possibly the extension of our athletic program"—C. MURRAY FUQUAY, Midwest City, Oklahoma.

"Regarding the article, 'Speaking with Tongues' by John P. Newport, could you inform me as to whether this can be secured in leaflet form?"—JOHN L. BRAY, Tampa, Florida. (Available in reasonable amounts without cost from Home Mission Board, 101 Spring St., N.W., Atlanta, Georgia 30303.)

"I appreciated the information on the arrest of Brother Herbert Caudill and David Pile in Cuba. Churches here are praying for their safety and release according to the will of the Lord"—HAROLD BRATCHER, Manaus, Amazonas, Brazil, S. A.

The Home Missions magazine informs Baptists of home mission work, reports on mission activities, creates an awareness of what individuals and churches can do to promote Christ's kingdom here at home. Subscription price, \$1.00 a year, \$2.00 for three years from Home Mission Board, 101 Spring St., N.W., Atlanta, Georgia 30303.

Preview of April Society Program

What is your GQ? (Geography Quotient) Draw a large G and Q on poster board and as circle members try to decide what the letters stand for, ask them, "What is your GQ?" Have a geography quiz as follows:

Where in Togo?
Yemen?
Luxembourg?

Then tell them that at the April WMS meeting they will learn of Baptist work begun in these and other "New Foreign Mission Fields."

Reporting on WMU Youth Organizations

Invite a member of Young Woman's Auxiliary or a YWA counselor or the YWA director to report on YWA Focus Week observance in your church, February 13-19. If this is not possible, have a GA representative tell of how they plan to observe GA Focus Week, May 8-14. Or, have a straight reporting job of the YWA, GA, and Sunbeam Band work being done in your church. Point out strong points, weak points, and needs of the youth work to circle members.



Extension Members

How do you discover those who should be extension members?

- Through the extension rolls of the Sunday School, through WMS members, and others interested in those who cannot attend WMS meetings

How do you count extension members?

- They are counted with all other WMS members in figuring reports. Oftentimes they can do all the things that other members do except attend meetings

How do you enlist extension members?

- Through continuing personal contacts by the enlistment committee and other WMS members

How do you keep in touch with extension members?

1. Provide a newsletter giving information about missionary programs, community missions projects and special WMS activities, and exchange of news about extension members
2. Arrange personal visits by enlistment committee members and members of circle to which extension member is assigned
3. Take meetings to the extension member by means of a tape recorder, or meet in the home of a shut-in where the circumstances are suitable, or a small group may go to review the program or mission study book
4. Take small remembrances to extension member on special occasions

Week of Prayer for Home Missions and Annie Armstrong Offering

The Week of Prayer for Home Missions with the Annie Armstrong Offering is March 6-13. This is a very special week on our denominational calendar. Woman's Missionary Union has the responsibility of planning and providing materials which will enable churches to become better informed and to be more concerned about praying for and giving

to the support of the work of the Home Mission Board. Think of ways that your entire church membership may participate in the week. Do you need to have an early morning prayer time for business men and women? or evening services? Will your church observe the week at the Wednesday evening prayer hour? Will the Sunday School and Training Union leadership emphasize the significance of the week? Will your church adopt a worthy goal for the Annie Armstrong Offering?

The prayer committee and the stewardship committee will need to work together closely as they plan in detail for the Week of Prayer.

Pre-revival Prayer Meetings

Since Woman's Missionary Union is a vital part of the church's ministry, WMS seeks at all times to disregard the entire program of the church. The WMS prayer committee encourages WMS members to work jointly with the church in promoting pre-revival prayer meetings. These prayer meetings are usually held in different sections of the community and are for the purpose of praying for the revival services, the unsaved, and for a spiritual awakening of Christians.

The meetings should be planned prayerfully and may include reading of Scripture passages, songs, personal testimonies, and prayer. The WMS is usually asked to provide plans for the neighborhood prayer meetings and many times the WMS and Brotherhood work together in this planning.

The number of prayer meetings will depend on the size of the church membership, leaders available, and number of homes which may be secured for the prayer meetings.

Use of "My Stewardship Covenant" Card and "Prayer Card"

The WMS Prayer Card and "My Stewardship Covenant" card are free items which may be secured from your state WMU office. The stewardship card is helpful when promoting tithing, the right use of the nine tenths, and the mission offerings. The prayer card may be used to promote the use of Call to Prayer and the Intercessory Prayer League. These are illustrated and they contain the following messages:

Prayer Card

Seeking to follow
Christ's example of
intercession,
I WILL PRAY DAILY
for people who are oppressed.

the hungry, the fearful, the lost,
for leaders engaged in the affairs
of our nation and all nations,
for those who work that the world
may know the Saviour, and
for a faith to believe that God
grants petitions made in
Christ's name and according
to His will—

My Stewardship Covenant

As a child of God, I recognize
His ownership, and that I
am a steward of all possessions
in my care.

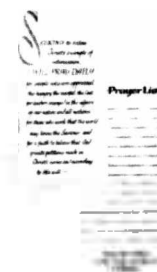
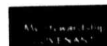
THEREFORE

I will use Christian means in
acquiring money.

I will consider the tithe as a
minimum in support of His
kingdom's work.

I will be aware continually of
the lost world and will bring
love gifts in addition to my
tithe.

I will try with God's help to
be a faithful steward of all
the money entrusted to me.
Name _____



Materials which may appropriately be used during the month of March.

Posters

Set of four on mission study, prayer, community missions, and stewardship. Attractive, colorful, 17- x 22-inch posters, 65¢

Pictorial, Annie Armstrong

Size 8 1/4 x 11 inches, printed on heavy paper, 25¢

Playlet, Annie Armstrong, Daughter of Destiny, by Mrs. Ivyloy Bishop

A narrator, six women, one man, one boy. A play based on the life of Annie Armstrong. Thirty minutes, 13¢

The above materials may be ordered from Baptist Book Stores or Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala 35203

Prayer Power for Missions

A filmstrip designed to show the integral relationship between prayer and missions. 45 frames, color, with recording and manual \$8.50

The Life of Annie Armstrong

Portrays the life of one whose dedicated service set a precedent for others to follow in later years. 52 frames, color, with recording and manual, \$7.00

Missionaries, U.S.A.

This filmstrip, through the experiences of those who have answered God's call, shows the urgent need for missionaries to serve in all types of mission work in the United States. \$3.50

The three filmstrips above, from Baptist Book Stores only



by KATHRYN HULLARD, WMS Director, North Carolina WMU

State briefly the introduction and ask the question, "What Is Worldwide Service?" to bring members up to date on the quarter's study and prepare for discussion of this program.

Ask: "How Can You Participate in Missions?" State that one of the tasks of WMU is "Every member participating in mission activities." We participate personally through PRAYER. (Ask members to name the ways we participate. Be prepared to state briefly the full definition of each phase, if it is needed.) Display the following materials:

Prayer Card (free from state WMU office)
Prayer Retreat pamphlet (revised), price 10¢ from Woman's Missionary Union, 600 North 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores

Materials for Home Mission Week of Prayer observance

We participate personally through GIVING. (Ask members to list ways we give.) Display "My Stewardship Covenant" (free from state WMU office) and Annie Armstrong Offering envelope

We are involved personally by PARTICIPATING IN MISSION ACTION. (The one responsible for Christian witnessing activities should comment briefly on this and also mention ways the members will be involved throughout the year as each participates in planned community missions.) Display Mission Action Series pamphlets (price 10¢ each from Woman's Missionary Union, 600 North 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores)

"How to Discover Needs for Mission Action"

"How to Minister to International Students"

"How to Minister in Institutions"

"How to Minister Through Juvenile Rehabilitation"

"How to Work with Language Groups"

WMU shares the responsibility of participating in missions with the Brotherhood. The Brotherhood president may tell "How the Brotherhood Participates in Missions." Invite the Brotherhood president or a representative to answer this question. Give a copy of Royal Service to this person that he may see the information given in the program. Be sure to tell him the amount of time allotted to him.

Close with prayer of commitment that each WMS member will personally become involved in mission activities.

(Print these words on placards)

Prayer for Missions
Giving to Missions

Participation in Mission Action
(These may be displayed during the discussion of each.)

by Elaine Dickson



Understanding MISSIONS through Experience

IN Galilee, after the crucifixion of Christ and after his triumphant resurrection, Christ called together his disciples to give them instructions we know so well as the Great Commission, instructions which have echoed through the centuries. Christ's Commission has as much relevancy for us today as it had for the disciples who heard it then. His challenging command thrills the Christian's heart: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the age."

Elaine Dickson is assistant to the director, Promotion Division, Woman's Missionary Union, SBC.



the world" (Matt. 28:19-20). This is a call to action. It is a mandate to proclaim the gospel to the people of all the world.

This Commission prompted Lottie Moon to go to China. It motivates Dr. Paul James to work at home missions in New York City. It sends you and me down the street or across town to witness to a neighbor. The words of Christ keep saying to us all, "Go." Go on to the next house, to the next street, to the next town, to the next city, to the islands of the sea. Go on! Where we cannot go, we send missionaries and support them with prayer and gifts. Where we can go, we become the missionaries.

Fulfilling the Great Commission begins in the community where our church is located. Most of us will not go to Japan or Indonesia or Africa to proclaim the gospel, but we do have the glorious privilege of proclaiming it next door and across town. How we measure up to this responsibility tests the genuineness of our mission concern. The best way to understand missions in another part of the world is to understand it in terms of what is going on in our own community.

I recall the experiences in my own home as I grew up. Both my mother and father were wonderful examples of community missionaries in our small town.

I remember a box in a closet which we referred to as our "missionary box." It contained good, used clothing and other

* articles my mother collected to give to people who had need for them.

I can remember my mother standing in the doorway of our home watching with compassionate concern the children pass on their way to school. I recall a cold morning when a little girl passed with not enough clothes on to keep warm and barely the suggestion of shoes on her feet. I saw tears fall from my mother's eyes and watched her go out on the street and bring the child in and give her clothing.

I have seen my mother take her Bible along with a box of clothing or food to a needy family and witness to them of the love of God. I remember my mother and father visiting homes in the community, knocking on doors, inviting people to church and telling them the good news of salvation.

Somehow I believe when my mother picks up her *Royal Service* magazine to go to a meeting of the Woman's Missionary Society she knows what missions is all about because she has been a missionary.

All of us need more experiences of our own to help us understand what we are talking about, praying for, and giving to support around the world.

Meeting the needs of people in the name of Jesus Christ and witnessing for him are daily responsibilities of every Christian. If I am not concerned about my neighbor next door, how can I be concerned about the larger neighborhood which includes Brazil, Yemen, or an Indian reservation in Arizona?

Several years ago I had an experience which illustrates the immediacy of missions. I was seated in a worship service of my church on a Sunday evening which was designated as "family night." This was an unusual occasion. Our "mother church" was gathering all her family of missions for a united service to worship. (Our church had established several missions in the community.) The whole atmosphere of this service spoke of missions and the missionary outreach of my church. The membership of the mission churches was seated

by groups in the congregation. Across many of them were their pastors. One mission group was made up of deaf persons who could not speak or hear, but who listened eagerly for every word of the service. It was given to them in sign language. In another section of the congregation there was a mission group from an underprivileged area, composed primarily of children. On my right two Spanish-American congregations sat; most of them spoke Spanish. A Spanish choir furnished special music for the service.

As I sat observing the scene and feeling the spirit of that hour, my thoughts ran in several directions. I felt proud of our church and its missionary concern. I felt grateful to be a member of such a church. I thought of the many people still unreached by our church.

Soon the service was ending after a missionary message by my pastor. The invitation hymn was being sung. As I stood in my place at the end of a row near an aisle I noticed something. One of my friends was walking past with a young girl whom she was accompanying to the front of the church as the girl publicly confessed her faith in Christ.

Never shall I forget the impression of that moment. A thought came to me with amazing clarity, almost to the point of sounding like a voice: "Thrill if you will at the marvelous demonstration of missions here tonight, become excited if you want to over the ministry to the deaf, the underprivileged and language groups, but don't lose sight of the fact that the best example of witness—the heart of missions—came when your friend walked the aisle with her friend, leading her to confess her faith in Christ as Saviour."

The thought was piercing. As I pondered it, the realization came to me that missions is not only far off, but also nearby. I realized that the Commission can only be carried out as each Christian assumes his share of responsibility. I was aware that the best way to understand missions is to experience it.



CIRCLE PROGRAM

OR FOR SECOND WMS MEETING

Leading Church Members to Participate in Missions

by Victor and Joan Varner

OUTLINE for MEETING

Circle Chairman in Charge

Call to Prayer, read Scripture, passage and give missionary information.

Song (choose one appropriate to Scripture passage).

Business Period

Promotional Features (see Introduction)

Program Chairman in Charge

Program of Mission Study

Introduction

This is the third and final program in this quarter's unit on "Educating for Missions." Last month we discussed the mutual responsibility of Woman's Missionary Societies and Brotherhoods to provide missionary education for all men and women in our Southern Baptist churches.

In defining missionary education, we stated that it involves knowledge of our world and concern such as Christ had for the multitudes. Through their teaching tasks, Woman's Missionary Society and

Brotherhood provide information about our world and seek to develop a Christ-like concern for all people. The study teaching programs of these organizations are designed to lead men and women to become personally involved in mission action that results in worldwide service.

What Is Worldwide Service?

The program today focuses upon the performance tasks of Woman's Missionary Union and Brotherhood. Task II: Lead people to participate in missions or mission activities, is the basic task for involving members of these organizations in mission action.

Task III: Provide organization and leadership for mission projects of the church, is also a performance task through which WMSU and Brotherhood become a resource to a church for assisting in missions and in other mission projects related to missions to the community.

Participation in missions and special mission projects is an outgrowth of WMS circle programs and Brotherhood program meetings. This task recognizes that teach-

*Panama, the Land Between
Circle, the Love Beyond*

1966 MARCH 1966

ing missions results in persons becoming involved in missions. Participation by men and women in mission activities of the church includes praying and giving. It also includes serving and going wherever the Lord leads.

Men and women become involved in missions through intercessory prayer. Intercessory prayer for the work of the church, mission work, missionaries, and mission boards is a vital mission activity. It is an activity in which women and men participate, and this concern and activity relates a church to all Southern Baptist mission work.

A missionary wife serving a first term in Latin America writes, "We soon learn what is really essential for our life. Most material things are really nonessentials. National and family ties are dear but cannot be binding. We become more convinced every day that we absolutely could not serve without intercessory prayer on our behalf."

Men and women also become involved in missions as we support missions through our church with our tithes and mission offerings.

Our money may be used to purchase a jeep in Africa, medicine in Indonesia, a sewing machine for a good will center in Atlanta, or quarters for a Spanish-language church in New Mexico. Wherever our money goes, a part of us goes along with it to do the work of the Lord.

In addition to praying and giving, the members of WMS and Brotherhood must become personally involved in ministering and witnessing to meet physical and spiritual needs of unreached groups of people in our communities. These include the migrants, illiterates, deaf, blind, international students, juvenile delinquents, refugees, imprisoned, alcoholics, underprivileged, and others. We must strive to see that there are no unchurched or unreached individuals in our communities. We serve in missions as we minister to the needs of these groups and witness to them of Christ's love.

How Can You Participate in Missions?

Woman's Missionary Union has always existed for very practical, as well as spiritual purposes.

Everything we do as a WMS—all of our meetings, all of our written material, all of the teaching emphases—lead us to this objective: every member personally participating in mission activities. A WMS or Brotherhood is not a successful organization as long as we who are members are content just to stay in our own comfortable homes and churches. Let us take a look at some very practical ways we can become individually involved in missions.

Pray for Missions

Naturally there will be activities in which not every WMS member can participate. But there is one involvement for which all of us have a responsibility; that is, to pray for missions. WMS provides leadership in this area in several different ways.

1. Weeks of Prayer. There is not a church in our Convention, nor one of our missionaries around the world, who does not know of the influence of these periods of prayer for home and foreign missions. This month we are observing the Week of Prayer for Home Missions. Royal Service carries plans for this observance.

Why do Southern Baptists engage in this special prayer emphasis? It is important that we take time from our busy schedule to pray together at a given time for specific needs.

As concerned, informed, dedicated people pray, God brings to pass miracles of blessings on mission fields.

2. Calendar of Prayer. We also need to pray daily for our mission work around the world. As we read names of missionaries and fields of service, our mind-division the difficulties of working with language groups in our own country, or the young missionary mother in a polite, ly

troubled land overseas. Our hearts are opened and we form the habit of keeping the needs of God's children always before us. Call to Prayer in Royal Service lists missionaries on their birthdays and needs for daily intercessory prayer.

3. Prayer Retreats. Those who have participated in prayer retreats* testify to the blessings of this effort. One woman who attended a retreat for the first time said, "so often I've wished for just the kind of opportunity we've had here, time to really give self to prayer. At home there are too many distractions. This is just what my spiritual life needed."

(Take a few minutes here to have your prayer chairman review what your WMS does in each of these three prayer activities.)

Giving for Missions

Giving to special mission offerings provides for each of us participation in missions. The old preacher who said "your heart follows your pocketbook" knew human nature. Out of heartfelt concern for the lost of the world, we bring gifts to mission offerings. We want to give individually, but there is something more we can do. We can see to it that our whole church realizes this responsibility and that every member is urged and given opportunity to contribute to the annual offerings for home and foreign missions.

Of vital significance is our Sunday by Sunday giving. God's Word gives instructions concerning "on the first day of the week let all of you lay by him in store as God has prospered him." No person who is indifferent to this command can grow to being offerings "with a glad heart." Every WMS member is often reminded that she should be vitally concerned over the percentage of her church's budget which goes through the Cooperative Program.

(What did your church give to the Lottie Moon Christmas Offering last December? How much is that for each resident member? What is your goal for the Lottie Moon Christmas Offering this month? What percentage of its budget does your church give to the Cooperative Program? Do you think these amounts could be increased? If so, how? Discuss.)

Participating in Missions

Prayer and financial support are vital in missions. It is also essential that each of us participates personally in mission outreach in our own community.

As a WMS we seek to become involved personally through our community missions. This is dependent upon you and me. We must open our eyes to the needs about us, discover what needs to be done, and then prepare ourselves spiritually and practically to do it. This is the real heart of missions. This is what Jesus meant when he said "Go ye . . ."

Woman's Missionary Union has prepared a series of mission action pamphlets* to aid us in our outreach to persons of special need. The titles of these pamphlets are: How to Discover Needs for Mission Action, How to Minister to International Students, How to Minister in Institutions, How to Minister Through Juvenile Rehabilitation, and How to Work with Language Groups.

It is also part of our missionary responsibility to our community to engage individually in soul-winning visitation. If your church has a planned visitation program, every WMS member is involved in this significant work. If your church does not have such a program, then your WMS could initiate a program of personal witnessing. WMS members profit from sharing with one another experiences and blessings in witnessing to others and in prayer one for the other.

*1. Prayer Retreat pamphlet, 19¢ each, from Woman's Missionary Union, 601 N. 20th St., Birmingham, Ala. 35201 or Baptist Book Stores.

*2. Mission Action Series pamphlets, 10¢ each, from Woman's Missionary Union, 601 N. 20th St., Birmingham, Ala. 35201 or Baptist Book Stores.

(What community missions projects does your WMS promote? Do you know of other needs in your community? What kind of plan does your church have for soul-winning visitation? How many people participate? Make definite assignments for the weeks ahead.)

How Does Brotherhood Participate in Missions?

The Brotherhood, through its study of missions, challenges Baptist men to participate in sharing the gospel with all people. Everything a Brotherhood does is designed to lead men to apply their faith through individual and group mission actions and service in the church, community, and world. The Brotherhood seeks to involve men in missions primarily in three ways—through prayer for missions, through support of missions with tithes and offerings, and through personal participation in mission actions.

1. Praying for Missions

Prayer is an important activity in the Brotherhood because of what it can do for the men who pray as well as for those for whom they are praying. Intercessory prayer for missionary causes and for missionaries deepens concern and interest.

Through the unceasing prayer of faithful men, God's power is released for missionary causes. Through prayer, men are able to relate themselves to the entire mission program of Southern Baptists. Prayer is a vital part of regular Brotherhood meetings when men pray for specific mission needs.

At least once each quarter the men of the church are encouraged to participate in a prayer fellowship conducted by the Brotherhood. Suggestions for conducting these prayer fellowships and the recommended objects for prayer are provided in the *Brotherhood Journal**. The men focus

attention primarily upon state, national, and foreign missions in these prayer fellowships.

The Brotherhood seeks to energize through prayer the evangelistic crusades conducted on the mission field. During 1965, over 1,000 Brotherhoods led their churches to pray for the Brazilian Crusade and for a particular church in Brazil. The Brazilian missionaries and nationals have indicated the importance of intercessory prayer to the success of the crusade. In 1966, Brotherhoods will be praying for similar crusades in Gabana, Trinidad, Jamaica, Venezuela, British Guiana and Japan, as well as for those in this country.

2. Giving to Missions

Like Woman's Missionary Union, the Brotherhood is vitally concerned with financial support of mission work. The support of missions through the giving of tithes and offerings is another way in which every man who gives is involved in missions. The support of missions increases as missions become personalized through study, awakened interest, and understanding.

The Brotherhood seeks to inform men of needs on the various mission fields. Coupled with prayer, men are encouraged to give generously to the Lottie Moon Christmas Offering and the Annie Armstrong Offering as promoted by Woman's Missionary Union.

Emphasis is also given to the Cooperative Program in programs designed to inform men how Southern Baptists support world missions through the Cooperative Program. They are led to see the importance of the Cooperative Program in their church's budget and the need for increasing the percentage of the budget going to the Cooperative Program for mission advancement in the world.

3. Participating in Mission Actions

In addition to praying for and giving to missions, the Brotherhood is concerned about the personal involvement of men in mission projects, crusades, and activities.



Order March Home Missions 10¢ each, from 161 Spring St., N.W., Atlanta, Ga. 30303, for use by WMU, Sunday School, and Training Union leaders in presenting the Annie Armstrong Offering allocations.

There are people all about us who have special needs to which Brotherhood seeks to minister. These people have social, physical, and spiritual needs. As these needs are met, opportunities for sharing Christ and expressing a Christlike concern are provided.

This type of personal involvement in mission actions through Brotherhood is done primarily through several avenues of mission work: personal witnessing, organizing and leading educational activities, organizing and leading worship activities, ministering to community needs, starting new churches and missions, helping strengthen churches, and participating in mission projects beyond the community. Through these avenues the Brotherhood meets needs and shares the gospel with special groups of people in the community and beyond.

(In what activities has your Brotherhood been engaged during the past year? How many of these were mission activities? How many men of the church were involved in these mission actions? Did your Brotherhood conduct special prayer fellowships? Did they engage in the Brazilian "Prayer-let"? What can WMS do to encourage Brotherhood to undertake more mission actions and to involve more men in these actions? Secure information from your Brotherhood president.)

Working Together in Mission Actions

Our discussion today has pointed up

the mutual responsibility of WMS and Brotherhood for leading persons to participate in missions. We have noted how both organizations participate through prayer, giving, and mission outreach. Involvement is planned and carried out by each organization with its own distinctive approach.

However, as we noted last month concerning the teaching of missions, there are some ways in which WMS and Brotherhood can work together in mission actions as they plan together and develop specific mission activities such as joint prayer periods for missions, family prayer, giving in mission causes, and increasing the church's support of the Cooperative Program. Many of the needs of special groups in the community can be met most advantageously by men and women working together.

The 1965-66 denominational emphasis on "Proclamation and Witness" affords an unusual opportunity for working together. The current correlated program on personal witnessing is to be climaxed in May as WMS and Brotherhood emphasize "Witnessing Through the Home."

Opportunities for family witnessing are to be presented next quarter in WMS and Brotherhood programs. Plans for engaging in family witnessing are to be launched during Christian Home Week. "Witnessing Through the Home" is an example of the many opportunities which WMS and Brotherhood have for working together to share Christ with all people.

(Have your WMS and Brotherhood done joint planning for the emphasis on family witnessing? Have you ever jointly conducted seasons of prayer or promoted special mission offerings in mission study? In what mission activities could WMS and Brotherhood profitably work together in your church?)

Meditation and Worship

Let us bow our heads as we listen to these words from the hymn "Hark, the Voice of Jesus Calling" (read all verses).

Prayer

*Use a single copy, published quarterly by the Brotherhood Commission, 1418 Poplar Avenue, Memphis, Tenn. 38104.



HANGING OUT CLOTHES in the brilliant sunshine was pure pleasure. Sue Allen transferred a clothes-

Mrs. Maguire lives in Jacksonville, Florida; her husband is executive secretary for the Florida Baptist Convention.

pin from her mouth to the clothesline and thought happily, "I'm the luckiest one! I'm healthy, I have this snug little house, a nice backyard, two normal kids, a good husband—who could ask for anything more?"

by Clyde Merrill Maguire

She glanced over to the Joneses' backyard and thought with smug satisfaction, "Ann hasn't hung out her clothes yet. I'm smarter than she is this morning!"

Suddenly, without warning, the glow of the morning vanished. She couldn't believe her eyes. Backing up into Ann's driveway was a delivery truck, and as she watched, men unloaded an automatic clothes dryer. Ann hadn't told her they were buying a dryer. No wonder the Joneses' clothes weren't hanging on the line. Fortunate family! Their clothes would be dried in a dryer.

A cloud seemed to darken the day that had begun so happily. If the Joneses could afford a dryer, why couldn't the Allens? Both husbands were in about the same salary bracket. But the Allen budget couldn't stretch to take care of a purchase like that. How did the Joneses' budget manage?

It was silly, but that dryer of the Joneses seemed to dampen her spirits all day. Her kitchen that had pleased her so well before her trip outside looked shabby as she went about her work.

She scolded herself sharply, "Get hold of yourself, my girl. Remember what the Sunday School teacher said yesterday: 'Never let yourself become a discontented woman. Nothing can

cause more grief to yourself or to your family. Remember: godliness with contentment is great gain. It's possible for us to get on a treadmill of dissatisfaction with what we have, by looking at our neighbors who have more. A character in a book was described in this fashion—she was always losing what she had in wanting all the things she saw. If you ever have trouble like that, look in the other direction—at all the people who have so much less than you.'"

All day long Sue tried to forget her neighbor's purchase. As she washed the supper dishes, and there were not many because Bob was going to the church for the Brotherhood dinner and program, Sue was truly startled when the dryer popped into her mind again. This time she decided to laugh the thought away. She quoted a little verse she'd learned years ago:

"My way of life is orthodox
(I do not covet my neighbor's ox);
My ethics are quite upper-class
(I do not covet my neighbor's ass);
Strict virtue is my rule of life
(I do not covet my neighbor's wife);
No ox, no ass, no wife has he . . .
But I wish I had that guy's TV!"

I suppose I'd have to rewrite the last two lines, she thought ruefully. I'd make them read:

"No ox, no ass, no wife has she . . .
But her dryer's the thing that
appeals to me."

She was putting the boys to bed

when seven-year-old Jimmy blurted out, "Why do we have to tithe? Jack Jones has a new bicycle. I betcha if we didn't take that money to the church we could afford a bicycle. I s'pec his family keeps their money."

Sue's heart gave a lurch. Like mother, like son, she thought sorrowfully. Memory chided her that she had been the one to convince Bob that their family could tithe, that indeed their use of their money would set the pattern of their relationship to God. But evidently she hadn't done very well in teaching the boys. And—honest confession—she had done little thinking along these lines herself this day. But she answered steadily:

"Jimmy, I've never heard the Joneses say whether they tithe or not. Our family tithes because it's right. God's Word says that the tithe is holy unto the Lord. We want to please God, so we obey his command to bring the tithe into his storehouse. We want to be God-first-in-my-life people, not me-first-in-my-life folks. Let's have our prayer now, and I'll tuck you boys in."

Sue was still pondering the thoughts of money, the use of it, and how it affects us when Bob returned from Brotherhood, jubilant over the good fellowship.

"Wish this had been ladies night," he told her. "You'd have enjoyed our speaker. He talked about money, and selfishness, and shriveled souls. He was clever. Said we quote Patrick Henry's statement like this: 'Gimme liberty or gimme death,' but modern man settles for 'gimme' and lets it go at that. He said that we are possessed by possessions, that our major trouble

is the high cost of wanting. It ended with these lines. I wrote them down afterwards:

"I lived for myself. I thought for myself.
For myself, and none beside.
Just as if Jesus had never lived,
As if he had never died."

Bob flipped on TV with one hand while he pulled off his tie with the other. A commercial came on a local electric company advertising drivers. Bob continued, "Just like our speaker said, we are bombarded on every side to make us dissatisfied with what we have, to try to convince us that luxuries are necessities. Honey, and he stopped to kiss the back of her neck. 'I'm glad you're not duped by all that.'"

Sue was strangely silent, but Bob was talking so much about his evening that he didn't notice. But her prayer at bedtime startled him. He wondered if Sue was working too hard, for her fervent petition went:

"Lord, I thank you for your bright sunshine and fragrant breeze, and for my two strong arms. Forgive me my envious eyes, my covetous thoughts, and my ungrateful heart. Help Bob and me to realize that everything we have is from your bounty. Help us to spend more time being thankful instead of in wanting more things. Give us wisdom to know that other people's possessions should not influence the use we make of the money you have made available to us. Above all, show us how to lead the boys to put you first in their lives. These things we ask in Jesus' name. Amen."

WEEK of PRAYER for HOME MISSIONS

MARCH 6-13, 1966

Theme:

"As My Father Hath Sent Me..."

So Send I You"

Writer for Week: Juanita Morris Wilkinson

Hymn: "Hark, the Voice of Jesus Calling"

Scripture Theme: John 20:19-22

OUTLINE for EACH DAY

Meditation

Hymn: "Hark, the Voice of Jesus Calling"

Theme for the Week (John 20:19-22)

Solo: "So Send I You"

Scripture Study

We Look at America

We Pray for America

We Pray for Our World

We Give Thanks for Our Own

We Go to Be Witnesses of His Thine

Goal for Annie Armstrong Offering: \$100,000,000

Scripture Theme

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

"And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord."

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."

"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" John 20:19-22

Prayer Committee, Prepare for a Week of Prayer for Home Missions March 6-13, 1966

PRAYER CHAIRMEN: The plans which you and your committee make will largely determine the blessing which your church will be and receive this year during the Week of Prayer for Home Missions. Work with the Stewardship Committee so that there is enthusiasm about giving to the Annie Armstrong Offering as well as praying for the cause of home missions.

Pray together. Plan specifically. Assign responsibility carefully. Execute prayerfully. This is not a week of programs, but a week of praying and giving. Plan for a worship experience.

PLAN AHEAD: Choose and cut material skillfully to fit your needs, and be sure everyone understands what she is to do. Ask those who participate to arrive a few minutes early, so there will be no late arrivals. You may wish

to have one person lead each day, specifically making all comments until Scripture study is completed.

Some Women's Missionary Societies have an or two persons seated at the front and one lead, with those reading from the Scriptures and singing seated on the front seat and taking part without comment. This plan provides an atmosphere of quietude and gets away from a program situation. One of the leaders duties from these present persons who will lead in prayer as the time together proceeds.

Make the room worshipful. With worshipful interest center, lights, arrangement of chairs, quiet music, prepare for a time of prayer together.

Be sure everything is ready and those lead-

ing are in place before the time out to business. Avoid whispering and moving about after the first person arrives. A worshipful quiet sets the mood for worship.

In March School and Training Union assemblies on March 6 and March 13, there is possibility of having the entire church to participate in the Week of Prayer. Provide March Royal Service and March Home Missions (see page 35 for Sunday School superintendents and Training Union directors. March 13 is Home Missions Day in the Sunday School. This should close the Week of Prayer and encourage gifts to the Annie Armstrong Offering.

USE MATERIALS AVAILABLE

Your president will receive large and small posters, Stand-up Prayer Reminders for use by families and individuals at home, a map of the USA with pictures representing several areas of Home Mission Board work, a record of a conversation between Mrs. Robert Flinn, Dr. Arthur A. Rutledge, and Dr. George Schroeder.

Make the very best use of these materials to help your church realize the seriousness of the need for prayer and gifts for home missions. These materials come to you free, but they cost money to produce. Please do not waste them.

To go along with the record mentioned above, order slides of least three months before you plan to use them, six for \$1.00, from the Home Mission Board, 161 Spring St., N.W., Atlanta, Ga. 30303.

FILES IN HAND

Ask women to bring a Bible in order to read quietly the Scripture theme of the week.

Note meditation period. Will you provide copies of these comments for each person or will someone read the brief comments after a period of meditation?

PROGRAM COVERS: Available M for \$0.75, or \$1.00 for \$1.15, from Women's Missionary Union, 60 So. 10th St., Birmingham, Ala. 35206, and Baptist Book Stores, are program covers in which you may want to mimeograph plans for the week. Some churches use these for the church bulletin on the Sunday preceding the Week of Prayer.

WEDNESDAY EVENING: In some churches Women's Missionary Union is requested to present home missions at prayer meeting. Your pastor or you may wish to study the material in Royal Service and make the very best presentation possible.

Perhaps a better idea is that the following be used:

ALTERNATE SUGGESTION

for WEDNESDAY EVENING SERVICE

Sing: "Hark, the Voice of Jesus Calling"

Leader: This is the Week of Prayer for Home Missions. The purpose of such a week is to focus attention of our churches on the spiritual needs of our beloved country, to call us to prayer, and to urge us to give a mission offering for the work of home missions. The Scripture reading which we will hear now challenges us to live sacrificially for Christ.

Scripture Reading: John 20:19-22

Leader: Our Scripture theme for the week is "As the Father hath sent me . . . so send I you." Tonight we are to hear a record of a conversation of three Southern Baptist leaders. Let us imagine that these friends are here in person as we listen.

Record: (Play record and show slides, available for \$1.00 from Home Mission Board, 161 Spring St., N.W., Atlanta, Ga. 30303.)

Solo: "So Send I You"

Leader: (Have on a table below the map an offering plate in which you have piled high many Annie Armstrong Offering envelopes.)

You see here Annie Armstrong Offering envelopes which represent the fact many people already have given to this offering for home missions. The work of the Home Mission Board requires \$11.51 a minute. Many have given several minutes. We want all of you to have opportunity now to give. Will you come and place your offering with that which already has been given. (Leader may ask before the meeting WMS, YWA, GA, and Southern Board, as well as members of Brotherhood, to be ready to bring an offering so there will be a feeling of worship and participation in the offering.)

Annie Armstrong Offering
Dedication Prayer

INFORMATION TO USE WITH MAP

Alongside the map, place a poster on which you have printed as much of this information as you will need:

Did you know that--

- \$11.51 a minute is required to operate the work of the Home Mission Board?
- \$601.50 will do the work of the Home Mission Board for an hour?
- you can figure the amount of money neces-

How long a day, a week? How many minutes will your gift provide?

• the work of the Home Mission Board is sustained through Cooperative Program and Annie Armstrong Offering funds?

• Not only are there home missionaries in all 50 states but also in Cuba, Panama, the Canal Zone, and Puerto Rico? (Source from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Ga. 30303, a free copy of their Personnel Directory to see how many home missionaries there are in each state and area.)

• there are more than 181 million people in our country?

• there are 10,001,616 Southern Baptists in 52,000 churches in our country?

• (Place on the poster your Annie Armstrong Offering goal.)

MONDAY, March 7, 1966

So Send I You... to Witness Throughout the Homeland

Instruction: (Either use quiet recorded music or ask pianist to begin playing quietly a few minutes early. Each woman will open her Bible to John 20:19-22 and read the passage. You may wish to provide a copy of the following for each person to guide her thinking as she meditates on the passage.)

The setting for our Scripture theme of the week is evening time on the first resurrection day. Ten of the disciples were gathered together. Jesus appeared through the room's closed door, greeting them of his presence, saying the heart-warming words, "Peace be unto you." Perhaps

SUNDAY, March 6

Talk with your family about the fact that today we begin the Week of Prayer for Home Missions. Will Mother, YWA, and GA daughter—and Dad, too, if there is opportunity—go to the church this week to participate in corporate prayer?

Decide with your family about each person's gift to the Annie Armstrong Offering. Last year \$11.53 a minute was required for Home Mission work. How many minutes will your family give?

Read the Scripture theme for this week. It is John 20:19-22. Use Stand-up Prayer Reminder.

Turn to page 24 and relate the information in Call to Prayer for today.

Pray for the missionaries listed and that all Baptists at our Convention will be more concerned for the salvation of the lost in our country and the work of the Home Mission Board.

*"But ye shall receive power,
after that the Holy Ghost is
come upon you: and ye shall
be witnesses unto me both in
Jerusalem, and in all Judaea,
and in Samaria, and unto the
uttermost part of the earth"*
Acts 1:8

at no other time during their daily associations with the Master had they so needed the blessed assurance that he was with them, bringing peace to their troubled hearts.

As followers of Christ living in the twentieth century, we have the same assurance of his presence in our lives.

The world is not at peace. There is turmoil, undeclared war, political unrest.

Although our nation is abundant in material resources, there is lack of abundant living in its truest sense. Poverty, sickness, tension are in every section of our land.

The world, the nations are not masses of people. Each person anywhere and everywhere is an individual with inner needs and personal longings.

It is to each seeking individual that Jesus declares, "Peace be unto you." And he expects of us, his followers, that our lives shall be a benediction to others.

Stand Prayer: Thank God for his peace and ask him to show you how to be an instrument of peace, a peacemaker.

Sing "Mark, the Voice of Jesus Calling." (This hymn presents a challenge to all Christians to hearken to the words of Jesus and respond in daily service. It is our hymn for the week.)

Theme for the Week: Read in unison John 20:21. In addition to an assurance of peace, Jesus also issued a challenging directive to his disciples. **John: "Go Send I You,"** cover 2.

Scripture Study: Read Acts 1:8. Notice, first of all, our assignment: to witness. Witnessing is a sharing of what Christ has done for us. We are living in an age of incredible scientific knowledge, knowledge which was unknown to the first-century Christian. Our lives in this complex age are infinitely more involved. But Jesus spoke here in Acts not only to those who heard him. He made the assignment which is to be carried out through all the ages. It is important to note that the assignment is dependent on human personality. Regenerated men and women are to be witnesses of the redemptive love of God. Today, communications and transportation have developed to the extent that the witness may be spread more quickly; the relief of physical need is more widespread, but witnessing still involves human personality. It is a person-to-person witness of the personal Lord and Master. Each person is to bear a witness regardless of the work which another is doing.

Note the assurance of authority in this passage of Scripture. There is sufficient power for the assigned task. Paul found God's grace sufficient for his task (read 2 Cor. 12:9). Jesus performs miracles with talents we dedicate to his service. We pray in behalf of juvenile delinquency and God reaches down to call forth a dedicated layman to be a friend to a boy, and life is rehabilitated. The power of God through Jesus Christ multiplies our liturgy and offerings to meet building needs of a good will center or to assist young churches in frontier areas of mission activities. Witnessing for Jesus is made possible and accomplished by his own power as he guides and directs the lives of Christians.

In addition to the assignment and the assurance of his power, Jesus also outlined the area of work. He directed the attention of his wit-

nesses to the place of beginning, Jerusalem. It was a religious city, but the followers of Jesus there were relatively few. It was a city standing in need of the Light of the world. Jesus had wept over its plight. Beyond the city limits, however, were still other areas of need to which early disciples were directed. Judaea, Samaria, the uttermost part of the earth meant unlimited horizons and needs.

Many disciples have followed his directive to be faithful witnesses. Listen to a testimony out of the past:

A woman in our town lived a life of ill repute. One day at the village well she came face to face with Jesus, but she did not know at first who he was. Although it is not our custom for a man to address a stranger in public, he did so with kindness and made her see herself clearly. When he told her that he was the Messiah, she left hurriedly and went into the village to bring others to meet Jesus. She said, "Is not this the Christ?" And so it was that a recorder left the record straight by writing "And many of that city believed on him for the saying of the woman, which testified."

Would you say that this woman was a witness for Christ?

This experience is a familiar account of New Testament witnessing. The same kind of witnessing exists today. Listen to recent experiences: (Hidden voices could speak these true testimonies.)

1. I am a Junior-age boy, living in Pennsylvania. A college professor in a nearby town heard that my brother and I were not attending Sunday School in any church. He took us regularly to a Baptist church. Within a year, we became Christians and are now awaiting baptism. Playmates across the street from us joined us in attending the church. Their mother became interested also and soon transferred her church membership and is now serving in the Nursery department. We believe the concerned college professor had an important place in witnessing to us about Jesus.

2. I am a Latin-American woman who lived in your land for a short time. I did not read nor understand the English language. A pastor's wife in Alabama became interested in the literacy program of your Home Mission Board. Patiently she taught me to read English. Along with her other duties as mother and as a pastor's wife, she was a faithful witness to Jesus Christ.

Testimonies similar to the ones expressed today could be duplicated as many times as there have been individuals brought to a saving knowledge of Christ. We can readily conclude that faithful witnessing bears fruit in lives reclaimed by the Saviour.

Our Writer for the Week

Juanita Morrill Wilkinson



IN answer to a request, our Week of Prayer writer sent the following information:

Born in Dallas, Texas, youngest of seven children.

A. B. Baylor University, with a major in speech. Also attended Southwestern Baptist Theological Seminary and Columbia University, New York.

Domestic experience includes church secretary work as well as secretarial work for National Foundation for Infantile Paralysis and World Production Board.

At Southwestern Seminary, I met Louie Wilkinson. After we were married, we lived in Birmingham where he was Director of Religious

Activities at Howard College. We have also lived in Oklahoma City; Orlando, Florida; Nashville, Tennessee. He is now minister of education, First Baptist Church, Longview, Texas. Our children are Mike, age seven, and Amy, age four.

WMS offices held in various churches: circle chairman, program chairman, president, prayer chairman, community mission chairman.

Conference leader: Foreign Mission Week at Ridgecrest; Sunday School Week at Glorieta; Florida State WMU convention.

Writings include assembly programs for the Sunday School Builder, Teacher's Helps for *Go Home and Tell*, by Bertha Smith, and will be one of the Society program writers for the Life and Work curriculum, 1964-65.

Sewing and writing are special interests.

We Look at America

Testament witnessing began with the apostles. As people were converted in the homes and cities of Ephesus, Corinth, Galatia, Macedonia, they felt the need of fellowship with other believers. Under the guidance of Paul and other leaders, these converts organized themselves into local fellowships, or churches. In Acts 17:1-22, John challenged several churches to listen to the counsel of the Holy Spirit. Although warning and chastening were included in his message, John also commended them for their faithful witnessing. They were challenged to keep open the door of the heart to Jesus Christ so that any man hearing his voice might come to him.

The historical sequence remains the same in our generation. An individual Christian with the fervent desire to fellowship with other Christians, joins with a group of believers and a church is born. Churches in a small geographical area form an association of churches. These churches desire fellowship with churches in the state and a state convention comes into being.

The pattern enlarged itself in 1845 as representatives of Baptist churches in ten states met in Augusta, Georgia, to organize for cooperative purposes the Southern Baptist Convention.

It was at this historical gathering that the Home Mission Board (Board of Domestic Missions) was established. Its purpose was to be a helper to all of the churches in the effort to claim our country for Christ. For over a century, the Home Mission Board has provided inestimable assistance to Baptist churches, enabling farther outreach to people in our country.

Beyond the borders of the fifty states, the Home Mission Board is responsible for promoting work in Cuba, Panama, and Puerto Rico.

The 1963 UN estimate revealed the population of Panama, excluding the Canal Zone, to be over one million. In addition to United States citizens living there, Spanish-speaking Panamanians and Negroes of West Indies origin are the predominant groups living in the area. The advance of Baptist work in Panama and in nearby San Blas Islands has been encouraging. But there are scores of towns and islands yet untouched by any evangelical witness.

Each Person is an Individual

At the center of Christian missions is the individual. Let us take a look at the people who live in America. (Assign the following and ask women to read and tell their truths, or if the group is small, they may remain seated.)

1. I am an individual. I am very much like you. I share your appetite for food and water. I hunger also for the living Bread and thirst for the living Water in whom you have found satisfaction.

I may seem very different from you. Although I may reside within your state or even live in your hometown, perhaps you have categorized me as a slum dweller or a juvenile delinquent. While looking at me walk your streets, you may be unaware that I am a nonreader of English. You easily recognize that my skin differs from yours. As you shop in your supermarkets you may not pause to think of me as the migrant who harvested the fruits and vegetables you will take home.

2. I am an individual. I may reside in a high-rise apartment within a metropolitan complex, or in a rural area. I may be stationed at a solitary base within your state. However you classify me as a person in society, I am an individual. I am the focal point of your Home Mission Board as it seeks to win all people in our beloved country to Jesus Christ as Saviour.

I may appear first on the scene as a statistic in a government census or a city planning commission. The Home Mission Board lifts me from a statistic and analyzes my spiritual needs. Information is assembled and interpreted, and the results are directed to those states where others like me live so that the churches may reach out to witness to us. As the result of statistical data, I am identified as a person in need of a special type ministry or living in a geographical area with special opportunities. Whatever my identification, the Home Mission Board discovers and develops techniques for meeting my spiritual needs. A weekday community ministry may be the suggested approach to a church or association to reach me for Christ.

3. I am an individual. As a person living within one of the fifty states, in Cuba, Panama, or Puerto Rico, I am indebted to millions of Southern Baptists who have contributed to home missions through the Cooperative Program and Annie Armstrong Offerings. The Home Mission Board makes the wisest possible use of funds and personnel to minister to my specific needs. Newer state conventions are often assisted financially in meeting mission opportunities. The majority of the assigned mis-

sionary force serve churches and are jointly appointed and supported by state conventions in which they work. In some state conventions, the need for financial assistance may be for language missions, rescue missions, rehabilitation services, and mission centers. Emergency aid is provided to churches such as in Alaska, where there was property loss due to earthquakes. Cuban-refugee relief and assistance in the Appalachian area damaged by floods are included in emergency aid.

4. I am an individual. No matter what my geographical zip code or my telephone area code, the most effective way of reaching me for Christ is through another individual who knows Jesus as Saviour and is called by God to tell me of Jesus.

Home missionaries are also called of the Lord. The missionary personnel needs listed by the Home Mission Board for 1965 included an additional nurse at Sellers Home in New Orleans, two area military enlistment workers, 115 new missionaries for language missions, and 20 people at mission centers.

Prayer: The requests for additional missionary personnel outnumber available appointees. Let us pray that the Lord will thrust forth more laborers into the vineyard of our country (pray).

To support the tremendous efforts of the Home Mission Board in reaching people for Christ last year \$11.53 per minute or \$691.80 was expended every hour around the clock. Increased gifts and personnel will hasten the day when more individuals in America will be reached for the Lord. Could not each of us give at least one minute?

Prayer: As the attention of Southern Baptists is focused on home mission needs, pray that God will sensitize our hearts to know what we must do, where we must go, what we must give (pray).

5. I speak as only one individual. Every hour 300 babies are born in our nation. Per day, I am multiplied by 7,200. Within 30 years our national population will soar to an estimated 263 million. Within 50 years, the expected population of the United States will double our current total, reaching about 306 million by A.D. 2015. Although I multiply rapidly, I remain an individual with personal desires and spiritual needs.

Leader: Yes, at the core of our home mission work the individual is of prime importance. We have taken a panoramic view of the expansion of activities which reach out to win our land for Christ. We, too, are individuals. As members

of Woman's Missionary Society, we are interested that all church members know about the mission opportunities within our borders. Through this season of prayer and offering for home missions, we have opportunity to help our church open its eyes to minister to specific mission needs near us and throughout the total mission effort of our state conventions and Home Mission Board.

We Pray for America

In Matthew 18:18 we read, "If two of you shall agree . . . it shall be done for them of my Father." Let us look at some matters on which we all agree:

We agree that we love America. It is our homeland, a land of liberty. Let us thank God for the privileges we enjoy in our nation (pray).

We agree that God wants America truly to be a Christian Nation, witnessing throughout the world to the love of Jesus. Let us pray for pastors and all our leaders (pray).

On these things we agree . . . "If two of you shall agree . . ." Let us claim the promise of answered prayer (pray).

We Pray for Our Missionaries

Missionaries serving with the Home Mission Board and state conventions number 1,531. In addition to these, approximately 2,048 missionaries have left our shores to go to the uttermost parts of the earth as witnesses. Some missionaries have a birthday today. (Comment on Call to Prayer for today, pray.)

Puerto Rico has seven missions, including five churches and five missions. Let us pray for the work in Puerto Rico (pray).

We Pray for Our Witness

Pray for yourself, for a deeper venture into personal prayer this week (pray).

Pray that you be willing to share with your family the concern you have felt today (pray).

Pray for God's leadership so that you may be alert to opportunities to speak in definite ways for Christ today.

Pray for yourself as you consider your gift to the Annie Armstrong Offering (pray).

We Give Thee but Thine Own

"We give Thee but Thine own.
Whate'er the gift may be;
All that we have is Thine alone.
A trust, O Lord, from Thee."

—William W. How

Gathering of Annie Armstrong Offering for Home Missions

Program chairman: Let us go from this place of prayer to be His witnesses today.

We Go to Be Witnesses of Thine

With the theme of the week ringing in our hearts, let us leave today with the determination to be faithful witnesses. (Ask pianist to play, "So Send I You" or play recorded music.)

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" Luke 24:47-48.

Meditation: (Either use quiet recorded music or ask pianist to begin playing quietly a few minutes early. Each woman will open her Bible to John 20:19-22 and read the passage. You may wish to provide a copy of the following for each

woman to guide her thinking as she meditates on this passage.)

The presence of Jesus brings peace. He alone gives to our hearts the peace of God which surpasses all understanding. Search your heart today. Are you anxious and troubled? Ask God to assure you of his sweet peace that will calm your fears and bring to rest your troubled heart (pray).

Sing "Hark, the Voice of Jesus Calling."

Theme for the Week: Read in unison John 20:21.

Solo: "So Send I You," cover 2.

Bible Study: (Read Luke 24:47-48.) It is small wonder that Jesus directed his disciples to begin their witnessing in the city of Jerusalem. It was not only the setting for his giving instructions to his disciples, but the city was important to Jesus.

At least once a year during his first twelve years, he was taken to Jerusalem from Nazareth by devout parents who faithfully participated in the Feast of the Passover. At the age of twelve, he tarried in the city and to the astonishment of his parents, he was found sitting in the midst of scholarly lawyers, amazing them with his understanding and questionings.

During his public ministry, Jesus visited Jerusalem frequently. What did he see on those visits to Jerusalem?

Assign the following and ask women to stand and tell them briefly or if the group is small, they may remain seated.

1. He saw much ungodliness. From the time Solomon built the Temple, it was to be a place of prayer. It was to be a place in which the stranger would be welcomed so that he might hear of God. Isaiah refers to the Temple as the place of prayer for all people. But in the days of Jesus, the Temple had become a place of merchandizing and in the exchange of money, dishonesty and thievery prevailed.

2. Jesus saw people. It was in Jerusalem that the adulterous woman was brought to Jesus by her accusers. Jesus saw in the woman a person who could be redeemed to a new way of life.

3. He saw the widow at the treasury. Jesus called the attention of his disciples to the fact that the widow gave all that she had. She had nothing left.

4. He saw in Jerusalem, Nicodemus, the brilliant Jewish ruler. Their conversation dealt with profound truths regarding the necessity of rebirth.

Aware of the self-righteousness of religious leaders on one hand and knowing the dire

spiritual needs of people on the other hand, Jesus wept over Jerusalem!

Even though he had warned Jerusalem's people of their loss and of their inevitable doom unless they repented, Jesus asked his disciples to begin witnessing at Jerusalem. They were to preach repentance and remission of sin. To repent is to turn away from serving the interests of self and the world and turn to Jesus in full belief and service to his cause, living in his way.

Hymn: "Where Cross the Crowded Ways of Life"

We Look at America

Albert McClellan, program planning secretary for the Southern Baptist Convention Executive Committee, entitled his provocative book for the 1956 Home Mission Graded Series, *Look, Look, the Cities*. Today we want to follow that suggestion and look at the cities in the U.S.A., our country.

Look at their beauty. Majestic skyscrapers appear over a vast horizon as though they were mounted on stilts. To be aboard a jet airliner at night and view lights of a city is a breathtaking experience. Parks, public buildings, the streets lined with lights make a city a sight of awesome splendor. In some harbors, water front areas once considered eyesores, have undergone beautification and are tourist attractions!

Look at their dilemma. Tall buildings, television towers, multi-level parking lots appear on a city's horizon as symbols of bigness, but these do not tell the significant story of a city. People dwell within—thousands and thousands of people—and thereby unfolds a dilemma.

In 1800, only 21 cities in the world claimed a population of 100,000 or more. Today in the United States, there are twenty-four metropolitan areas with one million population or more.

One out of every eight people in the United States lives in a city of more than a million population. The 1960 census identified twenty-one urban regions with a combined population of 90 million, approximately 55 per cent of the total.

The Bureau of Census projects a population of about 220 million by 1975, an increase of 40 million over 1960!

These facts present a phenomenon new to American living—it is what is now being called a megalopolis (meg a LOP a lis). This is a strange-sounding word. What does it mean? It is a combination of two Greek words; it means "a great city." It identifies a great urban sprawl or groups of metropolitan areas merging with neighboring metropolitan complexes to form a

TUESDAY, March 8, 1966

So Send I You . . .
to Witness
in the
Great Cities

megapolopolis. Where are these areas in our country? (Locate on the United States map these five developing megapolopolises: Boston to Washington; Great Lakes area from Chicago to Cleveland; Florida Gulf Coast; Texas-Louisiana Gulf Coast; and Southern California.)

The boundaries of a megapolopolis change and expand. Ignoring old boundary lines of districts, villages, towns, cities, counties, and even states, a megapolopolis reflects a new kind of society where an urban economy is continuous.

Someone has suggested that yesterday's covered wagons moving over westward trails have been replaced by station wagons driving bumper to bumper on freeways. In some areas populations are indeed exploding. Within a span of three years, 1960-63, California's net increase was more than two million!

Texas and Florida each experienced population gains of more than one million.

Growth westward is led by Nevada which is the fastest growing of the fifty United States. Behind her in the westward caravan, Arizona, Alaska, Hawaii, California, Utah, and Colorado are among the ten states experiencing the highest percentage of growth rates in this period.

But we are interested in the characteristics of these people. Many are mobile and restless. Elbow room is at a premium, schools are crowded, taxes are soaring. Society becomes highly competitive and impersonal. Sociological and psychological problems move to the forefront. Higher incomes, new tastes in living standards have replaced old patterns of living. The rate of school dropouts is alarming.

In our country in 1964 three-quarters of a million young people dropped out of school before completing a high school education. We can erase facts from our minds by thinking dropouts include only those incapable of academic work. It has been suggested that probably less than 20 per cent of the number would have difficulty in meeting the intellectual requirements of high school courses. Not only cheating themselves of better opportunities, these and other young people contribute to an increase in crime, become candidates for public welfare and delinquents in behavior.

The dilemma of the cities remains with us. Whether we live in the midst of urban areas or not, our lives are significantly affected by current trends. Great cities have a way of dominating a national culture as well as the social and economic life. We cannot close our eyes and hope that problems will evaporate with the smog. Metropolitan complexes are here—not only to stay, but to grow. Megapolopolises, we will have to learn to live with!

Look at their challenge. Our heads may be

literally spinning with changes in modern living, but the crises of the cities challenge us to Christians.

Mission opportunities increasingly are developing in metropolitan areas.

Christian missions is concerned with people and people are swelling the cities. Therefore, we must go to cities to minister to people, individuals, people, in the name of Jesus. To bring multitudes to God, one by one, means a willingness by each of us to cross geographical, social, economic, cultural, religious, and racial barriers—all barriers that might separate Christian witness. This means establishing new churches and missions. It means developing and utilizing more effective approaches and techniques. It means providing larger resources in personnel and facilities. It means that every Christian is responsible to God for what he can do himself in day-by-day witnessing.

Great nations have fallen because of internal deterioration. Cities dominate the future of our nation. We cannot lose any more time in reaching for Christ the multitudes of people in the cities.

The Home Mission Board, constantly aware of national trends, is already projecting plans, principles, methods, and techniques to expand our witness to the cities, recently in high-rise apartment communities. Projects are church-sponsored in cooperation with associations and state conventions. With consent and approval of apartment managers, Christians in residence set out to discover ways of reaching persons in an apartment community.

A trained pastor and his wife living in the apartment conduct worship services, provide counseling, Christian service opportunities, and special interest activities. Pilot projects in such cities as Dallas, Atlanta, and Washington will help to present to us a clearer picture of mission opportunities among high-rise apartment dwellers, many of whom have been caught up in irreligion and self-sufficiency which characterize many urban dwellers.

For twenty-five years the Home Mission Board has been intensely interested and busy in promoting mission work in cities. Cooperating with state conventions, it has developed a successful strategy in reaching the inner city through a City Mission Program.

Recognizing that many regular church programs are not able to reach the deteriorating sections of a city or the large-scale housing projects, effective evangelism has resulted from weekday activities established in goal will centers, mission centers, and rescue missions. The inner city ministry has proved that various methods and techniques are valuable in reach-

ing persons for Christ.

A church in Memphis with a kindergarten and nursery program reaches into homes of the children. In Atlanta, a center furnishes day care for children of working parents; in Nashville, one good will center has expanded into three mission centers reaching out into more areas of opportunities. In New Orleans, mothers are bringing women together for child-care training, handwork, and Bible study. In Columbia, South Carolina, a club of men meet for Bible study and project work. In Louisville, athletics are used for reaching young people. In Baltimore, opportunities in handicrafts become a means of reaching people. A class in photography in Savannah develops interest in spiritual truths among many people.

Use of library facilities, adult education classes, Vacation Bible Schools, day camps, book shops are among the many approaches. City mission centers are using throughout the nation to bring people together to hear the gospel and be influenced for the church.

In 1972, there will be completed 41,000 miles of a national system of interstate highways. To the motorist who desires safely to cut driving, bypass and expressways through cities are attractive features of travel.

As members of mission-minded churches, we cannot afford to bypass the multitudes of people within our cities and fail to give them the gospel message. Like Jesus, we must be moved with compassion. We must also be moved to bring to God's altar financial and personal resources. Christians today have an unparalleled opportunity to be participating witnesses of a great spiritual revival in a great society. God's Holy Spirit will convict men if Christians are willing to be used of him to tell others of the love of Jesus.

We Pray for America

The New English Bible translation of 1 Corinthians 14:14 reads, "I will pray as I am inspired to pray, but I will also pray intelligently." As we reflect on what America means to us individually, we are inspired to pray for her, as we have considered facts about our land, we know that we must pray with greater concern and devotion:

1. Dr. Arthur B. Rutledge, executive secretary-treasurer of the Home Mission Board, reported to the Southern Baptist Convention in Dallas last year that the birth rate of 1964 outstripped church membership growth of all groups by almost a million. Let us pray for multitudes of people in America, lost, without Christ (pray).

2. Dr. Rutledge also stated, "the increase in crime, the high level of drink and divorce, racial tensions, and strife between management and labor are reasons for an increased spiritual emphasis." Pray that the Prince of Peace may be lifted up in our nation by those who bear the name of Christ (pray).

We Pray for Our Missionaries

1. Urgent personnel needs must be met by men and women dedicated completely, entirely, wholeheartedly to Christ. The present missionary force cannot possibly reach all the people. They need the continuing witness of faithful, praying people in Cuba, Panama, Puerto Rico, and throughout our fifty states, home missionaries and nationals know the power of daily prayer and appreciate your faithfulness in calling their names on their birthdays. Let us now hear the roll call of missionaries having birthdays today (read names, then pray).

2. Let us now pray for those guiding mission endeavors to those who live in high-rise apartment communities. Let us pray that other doors will open in metropolitan areas (pray).

We Pray for Our Witness

1. A woman was standing at a busy intersection in a large city. Overhead a jet airplane roared. The corner signal across the street flashed, "Wait." How long will my city wait before reaching out in Jesus' name for the multitudes? Pray for your church to awaken to the needs of your town and to begin appropriate ministries (pray).

2. Every day we meet people. The response we make to a tired clerk, a busy beautician, a newsboy late with the paper is a "witness" to how seriously we are followers of Jesus. Pray for yourself (pray).

We Give Thee but Thine Own

"We give Thee but Thine own,
Whatever the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee."

—William W. How

Gathering of Annie Armstrong Offering for Home Missions

We Go to Be Witnesses of Thine

Let us depart from this place today with a renewed vision of definite responsibilities for being witnesses sent out by the Lord to the often obscure place.

WEDNESDAY, March 9, 1966

So Send I You... to Witness to the World at Home

Meditation: (Either use quiet recorded music or ask pianist to begin playing quietly a few minutes early. Each woman will open her Bible to John 20:19-22 and read the passage. You may wish to provide a copy of the following for each person, to guide her thinking as she meditates on this passage):

At the birth of Jesus a multitude of the heavenly host burst forth in praise, saying, "Glory to God in the highest, and on earth peace among men in whom he is well pleased" (Luke 2:14, ASV). When Jesus is known, there is peace within. Pray that your days shall be full of praise and thanksgiving for the peace he has brought to you (pray).

Stag: "Hark, the Voice of Jesus Calling." The birth of Jesus brought the announcement of peace on earth. That same Jesus calls forth laborers today to herald his peace, to be makers of peace. It is as Christian men learn to live at peace with others that they can witness effectively to the fact of the Saviour's birth, death, and resurrection.

Theme for the Week: Read in unison John 20:21.

Sole: "So Send I You," cover 2.

Scripture Study: Read Revelation 14:6b and Acts 17:26. The gospel is as relevant to our generation as it was to the inhabitants on earth during the first century. Many philosophies come and go; techniques and methods may vary from generation to generation. "Jesus Christ the same yesterday, and to-day, and for ever" (Heb. 13:8).

The everlasting gospel is the only means

... Having the everlasting
gospel to preach unto them that
dwell on the earth, and to every
nation, and kindred, and
tongue, and people" Revelation
14:6b.

"And bath made of one
blood all nations of men
to dwell on all the face of
the earth..." Acts 17:26a.

whereby mankind is brought to God. Ideals and natural religion are not sufficient to bring together the Creator and his creation. The only way man can have fellowship with God is through God's own beloved son, Jesus Christ. He is the good news of redemption, the everlasting gospel.

Today's Scripture passages show us that God made the first man and that he makes every man. We are all fellow creatures of God. We are children of the Father as we become brothers in Jesus Christ, the only begotten Son of God. Paul's audience in Athens boasted that they had sprung out of the earth and were not kin to any other nation. The apostles penetrate their self-esteem with the fact of one Creator, God, of all mankind.

Christians do not need to spend time in debating the question, "Why did God make different races?" We are not on earth long enough to answer all the whys. We do know the fact of God's creation. We do know of his provision for all mankind. This knowledge becomes the basis of our Christian witnessing. We who have Christ as Saviour must share this knowledge with fellow creatures.

The psalmist reminds us that the earth belongs to the Lord and all the people that dwell on the earth are God's handiwork (Psalm 115). Peter became a more effective witness when he learned that what God has made is good and anything made by God is not common (Acts 10:9-15).

All people could not live in one locality. They are scattered all over the earth, away from

benefits of their boundaries. Geographical location is not to hinder our witnessing. One nation is not to look with contempt toward another nation nor should one section of a nation feel unkindly towards other sections; God has made all people to dwell all over the earth. In him there is no east or west, north or south. It is God who is to judge man. Man is to grow toward the likeness of the perfect example, Jesus Christ, in his relationship with others, saying "In Christ There is No East or West."

We Look at America

Our country has long been known as the melting pot of the world. For over three hundred years, people have come to our shores seeking freedom of religion, relief from persecution, better educational and work opportunities. In addition to the thousands of immigrants, there are many second and third generation language groups who live among us and are in need of the gospel.

The charter of the Massachusetts Colony granted in 1629 stated that its principal end and first mission was to win the Indian, the native Americans to a knowledge of the true God. This was a remarkable beginning for this colony which was the first to be chartered in the New World. Likewise among the oldest witnesses of the Home Mission Board is the Indian mission work.

It Happened Among Indians—Indian work has encountered barriers which the Christian gospel witness must continue to overcome. One of these is that of isolation from the general population. Initially by government decision and now partly by their own choice, Indians have remained separate, usually on government reservations. Isolation has been partly responsible for limited education among Indian Americans. In 1950 only 50 per cent of Navajo children were in public school. Today, however, 90 per cent are in attendance. Often compelled to accept the white man's ways, the Indian has often found it natural to think of Christianity as synonymous with the attitude and behavior of many unscrupulous or uninformed white men. This has greatly affected the work of white missionaries who try to interpret the love of Jesus Christ to them.

Another barrier is ignorance or glamorized images of Indians which legend has built up by the white man. Many people think all Indian tribes are alike, not realizing the government classifies more than 200 tribes in the USA. And most of the tribes have little communication with one another. Through the years and in spite of barriers, the gospel has been

preached faithfully to many native Americans by both white and Indian preachers. Let us glimpse some areas of Indian mission work.

Uprooted from their eastern homeland, many Seminoles were moved to the Oklahoma territory. However, 1,200 Seminoles are still in Florida. A chief is a Baptist preacher, and their churches are pastored by Indians. Mr. and Mrs. G. E. Crenshaw, who live in Florida, are missionaries to the Seminoles.

In North Carolina, among the Cherokee near Asheville, seventeen Indian churches report 1,500 members. These churches are part of the general Baptist work in North Carolina.

In Oklahoma, 180 Indian Baptist congregations have contributed leadership for Indian mission work as well as to other groups in other states. The Foreign Mission Board recently appointed to Argentina the first Indian young person as an overseas missionary.

Indian mission work in the Southwest among the Pueblos, Laguna Acomas, Navajos, Apaches and Papagos, has taken a longer period of time for visible results. Future progress will be stimulated from the presence of Mr. and Mrs. Edgar Perry. It has been a long trail for Mr. Perry. Superstition, tribal customs have been replaced with the gospel of Jesus Christ in his life. It was a long path from the Apache Indian reservation at Whiteriver, Arizona, to Clear Creek Baptist School in Pineville, Kentucky. Through the Cooperative Program and the Annie Armstrong Offering, Edgar Perry and his wife have come a long way. Desiring to return to his people as a missionary, he is now enrolled in Wayland Baptist College in Plainview, Texas, for further study. (See January, 1966, Royal Service for information about Indians of the Southwest.)

The evangelistic zeal set forth in the charter of the Massachusetts Colony almost three and one-half centuries ago continues in the program of the Home Mission Board. God's success cannot be measured by the years we have been engaged in work. The everlasting gospel must be preached to each generation of Indians in our country. We but do his work; he gives the increase.

Prayer: 163 Indian and white missionaries minister to Indians across our country. Pray for them and particularly for Indian Christians (pray).

It Happened in Mississippi—"On Capitol Street in Jackson, I saw a little boy trying to keep step with his daddy. But his father was walking too fast. The child grew tired and cried, 'Daddy, take my hand. I'm tired. I can't make it without you.' Like that child, many

Negroes are tired. They are tired of ignorance and failure. They are tired of seeing their churches so far behind in leadership." These were the introductory statements of an address entitled, "Only a Lift," presented by Dr. Herbert L. Lang, first president of the Mississippi Baptist Seminary.

The seminary is many miles and sleepless nights away from that morning in 1940 when Dr. Lang arrived in Magnolia, Mississippi, from New Orleans to be a teacher of extension classes.

Reflecting on the great adventure in which he was engaged, he called his school, "The Great Adventure." Spurred with determination to give his people trained and dedicated leaders, he remembered the plea of an eighty-three-year-old blacksmith, "Dr. Lang, please try to get my preacher in your school. He is an ignorant. He needs educating in the Bible." On another occasion Dr. Lang answered a woman's inquiry by saying, "When I get to heaven I shall ask God to tell me how the Negro made it. I shall ask him to tell me how he used such ignorant leadership across the ages. I think he will say, 'That was all I had I had to use it. I could not do otherwise. They offered the best they had.'"

Dr. Lang had help to make his dream of a school come true. Last year more than half of the school's budget was contributed by the Mississippi Baptist Convention and the Home Mission Board. Negro churches gave more than \$34,000 to the operating budget. From a small beginning in March, 1943, the Mississippi Baptist Seminary has grown to an enrolment of 1,923 in a system of twenty-two schools. In 1964, there were 118 men and women awarded certificates, diplomas, or degrees.

There is a biracial administrative staff, and the academic dean, vice president, and staff assistant are Negroes. Dr. William P. Davis, secretary of the Department of Work with Negroes, in the Mississippi Baptist Convention, is the seminary president.

The training of Negro leadership is taking place in Mississippi. Something else is happening too. On September 9, 1964, in the Mississippi Baptist Building chapel, a Committee of Concern came into being. Representatives of Roman Catholics, Jewish, and Protestant groups expressed desire to rebuild and refurbish twenty-five church buildings which were destroyed or severely damaged by fire and dynamite. The committee also aimed toward creating a new spirit of good will.

Already dedication services have been held for three Baptist churches which were burned in July, August, and September, 1964. The

doors to worship services have been opened again. Perhaps more significant is the fact that the doors of communication have been opened. In the formal program folder at the dedication of the Cedar Grove Baptist Church in New Orleans, Mississippi, these words were printed: "This new house of worship on which racial groups of Mississippians and citizens from other states have labored together is proof that cooperation and love is stronger than conflict and hate."

Prayer: Pray for the Mississippi Baptist Seminary, its administration, faculty, and student body, for the Committee of Concern (pray).

It Happened in Texas—It has been estimated by population experts that the future of Texas may be determined by Latin Americans. By 1980 it is expected that one half the population in Texas will be of Latin-American descent. "Latin-Texas" is a frequently used term. Not only are Latin Americans key figures at the economic and social life of Texas. They are also the focal point of recent revival zeal and blessings by God through the Holy Spirit.

In the Latin-American Baptist New Life Crusade held in the fall of 1964, more than 500 received the everlasting gospel in their hearts. More than 10,000 came for re-dedication, and for full-time Christian service. At least one-half million heard the gospel preached. The crusade also alerted Texas Baptists to mission opportunities. Evangelical churches have not always considered Latin Americans as prospects, labeling them all as Catholics. Language mission workers have found that less than 10 per cent practice Catholicism. Revival fire moved beyond the borders of Texas into New Mexico and Mexico.

One Latin American found a water-spoken Bible in a creek. Revelation was undamaged. Reading from this last book of the Bible he was concerned over his spiritual condition, and he sought help from a Baptist pastor. A young man's behavior was so completely changed that his mother asked a Dallas pastor what had happened at the meeting. Being impressed by published accounts of the crusade, a young Latin-American typesetter for the Baptist Standard, state paper for Texas, accepted Christ as his Saviour. New church buildings continue evangelistic zeal present challenging opportunities to language missions in Texas.

Prayer: Churches now have opportunities to conserve decisions with training and new member orientation. Pray for new Christians and their churches (pray).

It May Continue with You—In addition to Indian, Negro, and Latin-American people, lan-

guage missions reaches out to millions of people in the United States who are characterized by their connection with a language other than English. In Phoenix, Arizona, a bilingual congregation at the First Chinese Baptist Church worship with the use of earphones. An interpreter sits in the balcony and speaks softly into a microphone either Chinese or English.

Many language groups live to themselves in communities. Even though they may speak the English language, in many instances, they express their emotions and deepest feelings more adequately in their original tongue. Many significant factors make language missions a continuing tremendous task. To reach this generation as well as the young people, additional personnel and enlarged budgets are imperative. There is more that Southern Baptists can do. We can be friendly and courteous. We can examine our attitudes. Dr. Nathan Porter of the Home Mission Board has said in substance that it may be easy for us to have a genuine missionary concern for the Latin American as long as he lives in Mexico. But when he crosses the Rio Grande River and lives next door to us in the United States, does our missionary spirit change? What about other language and racial groups?

Seven years before the Supreme Court ruling of 1954, the Southern Baptist Convention adopted the following resolution:

"1. We shall think of the Negro as a person and treat him accordingly.

"2. We shall continually strive as individuals to conquer all prejudice and eliminate from our speech terms of contempt and from our conduct actions of ill-will.

"3. We shall teach our children that prejudice is un-Christian and that good will and helpful deeds are the duty of every Christian toward men of all races.

"4. We shall protest against injustice and indignities against Negroes, as we do in the case of our own race, whenever and where we meet them.

"5. We shall be willing for the Negro to enjoy the rights granted to him under the Constitution of the United States, including the right to vote to serve on juries, to receive justice in the courts, to be free from mob violence, to secure a just share of the benefits of educational and other funds, and to receive equal service for equal payment on public carriers and conveniences.

"6. We shall be just in our dealing with the Negro as an individual. Whenever he is in our employ we shall pay him an adequate wage and provide for him healthful working conditions.

"7. We shall strive to promote community good will between the races in every way possible.

"8. We shall actively co-operate with Negro Baptists in the building up of their churches, the education of their ministers, and the promotion of their missions and evangelistic programs."

This resolution and similar ones adopted by some state conventions cannot be binding on any one church member. A majority of messengers accepted the resolution, believing it to be in harmony with biblical teachings.

We Pray for America

Tennyson adequately expressed the experience of many people in his immortal words, "More things are wrought by prayer than this world dreams of."

Let us thank God for answered prayer (pray).

We Pray for Our Missionaries

1. Tell the incident in Call to Prayer. Read names of missionaries and pray.

2. Our work with National Baptists has expanded through joint committees of the two Baptist groups in New Mexico, Indiana, Alabama, and Michigan. Pray for 40 workers serving in cooperation with the Home Mission Board's Department of Work with National Baptists.

3. The many international students on our college campuses see or fail to see Christianity and democracy at work while they are visiting in our country. Let us pray that overseas students may have opportunity for Christian contacts and that those who are lost will know personally true freedom in Jesus Christ (pray).

We Pray for Our Witness

1. Let us examine our attitudes toward all people. Do they stand up to the measure of Christ? (pray).

2. Because of the tensions within our nation for several years, many people consider themselves free of prejudice, but harbor thoughts of ill will towards fellow Americans who differ in opinion. A Christlike attitude toward all of Christ's creatures is our responsibility. Pray that you may feel a kindred spirit toward all people.

We Give Thee but Thine Own

(See page 30 for poem.)

Gathering of Annie Armstrong Offering for Home Missions

We Go to Be Witnesses of Thine

Sing, "Blest Be the Tie."

THURSDAY, March 10, 1966

So Send I You... to Witness Through Young Churches and Conventions

Meditation: (Either use quiet recorded music or ask pianist to begin playing quietly a few minutes early. Each woman will open her Bible to John 20:19-22 and read the passage. You may wish to provide a copy of the following for each person to guide her thinking as she meditates on this passage):

"Peace be unto you." Recall Isaiah 26:3. Our worries are brought about many times because we fail to keep our mind on the Lord. We also often take our burdens to him and do not leave them there. Today, leave cares with him and seek his inner peace, peace that will make of you a person of love and good will (pray).

Sing "Hark, the Voice of Jesus Calling."

Theme for the Week: Read in unison John 20:21.

Solo: "So Send I You," cover 2.

Scripture Study: Let us read the reply made by Peter and Paul when the apostles were brought before councils to defend gospel preaching. (Read Acts 18:9 and 5:32.) Peter began by asserting allegiance to God and reviewing again the fact of Jesus' death, resurrection, and place at the right hand of the Father. He testified that they had been eye witnesses to Christ's death. They also had seen him raised up from the grave. Jesus had commissioned them to be witnesses of all they had seen and heard. To be silent would mean betrayal of a trust. To be disobedient would be to obey men rather than God.

Likewise, in Corinth, Paul preached the gos-

"Then spake the Lord to Paul in the night by vision. Be not afraid, but speak, and bold not thy peace." Acts 18:9

"And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5:32

pel, and he met opposing forces. The night before he was brought before the provincial. The Lord encouraged Paul to let slip by no opportunity to speak to the people of him. He should have courage and confidence in the Lord. The cause of Christ is more enduring than most opposition.

To many of the young churches established during his missionary journey, Paul admonished the members to be courageous witnesses.

1. He urged them to be prepared for Christian warfare (read Eph. 6:10-20). The church is in constant struggle with the powers of darkness. The Christian soldier must be strong, well prepared, adequately trained, properly armored and fortified with prayer.

2. He reminded them to be united in Christ (read 1 Cor. 12:10-17). Leadership is stereotyped when people are not free to be individual. Differences of personalities and talents are not intended to create a division of loyalties. Instead, church members are to assert their loyalty to the head of the church, Jesus Christ who gave his life for it.

3. He showed them a more excellent way to live (read 1 Cor. 12:31b to 13:13). People do not live in an atmosphere of distrust, suspicion, and fear if Christian love permeates the lives of Christians. We cannot wait for love to begin in others; it must begin in us.

4. He alerted them to be aware of Christ's return. The early Christians, and particularly Paul, lived with the expectation of Christ's return. Our daily actions should anticipate his return. Although we do not know the day or hour of his coming, we know that he will return. Let us get busy about the more important

things in life. His return will bring to his church victory.

"The Church's One Foundation"

We Look at America

To read the Acts of the Apostles and the epistles Paul wrote to the churches is to see the Holy Spirit at work.

The Holy Spirit continues to work in churches in our generation. In many areas in our nation there are those who have a thrilling story to tell of Baptist witness beginning to grow and become vital in their communities.

Churches in Action

Four couples in Wisconsin attended a church which dismissed after the Sunday School hour. Desiring to participate in a church with gospel preaching and a full program throughout the year, they made inquiries about how to begin a Southern Baptist witness. A course of events led the couples and others to the organization of the Midvale Baptist Church in Madison. Since it was constituted into a church in September, 1953, this church has sponsored two missions which now are churches.

Two Southern Baptist families from New Mexico and Missouri moved to Minneapolis. Encouraged by Dr. A. B. Cash, secretary of the Department of Pioneer Missions of the Home Mission Board, they began a series of fellowship meetings. In September, 1956, Southtown Baptist Church was organized with 38 members. It has sponsored six missions, five of which are now churches. During the first eight years of the Wisconsin-Minnesota Baptist Association, Baptists have grown from 411 to 2,314 in 38 churches and 5 missions. More than 1,500 people have been baptized.

In the beginning, the Wisconsin-Minnesota churches were affiliated with the Great Lakes Association and the Illinois Baptist State Association. In November, 1954, messengers of the newly formed Wisconsin-Minnesota Association came under the joint sponsorship of the Baptist General Convention of Texas and the Home Mission Board.

The pattern of people to fellowships to churches to associations to conventions is a convincing evidence of God's blessings and a reminder that the fields are white unto harvest in America.

When the Southern Baptist Convention was organized in 1845, fourteen state conventions made up the Convention. In 1964 the twenty-ninth was added. A practical measuring rod for the state conventions has been set up by the

Home Mission Board when their financial help is requested. Of course, churches in any state can organize a state convention at any time the churches wish to do so. It is when they desire financial assistance from the Home Mission Board that they are asked to fulfill these requirements:

1. A record of five years of cooperative relations with Southern Baptist work;
2. A minimum membership of:
 - (1) 70 churches and 10,000 members or
 - (2) 50 churches and 12,500 members
3. A practice among churches making up the convention of giving an average of at least 10 per cent of their total budgets through the Cooperative Program;
4. A period of two year's relationship of the churches in a regional fellowship, sponsored by the convention with which they are affiliated;
5. A fund established by the churches with which to begin convention operations.

It should be also noted that the policies and principles set up by the Home Mission Board emphasize that Southern Baptist groups planning to start new missions or churches are urged to select a site in communities not being served effectively by any other Baptist work.

The newest state convention to meet the requirements of organization is in the land of the Mormon. The Utah-Idaho Convention was organized October 29-30, 1964, in the First Southern Baptist Church of Salt Lake City. Organization was a culmination of eleven years of growth in the two states. Some have new buildings even though they are small; others meet in dwellings or store buildings. Special appeal is extended by the convention to retired ministers to come and bring experience and seasoned maturity into the work. More appealing than the climate or the beauty of the mountains is the wide-open country where no Baptist work exists. Secretary of missions and associate secretary for the convention is Darwin E. Weish. He dreams of a ten-year program of work to include language missions, mountain missions, mission centers, and missions in the cities and towns.

Growth among the churches in the Utah-Idaho area has been steady. Between 1950-1960 Cooperative Program receipts rose from \$420 to \$18,214. From 1960-64 receipts went from \$13,214 to approximately \$40,000.

Playing an important role in a new convention is the area missionary. He is the contact man for individuals and small groups interested in starting work in an unchurched area. He makes a thorough survey of the area to determine need and interest. If there is not sufficient

interest, he may suggest Home Fellowship Services to be held in homes of interested families until there is more interest and leadership available. The area missionary enlists help from established churches to sponsor the work. Many times the sponsoring church is some distance away, very likely in another state. He continues to give counsel as the mission group seeks a permanent church site, erects a building, and secures a pastor. The Utah-Idaho Convention has two area missionaries serving the two states.

Prayer: To witness to the truth of Jesus Christ the Saviour in a Mormon stronghold is a challenge to Baptists. Pray for Charles Ashcraft, executive secretary-treasurer of the Utah-Idaho Convention (pray).

Loans Are Available

We have already seen that work in pioneer areas calls for buildings. The Home Mission Board has a plan set up to help in those areas where financial assistance is needed for buildings. It provides grants for sites and loans for buildings. Where other financing is not available, the Board lends help, following a stated policy. Financial aid is available to language congregations and to good will center type missions. At the present time the Church Loans Division of the Home Mission Board completes an average of two new loans each working day.

Students Are Assistants

To meet the spiritual needs of so many people in our land is an overwhelming task. One of the most effective ministries has been found in the student summer missions program. In 1944 seventy-one students served in the first student ministry—among the French in Louisiana. More than 7,500 students have served in the summer student program of the Board. Their ten-week ministry takes them into almost every field where home missionaries serve. They lead in Vacation Bible Schools, camps, churches, in visitation, teaching, preaching, and many other church-related activities in pioneer fields, rural and city areas, and among language groups. Not only providing valuable assistance to the present work and speeding up work in many areas where missionary personnel is acute, the student summer program also means much to the spiritual growth of the students who participate, developing and training them for the future.

Prayer: In a couple of months, during the second week of June, student summer missionaries will begin their work, usually with estab-

lished missionaries. Also, adults will be participating in the Board's Christian Summer Camp work. Pray for these areas of work (pray).

It has been estimated that \$1,000 of our church members enter military service each year. We have 172,000 members of our churches serving in the armed forces and are stationed in practically every state as well as seventy-four foreign lands. Some of them do not have a Baptist chaplain or a Baptist church available. In many areas military personnel and chaplains have been responsible for initiating a Southern Baptist witness. There are English language churches overseas which have resulted from the Christian witness of men and women in service and in business overseas.

In addition to the feeling of "doing time" in military service, many young men feel a high spiritual motivation and a sense of purpose while away from home. This can be strengthened through the home church guiding those who are planning to enter military service and in staying in contact with them while they are away. The Division of Chaplaincy suggests that an Armed Forces Committee be elected to provide preinduction training to military obligated youths. This committee keeps in contact with them while in service and when they return from service. Frequent reports are made to the church to show the work being done and projected and where the church's youth are.

The Baptist chaplain to military youth has opportunity to serve as pastor, counselor, and missionary. He is a representative of his church and denomination. If our churches assume more responsibility to the young men entering military service, the work of the military chaplain will be strengthened and opportunities to reach the thousands of unchurched young men increased.

We Pray for America

1. The United States has potential wealth in its young people. Pray for the young people in your church (pray).
2. The military power of the United States is tremendous. Young Americans are scattered all over the world. Pray for Christian young people and chaplains in the military that they will exemplify Christ wherever they are stationed. Pray for those who are not Christians (pray).

We Pray for Our Missionaries

1. Read the comments in Call to Prayer page 27. Pray for the missionaries listed (pray).
2. Pray for Dr. Arthur B. Rutledge, executive secretary-treasurer of the Home Missions

and his workers, the state convention and the three missionaries

We Pray for Our Witness

1. Consider what your church is doing to help military personnel from your church. One suggestion comes from a church in Nashville which includes a service-man-of-the-week on its Wednesday evening prayer calendar. Pray for God's direction in what your church should do (pray).

2. Are there youth organizations in your church which need adult leadership? What can you do about filling the gap? (pray)

FRIDAY, March 11, 1966

As the Father Hath Sent Me...

So Send I You

Meditation: (Either use quiet recorded music or ask pianist to begin playing quietly a few minutes early. Each woman opens her Bible at John 20:19-22 and reads the passage. Ask all to review some of the impressions of the week. Has each one shared the peace of God that is within her heart?)

Sing: "Hark, the Voice of Jesus Calling." Every day this week we have sung this hymn. As we sing it again today, will you resolve to make the words of this hymn meaningful in your life?

Theme for the Week: Read in unison John 20:21

Solo: "So Send I You," cover 2

Scripture Study: (Read Mark 8:34b-38 2 Corinthians 6:2 and Acts 22:15.) The call to discipleship is not given to one nation exclusively.

ROYAL SERVICE - MARCH 1966

We Give Thee but Thine Own

"We give Thee but Thine own,
Whatever the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee"

—William W. How

Ingathering of Annie Armstrong Offering for Home Missions

We Go to Be Witnesses of Thine

As pianist plays "So Send I You," challenge women to be more effective witnesses today.

"... Whosoever will come
after me, let him deny himself,
and take up his cross, and fol-
low me" Mark 8:34

"For thou shalt be his wit-
ness unto all men of what thou
hast seen and heard" Acts 22:15

not only to people who speak the same language or are alike in skin color. Jesus said "make disciples of all nations." Anyone is a follower who is willing to love and obey Christ. Jesus forewarns his followers of discouragement and cost which are involved in discipleship. But those who have an experience of the love of Christ in their hearts know that God is adequate in every situation.

Few of us living in this land of plenty know the meaning of self-denial. It is tragic but true that few of us give sacrificially of time or money to kingdom work. In the giving of tithes and offerings, not many of us sacrifice "necessities." We sometimes forego certain luxuries for a season, but we can hardly consider this as sacrifice. Self-denial also involves burial of pet peeves and the release of traditional methods if these stand in the way of kingdom expansion. No longer living in the realm of self-

sufficiency, the disciple is asked to deny his own righteousness and conform to the way of the cross. Self-denying, crossbearing discipleship receives its strength and stamina by continual fellowship with Jesus. Receiving his instructions, his comforting words, his reproofs make the disciple distinctive and effective in a degenerate society. The Holy Spirit's power is released as we seek to be more like Jesus in attitudes and actions.

There have been many adulterous and sinful generations. Many evil forces defeat the world of men unsympathetic to Christian truth. The world is in need of forceful testimony and unashamed witnessing to the surety of the truth of Christ's messiahship. The disciple proclaiming Christ to a lost world shares in the glory of inevitable victory of Jesus the Saviour and Lord.

Mankind cannot wait for tomorrow's opportunity to hear the gospel. The gospel message is for today—now. A disciple does not have to have theological training to be a witness; he has only to share with joy and conviction what he has seen and heard and experienced himself.

We Look at America

God sent his Son into the world for a specific purpose. Jesus revealed to mankind what God is like. By his daily living, by his deeds, by his death he demonstrated that to minister is better than to be ministered unto. He taught that to give is better than to receive. A study of the life of Jesus reveals him often in communion with his Heavenly Father. Altogether, Jesus showed his disciples how to live abundantly. This is the task Jesus performed on earth. He commissioned his disciples to the same task. The work cannot be done by pushing a button. A person must still do God's work—and quickly.

With the speed of modern transportation, areas can be reached more quickly than ever before. "So send I you" he said, and this is imperative now. Gospel witnessing is a personal, individual trust. There is no exclusion of any Christian; there is no allowance for excuses. "There is nothing I can do" is not an acceptable reply to his insistent call. We dare not fail him. Today, we look at individual participation in claiming our land for Christ.

US-2 Program

For nearly 10 years the Home Mission Board and other concerned people have shared a hope that a short-term appointment of missionary personnel would be realized. US-2 is the cul-

mination of many dreams and plans. It has been proved that American young people respond to involvement of self in meeting human need. Two years of missionary involvement by the US-2 youths helps to relieve present needs and will bear fruit as young people's eyes are opened to opportunities.

The US-2 program involves young people who are college graduates, twenty-two years of age or younger. Meeting qualifications of dedication, personality, high standards of maturity, and mission interest, the young people serve for a two-year term. They work with missionaries where additional staff assistance is needed and take the place of missionaries on leave or in language school, and as nurses at Sellers Home in New Orleans, a circuit rider preacher in villages along the slopes of the Rockies, or at mission points in Hawaii where a permanent missionary is not available.

The US-2 program has been described as opportunity for sacrificial service, opportunity for laymen not called to missionary service as a life's work at a specified place. There will be little recognition for those in this program, and the pay is nominal. The motivation must be a desire to serve, and the rewards are equated for the Master.

Prayer: US-2 is an adventure in mission service. The gospel is urgently needed throughout our nation as well as in Cuba, Panama, and Puerto Rico. Pray for God's direction and blessing on young people in this unique opportunity for missionary endeavor (pray).

Among the Deaf

The approximately 350,000 deaf people in the United States cannot "hear" the gospel preached from the pulpit. Through the graceful and beautiful system of sign language they can "see" the gospel preached. Like those with "ears to hear" they need God's truth of salvation. Although hardness of hearing in varying degrees, the Home Mission Board's distinctive work is with those people whose hardness of hearing is so acute that they prefer to communicate by the sign language.

The deaf are being reached for the Lord in many ways. The interpreter is a hearing person who can communicate effectively and accurately the spoken word of preachers and teachers. His work as interpreter puts him in the role of preacher, teacher, hospital visitor, and an important participant at weddings and funerals.

A small number of Baptist preachers know the sign language and converse with their deaf members. Scores of dedicated laymen and lay-

women serve within a church, visiting, teaching and helping in many other ways. Visual aids and simplified literature available from the Baptist Sunday School Board (137 Ninth Ave. N., Nashville, Tenn. 37203) provide additional opportunities to reach the deaf with the gospel. Special summer activities and conferences at assemblies give additional stimulus to the work.

It takes years of experience in the sign language to communicate the rapid speech of a preacher, but each interpreter has to make a beginning. Although the beginning is hard, the deaf appreciates the "learner" and will encourage the apprentice to become more proficient in this unique service to people of special need.

Prayer: More people trained to minister to the deaf is an urgent need. The need within our community should be explored. Pray for the work among the deaf (pray).

Juvenile Rehabilitation

The latest figures on juvenile delinquency reveal that juvenile courts handled 601,000 cases in 1963, excluding traffic offenses. The rising rate indicates that young people desperately need help from adults who care. Although there is not a simple cure-all for disturbed youth, there is possible prevention and rehabilitation of lives which a church can bring about. Acting in a supportive role to the juvenile court, a rehabilitation ministry sets up plans for sponsorship from members in the churches.

In Fresno County, California, Travis B. Lipscomb, juvenile rehabilitation worker for Southern Baptists, has discovered that almost 80 per cent of the children involved have no religious faith. In a ministry to non-believers, Mr. Lipscomb has witnessed more than 100 professions of faith each year of his three-year ministry. Keeping in contact with community agencies and law enforcement departments, he has applied love and concern for many distressed children and families in Fresno County.

The Home Mission Board makes these suggestions for prevention, control, and rehabilitation:

1. Have a Christian attitude toward offending youth.
2. Pray for offending youth and their families. They need understanding and help, not scorn and ostracism.
3. Join hands with other community agencies in providing facilities to help youth. Juvenile delinquency involves the entire community.
4. Use church organizations to help offending youth and families.

3. Get involved in helping offending youth in need. One delinquent declared to his pastor, "What we need is not someone to tell us what to do, but someone to show us how to live."

6. Encourage and cooperate with the local Baptist association in projecting a Juvenile Rehabilitation Ministry and providing needed services to help offending youth and their families.

Prayer: Boys and girls, ages 10 through 17, make up more than 600 thousand cases brought before our juvenile courts. Pray for adults who work with them and for these youths. Pray about your church's involvement in helping youth (pray).

Literacy Workshops

After attending a literacy workshop in Gaston Association, North Carolina, the WMU associational president and community missions chairman became burdened for a ministry to nonreaders in their community.

Ten centers and one hundred students later, one sees a mission opportunity mushrooming. There have been conversions, there are visible differences in family living. The responses often heard are, "I'm so happy someone cares for me," "My husband is a different man since he started to class," "Ma'am, I'm not a Christian, but I want to be."

Every student in a literacy workshop who becomes a teacher to another individual or to a class of five or less, has glowing experiences to tell. Mrs. Grace Johns, missionary to Indians, attended a literacy workshop in Phoenix, Arizona. In addition to a class with Spanish-speaking people at Casa Grande, Arizona, she now has classes on the Papago Reservation. Many Indians speak little or no English and have no written language. Not only is Mrs. Johns teaching them to speak English, she is teaching them to read and write it.

In Oklahoma, Miss Louella Capps attended an associational WMU literacy workshop. One week later she had her first student. Six months later this first student became a Christian. She recently wrote, "Some ask, 'Where can I find the nonreader?' My question is, 'Where are more laborers?'"

The Local Church

The local church bears ultimate responsibility in finding and meeting needs in its area. Help in discovering need is available from state and associational missionaries, a church or associational missions committee, or a WMU community missions committee. When the church has isolated needs it can and must meet, the mission

organizations of the church, Brotherhood and Woman's Missionary Union, lead the church in its work to meet the need.

"There is so much to be done and so many people living among us who need a Christian ministry. We dare not fail to use every resource available for the work of the Lord.

Some churches should be active in juvenile rehabilitation, in a weekday ministry, in better efforts of soul-winning, in mission Sunday Schools, and in many other mission actions. Small town and rural churches need to discover spiritual needs of every family on every street and byway and begin to nurture the Christian growth of the indifferent, and win the unevangelized to Christ.

Laymen's Crusade

In the summer of 1964 Baptist laymen journeyed west to participate in the West Coast's Laymen's Crusade. In California, Oregon, and Washington they ministered and gave testimonies for Christ. Pastor Paul Brooks Leath of Fresno knew firsthand what the coming of the laymen would mean to Southern Baptist work in the west. In 1953, while he was serving a Texas pastorate, he and five laymen went to California to participate in a similar crusade. He knew that missionary work enlarged his mission vision and that of laymen as well.

We Pray for America

There are more lost people in the United States today than ever before. Pray for America (pray).

We Pray for Our Missionaries

1. America continues to need more missionaries, including all of us. Use comment in Call to Prayer (pray).
2. We support our home mission work through the Cooperative Program and the Annie Armstrong Offering. Pray for God's blessings on the financial assistance given to home missions (pray).

We Pray for Our Witness

1. This week's emphasis on home missions has helped us to understand a little more about spiritual needs of people within our community and throughout our nation. We have heard, and because we know more our responsibility has increased. So must our concern, prayer, and gifts.
2. Our hymn for the week has reminded us that we cannot truly say, "There is nothing I can do." Read all verses of "Hark, the Voice

of Jesus Calling." Ask God for direction by day and direction of your life (pray).

We Give Thee but Thine Own (See page 50 for poem) Ingathering of Annie Armstrong Offering for Home Missions

We Go to Be Witnesses of Thine

The 1966 Week of Prayer for Home Missions is approaching the final hours. Within a few months we will know the total amount of money our churches gave to the Annie Armstrong Offering. We will never fully know, however, what God has wrought with our hearts and by our concerned praying. We will never fully know how God will use this money. We leave the results to his wisdom, expressing our gratitude for the privileges we have in day by day witnessing to God's love for all people. Shall we go forth now and be his witnesses with conviction?

Saturday, March 12

Ask one or two members of the family to relate a personal experience of answered prayer. Use Stand-up Prayer Reminder.

Thank God for his blessings.

Let someone be ready to tell that there are 163 Southern Baptist missionaries who work among more than 200 Indian tribes in our country. See "Facts about Indians" in January Royal Service and add other information.

Pray for Indian Americans and the missionaries.

Discuss your gifts to the Annie Armstrong Offering. After a Week of Prayer, do you see to reconsider your gift?

Turn to page 28 and pray for missionaries listed for today.

Sunday, March 13

Read the words, or sing, "Hark, the Voice of Jesus Calling."

Talk about ways each person can witness for Christ. Do you know any lost persons? Do you take them to Sunday School and church with you today? Use Stand-up Prayer Reminder.

Pray regarding your opportunities to witness. The goal for the Annie Armstrong Offering this year is \$4,000,000.

Pray that the goal will be reached and for the missionaries listed on page 28.

CHRISTIAN SERVICE CORPS

Miss Lena Sisk is retired from a telephone company job and lives in Bay City, Texas. Last summer she was one of the first to work in the Home Mission Board's Christian Service Corps. She assisted missionaries in a goal will center in Atlanta for two weeks, and for eight weeks she worked with a woman missionary in a weekday ministry in a remote mountain area of Kentucky.

We asked Miss Sisk, "What did the summer's experience in the Christian Service Corps contribute to your life?" She replied:

"A broader vision of spiritual needs, without the fold—and within.

More compassion for young people of our nation who are victims of adult delinquency.

A fuller realization of the need for prayer and rewarding experiences of answered prayer.

Renewed appreciation of our Home Mission work and new knowledge of its great outreach through multiple ministries.

A resolve to give more time and effort to the Lord's work.

A heartfelt desire to be a better witness.

A new and deeper appreciation of our missionaries.

"I must say more about the missionaries. I knew

they were dedicated people, but one has to live with them to fully appreciate their dedication and compassion and to see how their lives shine in the spiritually dark places where they serve. They are available and approachable, and they contributed much to my spiritual life."

This year Miss Sisk is WMU president in her church in Bay City, Texas. About Christian Service Corps work in the summer of 1966 she says, "... as the Lord leads I would surely want to serve again."



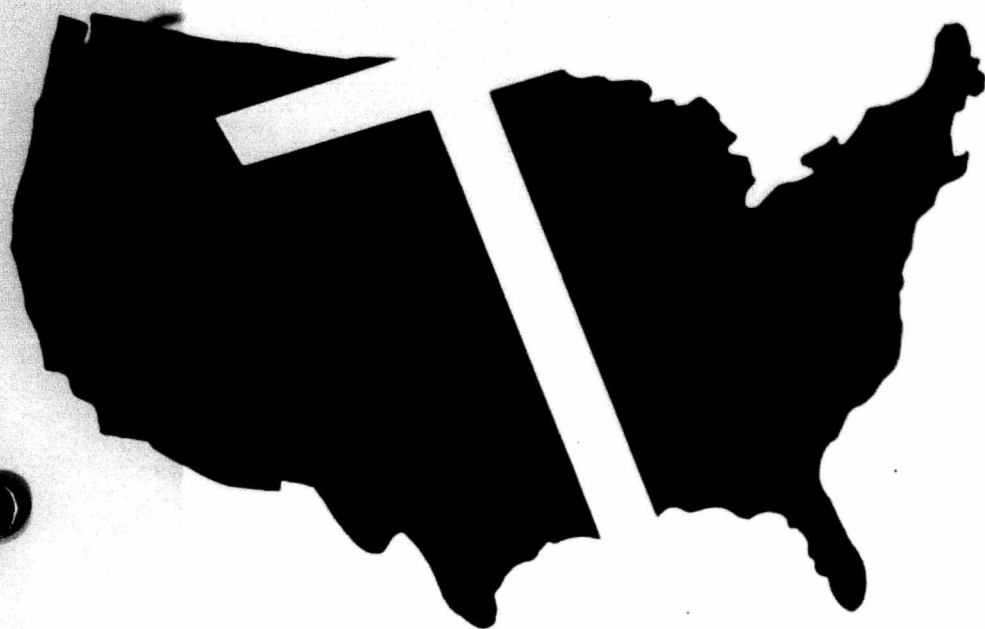
Miss Lena Sisk was in the Christian Service Corps last summer.

Do you want to help home missionaries for a few weeks this summer? Write to E. Warren Woolf, Home Mission Board, 161 Spring Street, N.W., Atlanta, Ga. 30303.

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WEEK of PRAYER for HOME MISSIONS

March 6-13, 1966



and the

Annie Armstrong Offering

GOAL: \$4,000,000