

Royal Service

FEBRUARY 1967



For the story
of Melissa's
birthday,
see page 32



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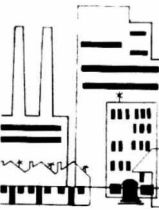
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WOMAN'S MISSIONARY UNION

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Day by Day--Living

AN EDITORIAL

■ A missionary, anticipating furlough from work in isolated Tigoni, Kenya, wrote: "Returning missionaries tell us of rising prices in the USA, of a sensing of deeper commitment among many Christians, of the 'new morality,' and the 'God-is-dead' theology. No doubt we will experience culture shock when we get back to the States."

Then she added, "If we can be of service in your church while on furlough, please do not hesitate to write us." Her letter was filled with accounts of the work which she and her husband are doing in a small village deep in Africa. In 1964, they had moved from a lovely home in the thriving, modern city of Nairobi to develop an assembly for Kenyan Baptists out of a "bankrupt country hotel." Her husband was "farmer, dairyman, preacher, gardener, bookkeeper, and mission treasurer." "Be adaptable" she said is an important missionary motto. Perhaps she should have added that this means "whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

Whatever culture shock experiences we women in modern-day America may have in this revolutionary twentieth century, it is imperative that we not retreat into a permanent state of shock. The new morality and the God-is-dead theory can serve to make us reexamine our own integrity as Christians and to seek renewal of companionship with the living, risen, reigning, loving Lord.

This missionary, anticipating furlough and its experiential shocks, nevertheless wrote to remind her friends that she was on call for service.

No doubt most of us now living will know the incredible wonder of a man actually setting foot on the moon. And that man will be the husband, father, friend whom people in his hometown know by his first name.

In the meantime, let us make a motto for ourselves, placing it indelibly on our hearts, accepting as ours the description of "deeper commitment among many Christians in the USA." A challenging motto is: Whatsoever thy hand findeth to do, do it enthusiastically and with alacrity for the Lord without further delay.

by Ethelene Hamric

The four C's of fostering

What is fostering?

One who seeks appointment by the Foreign Mission Board to overseas missions fields is asked to write an autobiographical sketch. The sketch is to include influences which have caused him to want to be an appointed missionary to a foreign missions field. Missionaries have said that in these sketches they have included such testimonies as the following:

MY interest in foreign missions had its beginning the year I was president of YWA at First Baptist Church, Borger, Texas."

"When I was ten or eleven years old, our church organized a Junior GA. As I worked on Forward Steps, I became interested in missions. My world began to grow. I read missions

books and studied the lives of missionaries. I began to be interested in China. When I was twelve years old, I surrendered my life to Christ for foreign missions."

"Through Sunbeam Band and Girls' Auxiliary I learned of the needs of the world and felt even stronger the call of Christ."

by Margaret Bruce

These testimonies point up the real meaning of fostering WMU youth organizations, for "fostering" is concern of WMS members for the missionary education of youth. It is communicating to the WMS the need for leaders and the needs of leaders. It is coordinating efforts of WMS and youth leaders to provide a graded Woman's Missionary Union. It is conserving the life and energy of youth for missions!

Fostering Is Concern

The term "fostering" is appropriate to show the relationship which the WMS has to WMU youth organizations. "Fostering" means to nourish, cultivate, grow. This desire to cultivate missionary convictions in hearts of youth is an expression of concern which Woman's Missionary Union has had from its beginning. This concern is manifested in different ways: through the securing of leaders, the training of leaders, the provision of materials and equipment, the participation of WMS members in various fostering opportunities. Often concern is expressed through prayer for young people, their counselors and leaders.

Fostering Is Communication

Today, communication is a word most often used though its techniques are sometimes ineffective. Woman's Missionary Union has a built-in plan for communicating information concerning her youth organizations. Young Woman's Auxiliary, Girls' Auxiliary, and Sunbeam Band committees are connecting links between the society and the youth organizations. Committee members are counselors, leaders, as-

stants, and other WMS members as needed. From youth committee meetings come requests for help from Woman's Missionary Society. At WMU council meetings these requests are reviewed and assignments are made.

This plan of communication keeps WMS members interested in the youth work and enables the society more adequately to educate youth in missions.

Fostering Is Coordination

The fifth aim of WMS Aims for Advancement points up the coordination of WMS fostering. The basic objective, "sustained fostering of all WMU youth organizations in the church," prevents the neglect of some organizations and assures regular, continuing fostering activities

by the society.

The first elective, aim five, "WMU youth organizations for all age groups in the church," keeps the WMS aware of its responsibility for providing a graded WMU. Accepting this responsibility means adequate leadership for all ages. A fully graded WMU can more easily be achieved through the coordinated efforts of WMS members and WMU youth leaders.

Fostering Is Conservation

Perhaps you have read or heard of Youthpower sponsored by Manpower, Incorporated. This effort enables hundreds of teen-agers to earn money to help finance schooling and conserves youthpower that might otherwise be lost.

Woman's Missionary Union

through fostering WMU youth organizations seeks to conserve and to channel youthpower for missions. These testimonies which we have used and those of others who are serving in their home churches, in missions areas here in America and overseas, bear witness to the fact that fostering conserves youthpower for missions.

Does your WMS need to be more concerned about the missionary education of youth?

Does your WMS need closer communication with the WMU youth organizations in your church?

Does your WMS need more effective coordination of its youth program?

Does your WMS need to evaluate its strength in conserving the youthpower of your church for missions?

The UNCOMFORTABLE PEW

by Billie Pate

Director, Field Services
Woman's Missionary Union, SBC

YOU see her every Sunday. She casually glides onto the pew beside her mother and glances half-expectantly at the row upon row of churchgoers—like herself. Sometimes she sits with a row of teen-agers. When she's lucky, she sits with him.

She is a member of YWA. She has come up through the ranks: Sunbeam Band, Girls' Auxiliary. The church looked on and exuded victory while she received her GA sceptor. Now she's in YWA.

Until this time in her life she has been mostly in training. The church



has been a laboratory for developing attitudes, for cultivating understandings, and for learning skills. But for what? She wonders.

Her eyes scan the freshly painted walls of a nearly new sanctuary. Momentarily, she fixes her attention on a glistening spider web capsulating the chandelier. She chuckles inside when she thinks about the senior deacon's wife and the fuss she makes about keeping the sanctuary immaculate. Then her thoughts race on.

The walls of the church are sturdy. They make her feel safe and happy. But they were never intended to entomb the meaning and the power of the gospel, she thinks. But how does Christianity make its influence felt beyond this place of worship and beauty? How does it break out of the walls of the church building and penetrate the ghettos of need?

The pastor's sermon is unusually stimulating today. It's difficult to let the mind wander. The YWAer haugs facts on the pastor's more general analysis of world need. She recalls stories she has learned in YWA. Then the pastor's words cut a swath of response through the middle of her thoughts. He is talking about her community. Fourth Street with its smoke-crusted tenements. East Side with its pockets of the economically deprived. Main Street with its mixture of funny little shops owned by the foreign born. The medical center with its tall white buildings catching the sun—their external beauty belying the sickness, loneliness, and suffering inside. The pastor's voice is steady but noticeably burdened as he charges the church to accept its responsibility for need in reach of the church. But how can it be done?

The words of the pastor begin to take shape. The comforting formula of Christianity must be put to use.

YWA Focus Week, February 12-18, 1967, can be a stern reminder that youth seek the church as much for its demands as for its comfort.

YWA Focus Week February 12-18, 1967

Your Woman's Missionary Society will find suggestions for YWA Focus Week observance in your church in February *The Window*, 15 cents a copy from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

It cannot simply be learned and repeated. Faith is not faith until it is practiced. The church teaches. It offers the opportunity to fortify faith through fellowship with others. It implores youth to be an example. But the church must find new and adequate ways to explode its false image as a brick menagerie and move with love and healing to where the people are.

Does your church challenge its youth with this concept of witness and ministry? Youth are eager, expectant, and waiting for direction into action that is worthwhile, even hard. February 12-18 is YWA Focus Week. The theme of the week is "To Live My Faith." The emphasis is on mission action, a new term for community missions. But mission action is more than a new term. It is a concept which can give new impetus to the church's mission to persons of special need. Mission action can capture the imagination of youth.

Throughout the Southern Baptist Convention during YWA Focus

Week, leaders of Young Woman's Auxiliary will be challenging members to commit themselves to mission action. If they follow through, young women will witness and minister to the persons of need in their communities. They will seek out the illiterate, the aged, the impoverished, the person in the institution, the person of another race. They will, in the name of Christ and in behalf of his church, bridge the gap between the church building and desolate mankind.

By now, as a WMS member, you may be thinking, How does this affect me? You are involved, more than you may know. Beginning now, WMS members can move to help involve young women in mission action. Seriously consider some of the things you can do.

- Create a climate in your church to encourage young people to help persons of special need across social, racial, and economic lines
 - Encourage leaders of youth and youth themselves an attempt mission action that is new and untired, but desperately needed
 - Help provide facilities and resources youth need to carry out mission action
 - Help discover the community needs that most urgently demand the church's ministry
 - Encourage your WMU to organize YWAs to involve all girls sixteen through twenty-four in mission study and mission action. These are high school, career, college, and YWAs in schools of nursing
- The YWA is your church's organization for challenging young women to invest their abilities and their time in missions. Take another look at the young lady on the pew next to you. Is she a member of YWA?

missions HERE and THERE

by Dallas M. Lee and Ione Gray

• • • Modern Missions, USA

For a long time, migrant missions was little more than two or three missionary couples in trailers, traveling in the wake of a swarm of Mexican, Negro, and Anglo farm workers who annually trek across country, following the seasons of harvest for farm products.

Vision has expanded since those days in the forties and fifties. The modern concept of enlisting churches to provide permanent, well-rooted ministries to migrants has multiplied outreach to these people upon whom most of the country depends for well-stocked supermarkets, vegetable bins, frozen foods, and cans on shelves.

To J. Ed Taylor, the Home Mission Board's migrant missions director, that's the only way to do it. "He wouldn't open a door; he wouldn't do anything unless he could get a church to say it would sponsor it," one enthusiastic pastor said.

"A program to migrants must be missionary-directed, but it must be conducted on a local church level," Mr. Taylor, formerly a missionary to migrants, said. "They come home year after year looking to the church; they don't look at me or my wife as missionaries. They may be somewhere else next year, anyway," Mr. Taylor said.

Two basic approaches are open to the church interested in migrant missions. The first is to bring into church facilities workers for Bible school or a revival, or both; the second approach is to go out with evangelistic services, films, and Bible classes to where migrants are camped.

The Baptist church of Beaufort, South Carolina, brings migrant workers into the church. In 1966, almost 75 percent of the 225 or so migrants who participated in the Bible school at the church were back for the second or third years.

Each year between May 15 and June 15 some 3,800 migrants, about half of whom are Latin, move into the Beaufort area to pick tomatoes and cucumbers. They come to the church for Bible school and revival; and although the church will not vote to bring Negroes in, it does go out to them at migrant camps with evangelistic services and films.

"Whichever approach a church chooses, it needs to be prepared to be adaptable," Mr. Taylor said.

At this same church, the Vacation Bible School is held



J. Ed Taylor, migrant missions director for the Home Mission Board, talks with a woman whose family lives in a migrant camp.

at night, because children, as well as parents, work in the fields, and because parents and children attend.

A brief evangelistic service is provided each night at Vacation Bible School. The church feels the urgency of preaching Jesus Christ because the migrants may pull out any time, missing the regular revival usually scheduled the week right after the school.

Bible school workers cannot be particular about grading. "Sometimes the families refuse to split up. Many will look around and find their own level of understanding. Some want to be with a certain worker. You just don't tell migrants, 'You go to the Nursery. You to Beginners. You to Primaries. You go to Juniors,'" the pastor, George A. Jones, said.

The flagbearer last summer was twenty-five years old,

back for the fourth year. It's not a Bible school as most Baptists know Bible school, but then perhaps flexibility is a virtue.

• • • Richmond, Virginia

The Southern Baptist Foreign Mission Board took action at its June, 1966, meeting which will affect the number of missionaries available for schools of missions, encampments, conferences, and other missions emphases in churches and in state and national meetings.

The Board voted an optional furlough plan for its missionaries. They may now choose to take furloughs either on the present basis of a full term of service (which varies from three to five years, depending on the country) followed by one year of furlough, or on the basis of thirty-two months on the field followed by four months of furlough.

The Foreign Mission Board does not now know how many missionaries will take the shorter furlough which became possible January 1, 1967. Education of children, health of parents, continuity of their work on the missions fields, and many other factors will enter into the decisions of the missionaries. Some may take the shorter furlough for a time and then revert to the older plan, or vice versa.

Whatever the choice of individual missionaries, Southern Baptists can be grateful that their increased gifts to foreign missions have made this option possible for their representatives overseas.

• Burma, Asia

Apparently there are not now any foreign missionaries in Burma. They were ordered out by May 31 of last year. (However, due to complications in leaving Burma, there was some flexibility in the timetable.) Of the nearly three hundred missionaries affected, thirty-four were from the United States—at least twenty-three of these being representatives of the American Baptist Foreign Mission Societies.

Christian work has not ended in Burma. Alongside Christians of other denominations, more than 212,000 national Baptists are at work, worshipping and witnessing in the land where Ann and Adoniram Judson carried the gospel 150 years ago.

The expulsion orders were expected. There had been repeated threats of ridding the country of foreign missionaries since independence from Great Britain in 1948.

Observers believe the missionaries were ordered out primarily to help General Ne Win secure a firmer grip on his country. Appeasement in Buddhism, who comprise 85 to 90 percent of the population, may have been an added spur to government action.

Reportedly there had been armed insurrection among

non-Buddhist tribesmen. These largely animistic non-Burmese tribesmen—the Karens, Kachins, and Shans—have received considerable attention from missionaries who, in many instances, educated their leaders. With armed rebellion on the increase, General Ne Win could not afford to take chances with what popularly might have been conceived to be "divisive forces."

There apparently was no open hostility by the Burmese Government itself to the missionaries. The government's official position is one of neutrality toward religion and support of religious freedom.

Buddhism is the official religion of Burma, established by the Constitution, ratified in 1947. In the nation of 25 million people, it is estimated there are a half million Christians, most of them among the non-Burmese tribesmen federated in the Burma Union.

Southern Baptists have had no missionaries in Burma, but what has so recently happened there dramatically underscores the validity of the Foreign Mission Board's policy of building indigenous churches and training national leadership. What has happened in Burma could happen in other countries. The important thing is that there be spiritually mature Christians in local Baptist churches, led by experienced national leaders.

Scientific advances are such today, observed an atomic energy scientist, "that man has two alternatives—mass suicide or world community."

Is it too radical to say that today's effective Christian must make the study of world affairs a daily routine, along with Bible study, prayer, and meditation?

Refugees in Burma live a makeshift existence. On May 31 of last year all foreign missionaries were ordered out. Southern Baptists have had no missionaries in Burma.



HAPHAZARD or HEARTY?

by Merle Hill Parsons

THE lovely face lifted. It was framed in a halo of white hair. Twinkling, deep-set brown eyes looked into mine. A slow smile gradually lighted up the face, and a light from within added strength to her answer to my question, "Why, dear, how can our offerings be haphazard when they are gifts for the King?" A simple, unpremeditated statement, born of a lifetime spanning seventy-six years, made up of little deeds of service for anyone who needed her kindness, her thoughtfulness, her concern, her substance.

How, indeed, can one be haphazard about gifts to the King? How beautifully uncomplicated it is really to uncover the secret of stewardship of life. It is the motive which creates an attitude of heart, and the giver knows joy and satisfaction through purposeful, planned giving. It is as simple as that.

What a joy it is to plan a gift! How often we plan during a year to remember family and friends with gifts because they are in the circle of our love. Women are the hub of

plans for gift-giving in a home. Nothing so nurtures generosity in a family as a thoughtful and self-sacrificing mother.

How proper and good that true generosity begins with the giving of self to Christ with consequent dedication of substance to his kingdom. In the planning of our gifts, the first shall be for the King! "Seek ye first the kingdom . . ." (Matt. 6:33), and other relationships fall into place. So, a woman plans personally and with her family to set aside God's tithe first, a tithe of all income—expected and unexpected.

Giving has practical aspects. We implement giving plans by definite family preparation, and regularly, week by week, bringing the tithe to the church. We organize our year's gifts by pledging so that in business fashion the finances of our church can be carried on honorably. The family together is blessed when each one is a part of the commitment of self and substance. The commitment can be a part of family worship one evening. The experience can truly

be preparation of gifts for the King!

A pitfall in our plans sometimes comes in our failure to protect our gifts, planned and prepared, from unavoidable demands on the budget. The wall of protection for offerings to the Lord has to come from the same source as our protection from other temptations. Yielding weakens faith. The strength of our faith in God's promises and his provision holds sacred our commitment.

The lovely woman gazed out the window down a corridor of years of treasured memories. "I remember," she said, "the time we lost our only son, the little boy who was to be a preacher like Daddy. I had been ill so long . . . expenses had mounted. I thought it would be hard to give very much that year, but we planned just the same as always and we did not worry when we laid it on the altar. We just trusted God. God kept his promises to comfort, give grace and growth as Christians. That must have been one of the best years," she concluded. We worship when out of our

abundance or out of our want we bring to the King our love gifts, that through us he can go wherever he will.

Then there are the cherished, planned gifts beyond the lithe—to missions offerings. Our planning for these must be wise and right. Wise with words of the Book, "as my Father hath sent me, even so send I you" (John 20:21), we realize that we become partners with Christ in a special way as we pray during weeks of prayer and give out of concerned overflowing hearts our gifts of love and money. The solemn consecration of self and substance after hours of prayer cuts away the cancer of doubtfulness and releases gratitude of hearts saved to serve, to tell, to give. And Christ's spirit rooves in us pouring us out as the blessing promised in Malachi.

As I made a move to go across the lawn to my house, my neighbor asked me to wait a moment. Carefully laying aside her handwork, she slowly rose and started toward the kitchen. "I made a chicken pie for you," she said. I reached for the warm, fragrant casserole and my hand touched hers in gratitude. She had not cooked haphazardly. She had planned it, using her precious and failing energies, and giving with joyousness a special love gift. My family greatly enjoyed the delicious pie, but I knew Mother enjoyed it most of all.

O, our presentation of gifts for the King should be a joyous experience! The church building, the pastor, the offering plate, the envelope—all are transformed by the attitude of hearty giving that the King's kingdom may come quickly.

How grateful we are that the journey up Calvary was not haphazard. Rugged, rocky, and slow, but according to plan, unfaltering all the way. His great heart paused in its beat for us. It started again, never to stop. Because we believe this, we too shall live, even as he. And give, even as he, such as we have with all our hearts.

Call to Prayer

Prepared by Mrs. Charles A. Maddy

1 WEDNESDAY But your iniquities have separated between you and your God Isaiah 59:2 (read vv. 1-10).

Because Melvin Wasson is the only pharmacist in Baptist Hospital, Ogbomoso, Nigeria, there was nobody to take his place during his furlough last year; overworked personnel had to fill in as best they could.

Pray that the critical shortage of medical personnel may be met in this hospital.

Pray for Mrs. M. K. Wasson, Mrs. B. T. Griffin,* Nigeria, J. A. Herring, Taiwan, J. C. Duke, Lebanon, ev.; Mrs. A. J. Powell, Lebanon, ed.; Mrs. Andres Rodriguez, Cuba, ev.; H. K. Neely, Bolivar, Mo., IGD; W. T. Watts, Oklahoma City, Okla., Negro ev.; I. E. Gonzalez, Tex., Gladys Keith, La., rei.

2 THURSDAY For the good that I would I do not; but the evil which I would not, that I do Romans 7:19 (read vv. 14-25).

Last summer the Home Mission Board launched missions projects in national resort areas: Jekyll Island, Georgia, and Dillon Reservoir-Arapaho National Forest Area, Colorado. Others are needed.

Pray that Christians may use leisure hours to grow intellectually, morally, and spiritually, and to help others avoid waste of leisure time.

Pray for G. W. Thomas, San Lorenzo, Calif., deaf ev.; J. E. Godson, Broadview, Ill., GM; Sara Ruth Wilson, New Orleans, La., GWC; Mrs. A. Worthington, Okla., rei.; J. P. Kirk, Brazil, ev.

3 FRIDAY I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee Luke 15:18 (read vv. 11-24).

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

"Singapore is a new nation and this carries with it the pains of growth," writes Jarrett Ragan, missionary associate to Singapore. Pray that strong New Testament churches may be developed, and that in the uncertain future God's kingdom here may go forward.

Pray for Mr. Ragan, Malaysia, MA; Mary Lucile Saunders, Philippines, pub.; Dorishea Lane, Japan, ed.; F. B. Owen, Indonesia, MD; Mrs. H. D. McCumey,* Nigeria, RN; Mrs. J. C. Duke, Lebanon, ev.; S. A. Qualls, Brazil, BA; Mrs. Norman Harrell, Kotzebue, Alaska, US-2; Mrs. C. J. Smith, Kingfisher, Okla., Ind. ev.; R. B. Alvarez, Harlingen, Tex., Sp. sp. ev.

4 SATURDAY For where your treasure is, there will your heart be also Luke 12:34 (read Luke 11:37-44; 12:30-34).

The hope of progress in Navajo Indian work at the Canoncito Baptist Mission near Albuquerque, New Mexico, lies in Indians assuming responsibility. Pray that they may avail themselves of training opportunities, looking toward the time when they will be able to carry on the full program of the mission.

Pray for Mrs. Marvin Berry, Sterling, Ill., Sp. sp. ev.; Judy Bair, Va., GWC; Mrs. Frank DiMaggio, La., Mrs. J. E. Jackson, China-Japan-Philippines, rei.; M. E. Dodson, Mexico, E. F. Holmes, Chile, J. C. Redding, Peru, Jasper Saunkeuh, Jr., Argentina, Mrs. B. A. O'Neal, Mrs. R. A. Fowler, Brazil, ev.

SUNDAY February 5 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you Exodus 12:13 (read vv. 1-4, 11-14).

Today many churches observe Baptist World Alliance Sunday. With thanksgiving in our hearts for this world fellowship of Baptists, let us pray for the North American Baptist Fellowship (which came into being March, 1966)

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as it encourages Christians in winning North America to Christ.

Pray for T. V. Bryant, Jackson, Miss., IGD; Duesedith Escobar, Panama, Mrs. J. P. Gilbert, Ecuador, R. H. Pinder, Argentina, C. F. Robertson, Nigeria, J. M. Wilkes, France, N. F. Lytle, Israel, ev.; Lila Watson, China-Taiwan-Hong Kong, rei.; Aquilla Brown, Guatemala, MJ.

6 MONDAY And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein Leviticus 6:7 (read vv. 1-7).

Last year forty students from the Baptist Pastors School in Kaduna, Nigeria, went out two by two to scattered bush villages. With only a change of clothing, a sleeping mat, and a little money for food, they walked and witnessed for two weeks. They were not welcome to stop and sleep in some villages, but in others they were gladly received. In one village they won twelve people to Christ. It was not long before these twelve had won thirteen others, and together asked for a pastor to come and help them grow in faith! Pray for this school.

Pray for Enogene Harris, Nigeria, ed.; Delilah Jones, Nigeria, RN; Mattie Mae Gardner, Nigeria, Reiji Hoshizaki,* Japan, Jerry Hobbs,* Thailand, J. D. Harrod, Brazil, Francisco Rodriguez, Cuba, ev.; Mrs. V. T. Yearwood, Panama, rei.; Mrs. D. R. Contreras, El Paso, Tex., Sp. sp. ev.

7 TUESDAY For it is not possible that the blood of bulls and of goats should take away sins Hebrews 10:4 (read vv. 1-14).

The hostility of a twenty-year-old Catholic law student to a Baptist pastor who was visiting his ill mother was changed when he overheard prayer by the pastor. The young man asked for an interview with the pastor, began to attend church, later accepted Christ as Saviour, and attended a class for converts. After his baptism, he left his law studies and is now attending a seminary in preparation for the ministry.

Pray for this young man. His friends will not understand his change of religion and profession.

Pray for L. C. Amip, Rhodesia, pub.; C. G. Carlin,* Ghana, Mrs. J. D. Hoosen, Uganda, Mrs. S. M. Waldron, Philippines, G. R. Brice, Brazil, ev.; Marlois Kirksey, Brazil, soc.; Mattie Baker, Brazil, Mrs. Paul Ringoin, Calif., rei.; R. C. Johnson, Mrs. E. M. Treadwell, Panama, ev.

8 WEDNESDAY Then hear thou in heaven their prayer and their supplication, and maintain their cause 1 Kings 8:45 (read vv. 44-52).

How faithful are you in responding to Call to Prayer? Missionaries know strength because of faithful praying. Carol Leigh Humphries, WMU director in Northern Ni-

geria, made two prayer requests in 1964. In 1966 the testifies that God has answered both requests: more qualified and trained Nigerian women have become WMU workers, and WMU literature has been translated into the Hausa language.

Pray for D. E. Smith, Nigeria, Mrs. J. P. Griggs, Rhodesia, D. E. Mines, Argentina, Mrs. D. G. Thorne, Israel, J. I. Stanley, Philippines, ev.; Katie Murray, China-Taiwan, ret.; Mrs. R. H. Hanna, N.M., Ind. ev.; M. E. O'Neill, Alamo, Tex., Sp. sp. ev.

9 THURSDAY Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Ezekiel 18:30 (read vv. 25-32).

Lincoln University, Jefferson City, Missouri, formerly was an all Negro university. Now approximately 40 percent of the students are white. Six hundred are Baptists or Baptist-inclined. This university greatly needs a Baptist student center to replace the presently rented quarters. Pray for Robert Parker, teacher-missionary in this university.

Pray for Mr. Parker, Alexander Pasetti, Lutz, Fla., Sp. sp. ev.; Mrs. K. R. Wolfe, Brazil, H. W. Neely, Rhodesia, ev.

10 FRIDAY Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plentiful redemption. Psalm 130:7 (read vv. 1-8).

Although the Muslim faith teaches respect for family and parents, in many instances when one turns to Christianity he is disowned and driven away. Missionary Don Frazier tells of a Christian young man from a Muslim family who was driven away from his home. His Bible was hidden, and friends tried to bribe him to renounce Christ. "He is now a laborer here on the school compound, but his enthusiasm for Christ amazes us. He attends all services in his language and then on Sunday nights he comes to the English service, not a word of which he understands." Pray for this young man and others like him.

Pray for W. D. Frazier, Mrs. D. N. Mayhall, Nigeria, Nadine Lovan, Ghana, Mrs. B. W. Tomlinson, Taiwan, ev.; B. J. Walsh, Mexico, ed.; Silviano Lara, Menard, Tex., C. E. Sanders, Tucson, Ariz., Sp. sp. ev.; Abraham Wright, Ill., ret.

11 SATURDAY Despise thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? Romans 2:4 (read Luke 13:1-9, 34-35).

Is your society sensitive to community needs? Have you made surveys to discover needs, and with compassion are you meeting need in Christ's name?

Pray for A. M. Lugo, Roswell, N.M., Sp. sp. ev.; Mrs. Daniel Gruver, Panama-Aangue study; R. J. Stewart, Jr., Tazantia, Mrs. W. H. Smith, Brazil, C. L. Miller, Philip-

BA business administration	MI missionary journeyman
CD center director	pub publication
ed education	ret retired
ev evangelism	RM rescue mission
GM general missionary	RM nurse
GWC good will center	SM superintendent of missions
IGD in service guidance director	Sp sp. Spanish speaking
Ind Indian	inc. social work
JW Jewish work	SW student work
MA missionaries associate	TM teacher missionary
MD doctor	turlough
med medical	

pines, Mrs. S. P. Howard, Jr., Japan, ev.; Ruby Wheat, Korea, RN: T. E. Summerkamp, Jr., Switzerland, MA: Miss Clifford Barratt, China-Taiwan, Mrs. C. A. Baker, Brazil, ret.

SUNDAY February 12 When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Deuteronomy 31:11 (read vv. 7-13).

Dr. Winston Crawley, Secretary for the Orient, says: "The door in India apparently is opening for us, but an open door is of no value unless it is entered." Immediate needs: specialist in internal medicine, in pediatrics, two nurses with master's degrees in nursing. Pray for these.

Pray for Mrs. H. B. Boone, Uganda, Mrs. J. C. Brown, Jr., Costa Rica, Mrs. H. O. Headrick, Mrs. H. E. Peacock, W. L. C. Richardson, Brazil, ev.; Ruth Randall, Brazil, J. B. Hipps, China, ret.; H. A. Borah, St. Louis, Ill., RM: Ada Young, New Orleans, La., GWC; J. D. Tapley, Glorieta, N.M., Sp. sp. ev.

13 MONDAY And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. 2 Chronicles 34:15 (read vv. 14-21, 29-31).

There are immediate needs for pastors in pioneer areas of at least nine states where the number of Baptist churches is increasing and pastors are not available. The Home Mission Board and the Annuity Board have agreed that retired pastors may serve in one of these churches for one year without relinquishing annuity payments. Pray that Southern Baptist preachers will be willing to serve in pioneer areas.

Pray for Annette Johnson, Ky., GWC; Jose Contreras, El Paso, Benjamin Diaz, Tex. Sp. sp. ev.; Mrs. J. D. Spann, Uruguay, Mrs. S. W. Wheeler, Honduras, Mrs. G. M. Fille, Jr., Ghana, Mrs. T. O. Cox, Japan, J. R. Marshall, Jr., Thailand, R. E. Morris, Taiwan, ev.; M. C. Reed, Israel, J. C. Willmon, Lebanon, J. C. Anderson, Argentina, ed.; Mrs. M. S. Blair, Argentina, ret.; S. R. Flewellen, Nigeria, med.

14 TUESDAY So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. Nehemiah 8:8 (read vv. 1-12)

Southern Baptist missionaries in Arab countries of the Middle East are planning to provide a radio ministry to the Arab world. Radio messages reach people whom missionaries and other Christians cannot contact personally. Pray for final preparation before the broadcasting begins.

Pray for Ava Nell McWhorter, Gaza, RN: Mrs. J. M. Carpenter, Liberia, J. R. Cheyne, Rhodesia, W. A. Halton, D. N. Sharpley, Brazil, ev.; Gladys Farmer, Columbia, S.C., GWC.

15 WEDNESDAY But his delight is in the law of the Lord, and in his law doth he meditate day and night. Psalm 1:2 (read vv. 1-6).

Baptist leaders in Hawaii are eager to bring back to their state their trained young people to help in making a stronger witness for Christ. For instance, a church in Honolulu has in its budget, money for transportation from the mainland for college and seminary-trained Hawaiians who feel that the Lord is calling them to come home and work.

Pray for Martha Franks, Olive Lawton, Taiwan, ret.; Mrs. R. R. Compher, Vietnam, Mrs. D. R. Cobb, Thailand, Miss Dale Moore, Nigeria, ev.; Mrs. Hoke Smith, Jr., Argentina, ed.; Jovita Galan, San Antonio, Tex., Sp. sp. ev.

16 THURSDAY And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Luke 24:27 (read vv. 13-31).

In the Greater Miami area about 125,000 Cuban refugees have settled, and they continue to come. Many will become citizens of our country. Pray for understanding of the adjustments and needs of refugees by their fellow Miamians and for patience by the Cubans. Pray that they will be influenced for Christ.

Pray for W. O. Jones, Chattanooga, Tenn., CD: R. G. Falcon, El Paso, Tex., Sp. sp. ev.; D. L. Mills, Jamaica, C. R. Smith, Venezuela, Mrs. J. W. Geiger, Jr., Chile, Mrs. J. D. Hancock, France, W. E. Verner, Ghana, Mrs.

D. W. O'Regan, Japan, Mrs. R. D. Merrill, Sr., Vietnam, ev.; Mrs. T. C. Hamilton, Philippines, F. J. Baker, Korea, MA: E. M. Bosstick, Jr., China, Ole Lea, China-Taiwan, Mrs. L. L. Johnson, Brazil, ret.; James Yarbrough, Nigeria, ed.

17 FRIDAY They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Acts 17:11 (read vv. 1-12).

"Pray that in these busy days we will not forget why we are here," writes a missionary at Ricks Institute, Liberia. "In an institution it is easy to perform routine tasks and lose sight of God's purpose for our lives: to make disciples."

Pray for Mrs. R. N. Bellinger, Liberia, Mrs. J. C. Ware, Katharine Weldon, Mexico, RN: T. H. Dowell, Korea, ed.; Mrs. R. C. Hill, Thailand, Homer Peden, Jr., Philippines, ev.

18 SATURDAY For the Sun of man is come to seek and to save that which was lost. Luke 19:10 (read Luke 15:11-24).

"We need more laborers now," writes a missionary to Kenya, East Africa. "We stood beside a grave in a cornfield and watched a crude wooden box being lowered. A pagan woman's body was being buried. Her pagan friends threw upon the coffin her meager jewelry, clothing, and a thin straw mat bed. We came too late—too late, as far as she was concerned!" Should you go to Kenya?

Pray for Mrs. J. H. Carpenter, Indonesia, Mabel Summers, Lebanon, Mrs. Manuel Quintana, Cuba, ev.; Mrs. Quinn Morgan, Bakersfield, Calif., Sp. sp. ev.

SUNDAY February 19 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Genesis 13:8 (read vv. 1-12).

Greater Cincinnati and Southern Hills Associations

Changing Your Address?

Are you moving to a new street? A new town? A new state? ROYAL SERVICE would like to know about it, so we can keep your magazine coming to you every month. Paste the address label from the cover of ROYAL SERVICE to the space provided, fill in your new address, and mail to:

ROYAL SERVICE
600 North Twenty-Ninth Street
Birmingham, Alabama 35203

Attach Label Here

NAME _____

(please print)

NEW ADDRESS _____

CITY _____

STATE _____ ZIP CODE _____

Allow four weeks for change of address. (If label not available, be sure to send your old address, including the zip code.)

Please take care in addressing all mail to us. Use your zip code and ours (35203), please. Then you will receive mail more promptly, and so will we. Thank you.

SCHOOL for MKs



Newton Memorial School for children of missionaries is located at Oshogbo, Nigeria. Usually there are between fifty and seventy-five young people enrolled in grades five through ten. These MKs are prepared for entrance into schools in this country.



(sixty-two Baptist churches and thirteen missions) have urgent needs, most of which could be met (1) through the willingness of trained, missions-minded pastors to go work there, and (2) if strong churches would invest money and personnel in areas where new work needs to be started. *Pray about these needs.*

Pray for Elizabeth Newman, St. Louis, Ill., GWC; Mrs. Pedro Carranza, Colo., Sp. sp. ev.; Mrs. J. L. Isaacs, Okla., Mrs. Adilio Rivera, Panama, C. R. Bailey, Mexico, A. B. Gifford, Argentina, Mrs. G. A. Consoneri, R. B. Hughes, Brazil, Mrs. F. A. Hooper, III, Israel, Mrs. B. B. Tisdale, Philippines, C. R. Blundell, East Africa, T. J. Kennedy, Nigeria, ev.; R. H. Fawoni, Nigeria, MD; Jenell Greer, Thailand, ev.

21 MONDAY *Thou shalt open thine hand wide unto thy needy, in thy poor, and to thy needy, in thy land Deuteronomy 15:11 (read vs. 7-13).*

New Air Force Base and varied new industries in the economy of Sumter, South Carolina, offer great opportunities for established churches. Other churches and missions are needed. *Pray for Robert W. Lawson, superintendent of missions in the Santee Baptist Association.*

Pray for Mr. Lawson, Sumter, S.C., SM; Milton Bryant, Brookhaven, Miss., TM; Mrs. J. L. Moye, Tex., Mrs. Pascual Arpaio, Calif., I. V. Larson, China-Philippines, Taiwan, ret.; W. A. Cowley, Nigeria, ed.; Mrs. R. S. Franks, Mexico, SW; J. P. Gilhern, Ecuador, ev.

21 TUESDAY *If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well James 2:8 (read vs. 1-9).*

Religious pluralism is strong in Southeast Florida, where Baptists are in a minority. Over 500,000 Jews, Catholics, sects, and non-Christian religious people live in this area. One facet of Baptist work is the teaching of Bible classes in hotel and apartment houses on Miami Beach. *Pray for home missionaries, Lloyd N. White, who leads in this effort.*

Pray for Mr. White, Miami, Fla., JW; R. G. Van Raven, Tex., field worker; Doris Christensen, Selts, Ariz., Ind. ev.; Mr. and Mrs. L. A. Sealey, Panama, Sp. sp. ev.; Mrs. E. H. Wubworth, Mexico, Mrs. H. W. Fite, Jr., A. A. Giunnetta, J. E. Maygrave, Jr., Brazil, Mrs. R. R. Greenwood, Guatemala, A. T. Willis, Indonesia, Lucy Wagner, Korea, Mrs. W. R. Faw, Nigeria, ev.; Margaret Marchman, Nigeria, Clara Williams, Brazil, ed.; Mrs. M. P. Jones, Paraguay, Mrs. W. R. Wakefield, Philippines, SW.

22 WEDNESDAY *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets Matthew 7:12 (read vs. 1-12).*

When Sulemani of Tanzania had been a Christian for only a few months, he felt strongly the need of a church building in his community. Sun-dried bricks were prepared, and the small church built. The roof was to be grass, but as Sulemani looked at the metal roof on his own small store, he could not feel that it was right for him to have a better roof than the house of the Lord, so he took the metal roof from his store and placed it piece by piece on the little new church! *Pray for this young man and his community.*

Pray for Mrs. A. E. Senter, Tanzania, Mrs. F. G. Rost, Mexico, Mrs. P. E. Potter, Dominican Republic, J. W. Geiger, Jr., Chile, Mrs. J. H. Hammett, Mrs. G. L. Hiz, Taiwan, ev.; Mrs. E. L. Oliver, Japan, med., Mrs. Alicia C. Perez, Panama, ev.; E. J. Garcia, Tex., Sp. sp. ev., S. R. Hernandez, Tex., language study.

23 THURSDAY *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me Matthew 25:40 (read vs. 31-46).*

Home missionary M. C. Mojca of New Mexico promotes schools of missions, language missions, and associational missions, and visits especially among Indians who do not follow Christ. *Pray for him.*

Pray for C. C. Craig, Jr., N.C., Negro, ev.; Andrew

Fowler, Washington, D.C., TM; Mrs. T. K. Edwards, Nigeria, RN; Alma Graves, Japan, ed.

24 FRIDAY *Beat ye one another's burdens, and so fulfil the law of Christ Galatians 6:2 (read vs. 1-10).*

The relocation (because of urban renewal) of the Baptist church and the theological seminary in Novi Sad, Yugoslavia, is scheduled to be completed by April. While we have no missionaries in this European country, Southern Baptists provided \$120,000 toward the cost of this project. *Pray for this church.*

Pray for Mrs. Ruth Rumphol, Nigeria, RN, R. B. Robertson, Mexico, Mrs. W. L. Smith, L. A. Doyle, Jr., Brazil, Mrs. J. K. Rugland, Lebanon, G. R. Trotter, Indonesia, Mrs. J. T. Lockridge, Philippines, ev.; Davis Walters, Japan, ed.; Mrs. R. T. Bryan, China, Mrs. R. L. Bauwum, China-Taiwan, Lora Clement, China-Malaysia, ret.; Viola Campbell, El Paso, Tex., pub., Mrs. M. G. Garcia, Eagle Pass, Tex., Sp. sp. ev., Mrs. Armando Silverio, Pittsburgh, Pa., Italian, ev.

25 SATURDAY *He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much Luke 16:10 (read vs. 10-17: 10-10).*

The Sunday School Board has initiated the Church Growth Plan to encourage individual action in enlisting adults in Bible study through the Sunday School. Every Christian should be concerned about the 140 million persons in our country who are not in Sunday School, 80 percent of whom are adults. *Pray for your church and its Sunday School.*

Pray for Mrs. H. E. Adams, Chile, SW; Mrs. B. C. Archison, Brazil, N. W. Wind, Zambia, Mrs. T. D. Gullatt, Japan, Mrs. C. H. Lawhon, Sr., Philippines, ev.; R. L. Stanley, Philippines, pub., Jane Lide, China, ret.

SUNDAY February 26 *Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord Deuteronomy 34:5 (read vs. 1-7).*

Upon her return to Indonesia in 1966, Mrs. John E. Ingouf wrote, "I have a Sunday School class made up of young women, mostly university students. I know of three in the class who are not Christians. *Pray for them.*"

Pray for Mrs. R. F. Goldie, Nigeria, RN; Mrs. M. E. Phillips, Kenya, Mrs. W. B. McNeely, Brazil, ev.; Mrs. D. P. Appleby, Brazil, ret.; R. J. Wilson, El Paso, Tex., pub., Mrs. Donald Phlegar, Stockton, Calif., Filipino, ev.

27 MONDAY *And Elijah went up by a whirlwind into heaven 2 Kings 2:11 (read vs. 1-11).*

In Christian homes members who practice respect, reverence, love, and understanding for one another have a strength that carries over into adulthood. God is wor-

shipped and his guidance sought. *Pray for your home.*

Pray for Mrs. Lee Autill, N.M., A. W. Huncock, Okla., ret.; Mrs. E. L. Cole, Mexico, Mrs. G. B. Brice, Brazil, Mrs. C. W. Bedenbaugh, Tanzania, Mrs. W. D. Frazier, Nigeria, Mrs. J. D. Floyd, R. N. Nash, Philippines, ev.

28 TUESDAY *And, behold, there talked with him two men, which were Moses and Elias Luke 9:30 (read vs. 28-36).*

Through the Home Mission Board, Southern Baptist witness is strengthened in the homeland. As you personally anticipate the Week of Prayer for Home Missions in March, pray that you will give worthily to the Annie Armstrong Offering.

Pray for Homer Yearwood, Calif., Sp. sp. ev.; Mrs. Marcos Rodriguez, Cuba, ev.; Mrs. F. H. Linton, Panama, Mrs. W. E. Salter, China, ret.; Mary Jo Northcutt, Taiwan, MJ; Mrs. J. H. Humphrey, Philippines, R. E. Smith, Brazil, ed.; Mrs. W. E. Allen, Tanzania, Mrs. B. T. Thorpe, Malawi, ev., R. F. Goldie, Nigeria, MD.

WMU in NIGERIA



Mrs. A. Onikile presides over WMU conference at Ede, Nigeria.

Carol Leigh Humphries using Sunbeam Standard of Excellence with WMU workers from Northern Nigeria



*No Busy
in Kitchen*

Dear Folks,

Thank you for everything, but I am going to Chicago and try and start some kind of new life.

You asked me why I did those things and why I gave you so much trouble, and the answer is easy for me to give you, but I am wondering if you will understand.

Remember when I was about six or seven and I used to want you to just listen to me? I remember all the nice things you gave me for Christmas and my birthday and I was really happy with the things—about a week—at the time I got the things, but the rest of the time during the year I really didn't want presents. I just wanted all the time for you to listen to me like I was somebody who felt things too, because I remember even when I was young I felt things. But you said you were busy.

Mom, you are a wonderful cook, and you had everything so clean and you were tired so much from doing all those things that made you busy; but, you know something, Mom? I would have liked crackers and peanut butter just as well if you had only sat down with me a while during the day and said to me: "Tell me all about it so I can maybe help you understand!"

And when Donna came I couldn't understand why everyone made so much fuss because I didn't think it was my fault that her hair is curly and her skin so white, and she doesn't have to wear glasses with such thick lenses. Her grades were better too, weren't they?

If Donna ever has children, I hope you will tell her to just pay some attention to the one who doesn't smile very much because that one will really be crying inside. And when she's about to bake six dozen cookies, to make sure first, that the kids don't want to tell her about a dream or a hope or something, because thoughts are important too, to small kids even though they don't have so many words to use when they tell about what they have inside them.

I think that all the kids who are doing so many things that grown-ups are tearing out their hair worrying about are really looking for somebody that will have time to listen a few minutes and who really and truly will treat them as they would a grown-up who might be useful to them, you know—polite to them. If your folks had ever said to me: "Pardon me" when you interrupted me, I'd have dropped dead!

If anybody asks you where I am, tell them I've gone looking for somebody with time because I've got a lot of things I want to talk about.

Love to all,

Your Son

—A boy with a record
as a juvenile delinquent

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sion of Pennsylvania Law Enforcement Journal

Week of Prayer for Home Missions

MARCH 5-12

Annie Armstrong Offering Goal: \$4,500,000

CLEAR the WAY

Many church families do not realize maximum benefits from weeks of prayer, because parents do not clear the way for God's blessings.

by Mrs. John Maguire

AS she rode home on the old familiar bus, Katherine Adams was sparkling. She had just received quite unexpectedly a wonderful raise. She could hardly wait to get home to tell the boys and Mother. Her thoughts were racing.

Bless Mother's heart—taking care of the children after school until she and Dick could get home from work. And Dick—he's a dear—agreeing that she could work for awhile to help with the family budget.

She had been tempted to call Dick and tell him about the raise, but had decided to let the boys do it at the dinner table that night.

"What a wonderful family I have—and a good raise, too!" Katherine was aware that she had spoken aloud, and was a bit embarrassed, but no one had heard her above the noisy bus.

She opened her purse to see the grocery list her mother had given her yesterday so she could pick up a few things on her way home. Right at the top of the list Mother had written in bold letters, "Don't forget to clear the way for the week of prayer." Mother's notes! They were always turning up at unexpected places—and at the right time to make you take stock. No doubt Mother was fearful that the new job would make her forget the Week of Prayer for Home Missions. And I might have, too, Katherine admitted.

Katherine was deep in thought. Dick and I have often prayed that if the Lord wants our boys as missionaries, they'll be able to hear his call. Katherine found herself praying now: "Lord, please help me. Dick and I truly want to pass on right values to the boys. Perhaps we

should pray with them about what our gift to the Annie Armstrong Offering for Home Missions should be. Give me a deeper concern about my family's involvement in prayer and our use of time—and money."

Money! Right at that moment Katherine suddenly was aware of the beautiful suit which the woman across the aisle was wearing. That's exactly the suit I want. I'll just ask her where she found it! Whoa, put the brakes on! Katherine was amazed at her devious mind. Already she had subconsciously agreed to spend her raise for this month—in a new suit for herself. She'd never once thought of giving it for missions or even figured a tithe of the raise!

The bus was jogging along. It had become the "valley of decision." Katherine admitted to herself that the week of prayer had sort of become routine. She'd be at church the night her circle had the program. She'd go to prayer meeting on Wednesday when home missions was emphasized by the pastor. She would give about the same amount of money, a token gift, never recognizing that needs in the homeland were growing by leaps and bounds. Actually she had for years given to the Annie Armstrong Offering without any thought at all—it was just habit. Mother's right. How I do need to clear the way!

Katherine sat up straight. She was almost to her corner. I was so happy about my raise. And I had visions of a good looking new suit, but I surely don't want to be a person who values things too highly.

She resolved, I will make this week of prayer have meaning both for myself and my family. Direction—that's what I need. Katherine thought and pecked again at the note on the grocery list: "Clear the way for the week of prayer"—for myself and for my family, and for the Annie Armstrong Offering.

Katherine knew that she set the tempo and the tone for her home. Really, this arguing with herself was only half serious. She knew already that she'd follow her mother's admonition.

How could they clear the way? We'll get up a bit earlier next week so we can have a little more time for family prayer period. I'll try very hard to keep the week unhurried so that we can think of and talk about and pray for missions. And I won't schedule extra activities for the week. They can wait. Perhaps it would help if I'd buy some seals and use them with our home missions map. Every time we remember a home missionary on our prayer calendar we'll put a seal on the map at the location of his work. The boys would love that. We'll follow "Call to Prayer" in ROYAL SERVICE. It's about needs of home missions during the week of prayer.

At dinner that night one of the boys glowed: "Daddy, I bet you can't guess our secret." Before Dick could reply, the younger boy blurted out: "Mommie got a raise and week of prayer's coming, and we're going to give a BIG gift to help the missionaries." Katherine Adams sparkled, this time with great gladness.

INVESTMENTS

that
pay
off

MY wife Mary sends her regards.

You remember Mary, don't you?" Mr. Johnson put down the receiver and paused. How well he remembered Mary! He had seen her first at the detention home. She was a defiant, bitter teen-ager, and was charged with being ungovernable and running away from home. That was a long time ago.

Mary's father drank and her mother was chronically ill, unable to care for the children. R. C. Johnson had helped to rescue Mary. He was rehabilitation director for the Columbus Baptist Association, Columbus, Georgia, and had recruited a doctor's wife, who was also WMU president, to sponsor Mary. Together these two experimented with cookie recipes, shared ideas, heartaches, dreams, and hopes, and became great friends. Mary had found herself! Now, five years later, she was married to Joe, who was in the armed forces, and he had asked, "You remember Mary, don't you?"

Mr. Johnson remembered Joe also. Joe had grown into a responsible citizen since his first day in juvenile court. He had been charged with malicious mischief. His drinking father had been unable to provide the necessities of life. Joe and his two younger brothers, as well as his mother, had to take what they could get and scrounge for the bare necessities of life. Joe's bitter and hostile attitude brought him in conflict with teachers and with the law. At juvenile court, he had met Mr. Johnson, who invited him to attend the associational youth camp.

The camp was a new experience for Joe. He found kindness and acceptance rather than harshness and rejection. He found plenty of warm food for himself and everyone else. But most of all, Joe found himself. At the last service a remarkable change took place in his life. He experienced forgiveness, acceptance, understanding, and hope in Christ.

Following camp, Mr. Johnson assigned a Christian businessman and member of Brotherhood to sponsor Joe, and this man provided not only a meaningful relationship but a job as well. The job helped Joe to develop a sense of worth and a feeling of independence. He finished school, married Mary, and now they have a Christian home.

A girl and a boy in trouble . . . a concerned juvenile rehabilitation director . . . the willingness of a doctor's wife and a businessman to share themselves. It all adds up to big investment . . . investment that paid off. Two young troubled persons found Christ, themselves, each other, and established a Christian home. Joe and Mary have become the legal guardians of Joe's two younger brothers, who were also headed for trouble.

Emerson said: "Rings and other jewels are not gifts but apologies for gifts. The only gift is a portion of thyself." To share the heart—love, kindness, joy, understanding, sympathy, tolerance, forgiveness; to share the mind—ideas, dreams, purposes, ideals, principles, poetry; to share the spirit—prayer, vision, beauty, aspiration, peace, faith, to

share words—encouragement, inspiration, guidance; to share oneself with a girl or a boy in need is an investment in life. This is the greatest investment a person can make.

It was this spirit that led the WMU of the Wieuca Road Baptist Church in Atlanta, Georgia, to launch "Project Agape" (love). After studying the problem of juvenile delinquency, telephone calls were made to the juvenile court, the local juvenile rehabilitation director, and the Girls' Development Center. The director of the center was interested in using volunteer women who offered friendship to girls committed to the center. Mrs. W. Sheffield Owen, who led the project, said that arrangements were made through community missions chairmen for a number of women to serve as sponsors. Miss Joyce Stringer, director of the center, personally oriented and trained the volunteers.

An Agape team met once a month at the center with a group of friendless girls who were considered almost "hopeless." These girls had not received a letter, a visit, or any attention from home or their church since coming to the center. They were shy and withdrawn at first, but arts and crafts provided the means for breaking barriers and developing

friendships. Gradually these love-starved girls began to see that someone cared for them, and slowly they responded.

After several months these girls spontaneously called their meeting with the Agape team, "The Happy Club." The response of the girls has been so great that the director has asked for an enlargement of "Project Agape." These investments have paid off.

What about the 44,000 boys and girls from our communities who spend time in training schools each year? Who remembers them with cards, letters, and encouraging help? Who represents you or your church at the juvenile court where 700 thousand youth come annually? Have you considered sharing your home with some of the more than 300 thousand children living in foster homes who are adoptable? Who gives a word of encouragement to the 7.5 million youngsters who are school dropouts? Who befriends a girl whose parents are among the 5 million alcoholics in the United States?

Is not the Christian message of love and redemption available for them also? Did not Christ include them when he commissioned the church to "Go . . . and preach the gospel to every creature" (Mark 16:15)? Did he not say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40)?

Just as Christ responded to those in need, not because they were good, deserving, or worthy, even so each Christian must invest himself in the redemption of youth and families

who are in crisis.

While addressing the Governor's Conference on Youth in Chicago in 1963, the anthropologist Margaret Mead said: "The ratio of responsible adults to needy children has gone wrong all over the world. This is a most terrible thing about the population explosion, that it has occurred at the same time that need is so great for counseling or help from individual to individual." It takes adults to make adults. Who knoweth but that the church has come to the kingdom for such a time as this.

The following are suggestions for your Woman's Missionary Union:

1. Become acquainted with problems of youth and families in your community. Contact with local law enforcement officers and welfare workers, or school officials will reveal problems and needs.
2. Keep in the forefront the responsibility of the church, the association, and the community, that the best of services be provided for families and youth in need.
3. Make sure that, if the work is started in your church or association, it becomes a ministry of the total church.



ROYAL SERVICE • FEBRUARY 1967

A young man needs a friend, especially when he finds the restraining hand of the police on his arm. Those adults who invest interest and concern in the lives of troubled youth find unexpected dividends.



William Crews
Youth Rehabilitation Director
Columbus Baptist Board, SBC

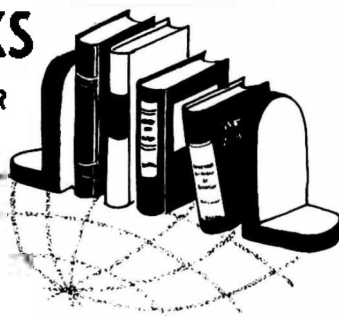
This will provide continuity of leadership and service. Courts and welfare workers are constantly plagued with eager volunteers who "fizzle out" before an effective work is launched. These youth have been hurt too many times, and another failure will only add to their frustrations.

4. Be willing to invest your best talents and become actively involved in the helping process. Not every person can serve as a sponsor or a foster parent, but there are other areas of service.
5. Begin where you are . . . in your home . . . on your block . . . in your church, and in your community. See as opportunity for your service the problem child, the wayward youth, families in need. If you cannot provide the necessary service, then discover someone who can, and make appropriate referrals.
6. Expect the worst, but hope for the best. Often the person in the helping role becomes the object of the anger and frustration of the disturbed youth. Behind this "striking out" behavior, however, the youth may desperately be "reaching out" for help.

The day of social irresponsibility must pass. We must rise above our routine living and minister to the broken, bruised, bleeding youth and families who are scattered along life's journey. These needs are great and the stakes are high. The task is enormous, and the danger of failure is ever present; but we must respond. As a wise person said: "I am but one, but I am one. I cannot do much, but I can do something. What I can do I ought to do; and what I ought to do, by the grace of God, I will do."

Are your investments paying off?

BOOKS AND THEIR MEANING FOR MISSIONS



by Fayly H. Cothorn

Have you ever read a book that made you feel like two cents? *The Tall Woman* gave me that feeling, as I compared another woman's monumental accomplishments with my own! The stamina and fortitude of an early American woman is presented in an inspiring and exciting way in this book by Wilma Dykeman. Cultural and sociological knowledge of people who live in the hills is a by-product of this moving story of a mother and wife.

You will suffer with Lydia, who is tall in spirit. You will laugh! You will wonder.

Then when you put the book down, values, philosophies, and history will seep into your thinking as you think again and again about this dramatic novel. Your storehouse of knowledge will include additional material on a segment of America.

America is people. Our home missions program is directed to people. The tall woman, a composite of many women of the Great Smokies in an earlier day, will give you greater understanding. You will enjoy and appreciate the book.

The Tall Woman by Wilma Dykeman, \$4.95.

Order all books from Baptist Book Stores.

Why have an Annuity Board, and who receives benefits?

You should have a vital interest in this one, for it involves you, your pastor, your church, our Convention. The Convention is involved, for this is an SBC agency. The Annuity Board, located in Dallas, Texas, has as a motto, "Serving Our People." It offers a church means of assuring financial security for those on whom the church depends for leadership in its work of proclaiming the gospel—the pastor and staff members called by the church. From Bible times, the need for aid and protection for God's leaders has been evident. The Shunammite woman provided a room and bed, a table and chair, and a candle for Elijah to use. Read Acts 6:1-4 and see what was suggested for a church to do. The Annuity Board follows the example of biblical episodes in helping Southern Baptist churches prepare for the years ahead for dedicated employed leaders.

What is BWA Sunday?

A Sunday is designated each year on the Convention's calendar as a day for special observance with prayer for 27 million Baptists who serve the Lord in 122 countries of our world. There are some 23 million of us belonging to the Baptist World Alliance, and though we differ in language, nationality, color of skin, culture, we have a oneness in the Lord Jesus Christ. The oneness of those who are called Baptists can be reason for gratitude as we observe Sunday, February 5, 1967, in our churches. There is strength in a spirit of uniting in prayer for the many who are in need of the Baptist witness throughout the world.

The president of the Baptist World Alliance visits many countries that make up the Alliance.

"These will link you in remembrance in my heart," declared Dr. William R. Tolbert, Jr., as he accepted a pair of lion-claw cuff links from the Baptists of East Africa.

Dr. Tolbert, president of the Alliance, vice-president of Liberia, and president of the Liberia Baptist Missionary and Educational Convention, visited Baptists in Kenya, Tanzania, and Uganda. The cuff links, a Karamoja spear, and other gifts were presented to him after he delivered the closing message at the annual East African Baptist Assembly at Limuru, Kenya.

In his sermon that night, Dr. Tolbert challenged his hearers to return to their homes and witness for Christ. "Let us go forth, for this is Christ's command to his church," he said. "We must leave this place renewed and ready to fight and to testify against the evils of our world."

Dr. Tolbert told East African Baptists that his life had been enriched by fellowship with them. "If we do not meet again on this earth, let us continue to pray for each other, and let us continue to serve our Lord," he said.

Southern Baptist missionary Eric H. Clark says: "Moving among those who attended the assembly, I learned that Dr. Tolbert had made many valuable contributions to their lives. His visit helped to set new goals, chart new courses of endeavor, and stimulate new anticipation for East Africa's rapidly growing Baptists."

What is Race Relations Sunday?

It seems appropriate that the denominational calendar schedules the Sunday following BWA Sunday as Race Relations Sunday. The date in 1967 is February 12. On this day our purpose is to practice and teach justice and goodwill for all mankind regardless of race. This special observance is sponsored by the Convention's Home Mission Board and Christian Life Commission. We need to make the most of this opportunity. The emphasis deserves more than an announcement. Baptist people should experience on this day a keen sense of spiritual challenge and a realization of the significance of a Race Relations Sunday.

by Marie Mathis

IS
THIS



YOUR
QUESTION?

"I am a high school mathematics teacher. During summer vacation I would like to be in the Christian Service Corps."

"My family responsibilities have lessened in recent years. I have prayed for missionaries and longed to work with them. The Christian Service Corps is an answer to prayer."

"My wife and I have read with interest about the Christian Service Corps and would like to know more about this program. We will have two weeks free the latter part of August and may be interested in working in one of our pioneer areas."

Christian Service Corps *your Opportunity*

THE above expressions are taken from letters received last year in response to articles and other publicity concerning the Christian Service Corps ministry.

Although it is only now in its second year, this voluntary ministry of the Home Mission Board has met with enthusiastic response. Launched in the summer of 1965, this fresh dimension in missions has begun to capture the imagination of adults who wish to become directly involved in meeting missions needs.

Six "pioneers" accepted appointments for varying periods in 1965 and became the pilot group to deter-

mine the feasibility of using laymen and laywomen in service alongside full-time missionaries on the field. The results brought unqualified enthusiasm for continuance and enlargement.

Last summer twenty-two men and women were on locations in the USA, half in mission centers and good will centers; others were involved in visitation and surveys, Vacation Bible Schools, Woman's Missionary Union and Sunday School leadership training, literacy work, church weekday ministries, revival preparation, and office work.

Some gave their vacation time;



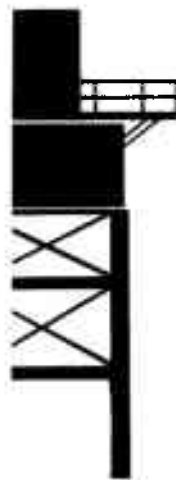
by E. Warren Woolf
Home Mission Board

others are schoolteachers who were available for the entire summer, and others were retired people with a desire to be in kingdom service. All are lay people who are eager to involve themselves in missions. They go to serve without remuneration, paying their own expenses to and from their fields of service. Room and board while on the field is the only pay they receive. But testimonies from those serving reveal they were highly paid—in blessings from their experiences.

The Christian Service Corps knows no limits in the future. The extent to which people continue to respond is the only limitation the Home Mission Board knows. A goal of one thousand workers is conceived as a realistic number to be sent out each year.

Perhaps the most significant trend in the life of the church today is the increasing acknowledgment of the role of the lay person as indispensable in the fulfillment of the church's mission in today's world. More and more, we Baptists recognize that "front line" soldiers in the Christian army are lay people. All Christians stand on equal ground before Christ and are equally responsible according to opportunity.

Challenged with a nation where more people are being born each year than are experiencing new



Volume 10 Number 5
February, 1967

Forecaster

Planned by Margaret Bruce

World Awareness

by Mrs. Ralph Gwin

A CARTOON in a popular household magazine had the Gemini astronauts looking down from space at the earth saying, "It's a small world." Even from this earthbound point of view it is a small world! And it grows smaller by the hour.

Travelers jet about the world at a rate which our grandparents of the early century would not have believed. Instant communications bring world events into our homes by TV and radio. In case you miss the broadcasts all day, today's war in Viet Nam is tonight's press headline. This morning's revolution in some little known nation is pictured in the evening TV news by an on-the-scene reporter.

It is a small world, and it is a world in which awareness is keen. The African tribesman struggles for a better life because he knows there is a different world outside his jungle. The multitudes of India, listless in their hunger, cry for food, wondering what life is like in a world where people substitute Metrecal for colored meals.

Spiritual hunger is just as real as physical hunger, and it exists where physical need is at a minimum.

Woman's Missionary Union has a precision instrument for sharpening awareness—an awareness which includes appreciation and concern for people and their spiritual condition. Effective education in Christian

missions, the purpose of Woman's Missionary Union, is impossible without awareness of the need. World Awareness, the first of the Aims for Advancement, lays a foundation for the actions in which WMU members participate.

In monthly meetings, by reading, and through study, women are stimulated to a bi-focal concern for people and their needs. Regular monthly study materials for general meetings and circles are designed to provide information about people who need the gospel and its ministry. Information includes accounts of Southern Baptist response to Christ's charge to go to all the world.

Periodic mission study books focusing on specific areas provide opportunity for depth study. These areas may be geographic or they may be other areas of need and opportunity such as race, language missions, and delinquency. Such study is often the incentive for additional reading in the subject to broaden the individual's knowledge and understanding.

The WMS Round Table booklist offers a wide variety of purposeful reading. Fiction, biography, travel, and other types of books present good background for understanding people and their cultures, and challenge the interested reader. Books for inspiration and devotion are also listed.

Not to be neglected as members read for information, inspiration, improvement, and pleasure are the publications of the mission boards, *Home Missions* and *The Commission*. Then there are the WMU magazines, *Royal Service*, *The Window*, *Tell*, and *Sunbeam Activities*. Women who for any reason do not attend a study class, or who may miss the monthly meetings of WMU, may keep up with programs and other studies by reading books and magazines.

Thus, through world awareness plans of WMU, the African tribesman becomes a real person to WMU members, and his struggle becomes a missions opportunity. The hunger of the child in India tugs at hearts that care because they know, and ways are sought to meet the need.

The next three Aims for Advancement are designed to promote the cause of missions, but will as well make for the spiritual enrichment of the lives of WMU members. As individuals become spiritually enriched, they are more valuable to the promotion of the cause of Christ at home and overseas. These three Aims—Spiritual Life Development, Christian Witnessing, and Sharing Possessions—become channels of expression in carrying out Christ's Commission.

Time spent in personal Bible study and prayer is never selfish though other demands be heavy. Prayer is the Christian's greatest avenue to the resources needed. Traveling by way of the throne of God's divine grace and mercy is the shortest, quickest, and most effective route to the missions fields. Daily use of "Call to Prayer" makes "intercessory missionaries" of those who pray. Extension of the prayer life to members of the family through family worship will develop the spiritual and missions consciousness of all in the home.

To the PRESIDENT

Is Your WMS Structured Adequately?

To enlist WMS members it is necessary to provide an organization which meets the needs of all prospects. Women who work from eight until five every day require a night meeting or a noon meeting near their work. Women who have school-age children usually prefer a morning meeting, a noon or early afternoon meeting. Older women often respond enthusiastically to an afternoon meeting.

By using the WMS Enlistment Survey card (50 for 40 cents; 100 for 75 cents) or the Classification Slip (25 to a pad, 10 cents each), you can discover the preference of meeting times of members and prospective members. These

High points of the year in WMU are the weeks of prayer when praying is a churchwide activity on behalf of missions work and the physical, spiritual, and professional needs of missionaries. Every missionary can testify to the power of intercessory praying by those at home who "hold the ropes."

Becoming aware of world needs, the WMU member will lift her eyes not only to the far fields, but also her near vision will bring clearer discernment of needs in her own community. She will see opportunities for witnessing all about her. Mission action plans of the society will send members out to visit, to serve, to witness, with emphasis on personal participation in planned activities.

The person who knows and cares will share, giving according to her means to world missions effort through participation by her church in the Cooperative Program. In addition, her love for Christ will be manifest in love gifts, over-and-above offerings which she makes during the special weeks of prayer.

Through awareness the WMU member is a world citizen, acutely conscious of need in the world and of involvement in meeting it. She is a growing Christian, whatever her age, striving for spiritual development for herself, her family, and friends as she studies the Bible, prays, and worships with others. She is a *doing* Christian, not satisfied to be a hearer only, taking action which makes her a vital part of the missions enterprise. She is a *giving* Christian, knowing as she brings her tithes and offerings that she gives a part of herself.

Recognizing her responsibility through Christ to the entire world and confined to one small geographical spot, the WMU member can carry out the Commission to go into all the world.

materials will also help you know the number of women who have children under four years of age. This information may point up the possibility of having a Sunbeam Nursery in your church.

Look at the WMS prospects in your church. With the information gathered from classification slips and enlistment survey cards decide whether your WMS is structured adequately. Then consider the possibility of organizing additional circles or societies in your church to enlist all WMS prospects.

(Cards and slips are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.)

On Time All the Time?

There are some who are known for always being on time. There are others known for always being late. In which group are you? It is a good policy for the president to be time conscious and to recognize the importance of beginning meetings on time and closing them on time. A time schedule will help to keep meetings moving along without a loss or waste of time. Be sure to let those responsible for any part of the meeting know the time allowed them.

Orienting New Members

New members should know the purpose and program of work of Woman's Missionary Society so they can participate more fully. There are many ways by which this may be done. Some are:

1. Use the Membership Folder which contains the abbreviated Statement of Aims for Advancement, 25 for 30 cents (packaged only as listed, available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.)

2. Encourage members to read *Woman's Missionary Union* by Alma Hunt, 85 cents, from Woman's Missionary Union or Baptist Book Stores and *The Woman's Missionary Union Program of a Church* by Marie Mathis and Elaine Dickson, 75 cents from Baptist Book Stores only.

3. Encourage members to take the WMS Leadership Course.

4. Encourage members to subscribe to and read *ROYAL SERVICE*, \$2.00 a year.

5. Use the "Project: Fellowship" plan of assigning new members to experienced WMS members. The experienced member seeks to bring the new member into the joys of Christian fellowship in WMS. This interest in the new member helps lead her into a better understanding of all WMS work.

There are the six programs for a new WMS or new circle which tell what WMU is and does, how Woman's Missionary Union began, how Woman's Missionary Union learns, how Woman's Missionary Union serves, how Woman's Missionary Union prays, and how Woman's Missionary Union gives. (Pamphlet entitled "Programs for a New WMS" available free from state WMU offices.)

WMS Leadership Course

Does each member of your WMU council hold a current leadership card? If there are those on the council who have not completed the basic leadership course of the organization in which they serve (WMS, YWA, GA, or Sunbeam Band), provision should be made for them to take the course in a class or by the individual method.

Read pages 49-50 of the 1966-67 WMU Year Book for information regarding the WMS Leadership Course. Encourage those who have taken the leadership course to keep their leadership card current by meeting the requirements for the 1966-67 Refresher Course. The required reading

for the WMS Refresher Course is the 1966-67 WMU Year Book, 25 cents, WMU and WMS sections (from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores) and *The Woman's Missionary Union Program of a Church* by Marie Mathis and Elaine Dickson, 75 cents (from Baptist Book Stores).

Committee Work

A "committee" is a body of persons delegated to consider, investigate, take action on, or report on some matter. Whenever a committee is formed, a specific work is committed to those persons who make up the committee.

Do your WMS committees meet regularly to consider and make plans for the work committed to them? Encourage committees to meet regularly and to make thorough preparation for each meeting. WMS committee meetings should precede meetings of the WMU council. Plans made by committees are brought by the chairmen to the WMU council. At the council meeting, plans are coordinated and recommendations formulated for presentation at the Woman's Missionary Society meeting. The WMS approves the plans or makes necessary changes for implementation by the society or by the circle.

WMU Council and Church Council

The WMU president is the connecting link between the WMU council and the church council. She has a two-fold responsibility of representing the Woman's Missionary Union at meetings of the church council and of representing the church council at WMU council meetings.

At the February meeting of the church council the WMU president will review final plans for the observance of the Week of Prayer for Home Missions, March 5-12. Plans which involve the entire church membership should be clearly understood by all church leaders. So, her presentation will seek to give this information and to gain additional suggestions from other leaders which will make the week of prayer more far-reaching.

If plans are made by the church council to observe Baptist World Alliance Sunday, February 5, and Race Relations Sunday, February 12, these plans will be brought to the WMU council by the president. Other church council discussions which involve WMU members will also be shared by her. This is how the president serves as a connecting link between the WMU council and the church council.

YWA Focus Week

February 12-18 is YWA Focus Week. See the February issue of *The Window* for suggested focus week activities which may be of help in promoting Young Woman's Auxiliary work in your church. Work closely with the YWA committee to make this an outstanding week for the young women of your church. Read "The Uncomfortable Pew" by Billie Pate, an article in *ROYAL SERVICE* about YWA Focus Week.

To the CIRCLE CHAIRMAN

Enlistment for Missions

It is estimated that 70 percent of all American women marry before they reach the age of twenty-four. This means that many YWA members marry. Has your circle made a definite effort to enlist those YWAs in your church who have just married or those who have reached the age of twenty-five and are ready for promotion from YWA to WMS?

If efforts to enlist these young women have failed, perhaps you and others interested in enlistment should consider the possibility of a circle for brides or for career young women.

February 12-18 is YWA Focus Week. Focus on the young women of your church and discover those who should be taking their next step in missionary education which is Woman's Missionary Society.

Try these suggestions in your efforts to enlist young women who are marrying or are ready for promotion:

1. Provide a gift subscription to ROYAL SERVICE (\$2.00 a year from Woman's Missionary Union).
 2. Assist with a gift Bible ceremony (order YWA Special Services, booklet, 50 cents from Woman's Missionary Union or Baptist Book Stores).
 3. Plan a "sampling" party for brides-to-be (each circle member prepares a dish from her favorite recipe and brings it along with a copy of the recipe to a covered-dish supper).
 4. Arrange a "talkfest" and explain the similarities of WMS and YWA work.
 5. Have meetings well planned and carried out.
- If you are wondering about a gift for the bride-elect, you could give the book *Your Christian Wedding* by Elizabeth Swadley, \$2.95 from Baptist Book Stores.

For the New Member

There are some materials which are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, that



will aid in orienting new WMS members. These are:

Membership Folder, containing abbreviated Statement of Aims for Advancement, 25 for 30 cents (packaged only as listed)

"I Resolve," WMS Prayer Folder, to be used as an aid to intercessory prayer, 10 for 30 cents

WMU Year Book, 25 cents

WMS Manual, 75 cents

The Woman's Missionary Union Program of a Church, by Marie Mathis and Elaine Dickson, 75 cents (from Baptist Book Stores only).

WMS Leadership Course

Do the members of your circle know the answers to these questions:

What is the purpose of Woman's Missionary Union?

What four organizations make up Woman's Missionary Union?

What eight aims constitute WMS Aims for Advancement?

What is included in ROYAL SERVICE?

If circle members do not know these answers and other basic ones, they should be encouraged to take the WMS Basic Leadership Course. The course may be taken in one of two ways: class study or individual study. See pages 49-50 of the 1966-67 WMU Year Book for information regarding class study, individual study, the WMS Leadership Card, and the 1966-67 WMS Refresher Course.

February Circle Study

Circle members will learn about home missions work in Baptist centers this month. The study will include a discussion of good will centers, mission centers, and church community weekday ministries. Doubtless one result of this study will be surveys to discover needs for establishing Baptist centers. Look in this Forecaster in the section "To the Chairmen," Community Missions Chairman, and order materials which give guidance for discovering the needs and establishing Baptist centers.

February Society Study

Circle chairmen are to keep before members the importance of attending the general missionary meeting of the society. It is in this meeting that the circles are united into a society. It is in this meeting that attendance is recorded on Aim VI in Aims for Advancement. It is in this meeting that society business is transacted.

Be sure to preview the society study for February. The subject is the Commission and contemporary United States Home Mission Board program of evangelism. This study should prepare members for the Home Mission Week of Prayer, March 5-12, and the Annie Armstrong Offering.

To the CHAIRMEN

Teaching Missions

MISSION STUDY CHAIRMAN—The 1967 Home Missions Graded Series is built around work in the Great Lakes area. The book for Woman's Missionary Society is *Forest Trails to Urban Jungles* by L. H. Moore, 75 cents. This book includes information concerning Southern Baptist missions work in the cities, suburbs, and prairies of the Great Lakes region. Other books in the series are excellent as resource material. These are: *A Saga Told* by Eva R. Inlow, 75 cents; *Safari North* by James C. Hefley, 50 cents; *A Bugler for Sallatreska* by Floyce Moon, 50 cents; and *A Church for Debbie and Dan* by Martha Gillespie Lowe, 50 cents. All books may be ordered from Baptist Book Stores.

Reading the Book—Encourage WMS members to read *Forest Trails to Urban Jungles* by using the following quiz. The quiz may help them realize their need for more information concerning this fascinating part of our country.

Q. What lakes form the Great Lakes area?

A. There are five: Lake Superior, Lake Michigan, Lake Huron, Lake Ontario, and Lake Erie.

Q. What eight states border the Great Lakes?

A. New York, Pennsylvania, Ohio, Indiana, Michigan, Illinois, Wisconsin, and Minnesota.

Q. Why is it so important that Southern Baptists have missions work in the Great Lakes area?

A. More than a third of the nation's people (seventy million) make their homes in this area. It is the birthplace of vital political, economic, cultural, and sociological currents in American life. There are lost people who need the gospel preached to them.

Teaching the Book—Every person teaching *Forest Trails to Urban Jungles* should have the Teacher's Guide, 40 cents. Other resource materials needed include a map of the United States, 50 by 38 inches, folded to 9 by 12 inches, printed in seven colors, number 9578, 39 cents; the filmstrip *Missions in the Great Lakes Area*, \$3.50. All of these materials may be secured from Baptist Book Stores.

PROGRAM CHAIRMAN—In February the society will be studying the Commission and contemporary United States:

Home Mission Board program of evangelism. *The Theology of Evangelism* by Dr. C. E. Autrey of the Home Mission Board is a good resource book (price \$2.75). *Handbook on Evangelism* edited by Newman R. McLarry (price \$1.25) will also be helpful on the subject of evangelism. Both of these books may be secured from Baptist Book Stores. Check with your church librarian to see if these are in your library.

In circles this month WMS members will be studying Baptist centers: good will centers, mission centers, and church community weekday ministries. Some resource books for this study are: *The Suburban Captivity of the Churches* by Gibson Winter, \$1.45; *The Church and the Exploding Metropolis* edited by Robert Lee, \$1.50. If these books are not in your church or public library, they may be secured from Baptist Book Stores.

Leading Persons to Participate in Missions

COMMUNITY MISSIONS CHAIRMAN—This month's circle study of Baptist centers may lead circle members to discover the need for such centers in the community. It may cause them to investigate the possibility of your church having a community weekday ministry. Finding answers to the following questions could open up new avenues of mission action in your community.

1. Are there people in our community who do not feel "at home" in our church?
2. Are there people of other nationalities and races in our community?
3. Are there good will centers or mission centers in our neighborhood?
4. Has there been an increase in crime in our community during the past two years?
5. Are there low income sections in our community?

The following materials give guidance for working in the area of Baptist centers and church community weekday ministries:

1. From the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, the free leaflets "Good Will Centers Crossing Barriers" and "The Rescue Mission." The free booklet "Baptist Centers Reaching a Contemporary World" is available in limited quantities to those interested in starting a Baptist center.

2. From Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Stores the pamphlets "How to Minister in Institutions" and "How to Discover Needs for Mission Action," 15 cents each.

PRAYER CHAIRMAN—No doubt you and the members of your committee have already been making plans for the observance of the Week of Prayer for Home Missions, March 5-12. Please turn to page 39 in your 1966-67 WMU Year Book. Last fall at your WMU Annual Planning Meeting you made some decisions. Which square has a check mark in it? We hope it is the first one which reads, "We will have a □ 5 day observance." You will find excellent material in March ROYAL SERVICE. You will not want the members of your WMS to miss a single day's observance. See "Organizing for Missions Projects" in this Forecaster for additional information regarding week of prayer plans. Does your committee encourage WMS members to understand the prayer plans of your church? These plans include the midweek prayer meetings of the church, neighborhood prayer meetings, pre-revival prayer plans, and the promotion of family worship. There may be other plans in which your committee will encourage WMS members to participate.

ENLISTMENT CHAIRMAN—The enlistment committee needs to be thoroughly familiar with the Church Growth Plan and Woman's Missionary Union's part in it. This effort for reaching prospects for the church and involving them in the church's life and work is a challenging one. The more persons brought into the Sunday School for the study of the Bible, the more persons will be won to Christ and the more there will be to unite with the church.

The following suggestions should be kept before the WMS enlistment committee:

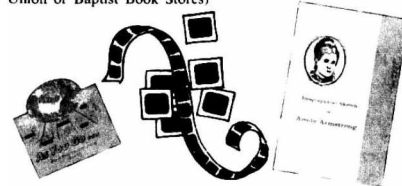
1. Enlist and involve new church members in WMU.
1. Secure names of new church members who are prospects for membership in WMU organizations
2. Cultivate the prospects for membership in Woman's Missionary Union
3. Organize new WMU units (societies, circles, youth organizations) as need to secure maximum involvement in missions.
4. Enlist prospects in WMU.
5. Involve members in the study of missions and participation in missions
6. Encourage new WMU members to participate in the Sunday School's outreach efforts

Organizing for Missions Projects

The Week of Prayer for Home Missions is March 5-12. The theme for the week is "As You Go" and the daily topics are: Monday—As You Go—SEARCH Tuesday—As You Go—ENCOUNTER Wednesday—As You Go—REACH OUT Thursday—As You Go—GROW Friday—As You Go—LIVE.

There are many ways in which the entire church may participate in the Week of Prayer for Home Missions and the Annie Armstrong Offering. Some of these are by:

1. Encouraging families to follow daily "Call to Prayer" in ROYAL SERVICE, March 5-12
2. Observing the week of prayer during family worship periods (a stand-up prayer reminder will be provided for use by family groups)
3. Providing early morning, midmorning, afternoon, and evening prayer periods
4. Observing the week of prayer during the midweek prayer meeting, Sunday School, and Training Union opening assemblies
5. Using the Home Mission Week of Prayer program covers, 25 for 55 cents, 100 for \$2.00, available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores
6. Reviewing the biography of Annie Armstrong (order "Biographical Sketch of Annie Armstrong," 10 cents each; 50 for \$2.75; 100 for \$5.00 from Woman's Missionary Union or Baptist Book Stores)



7. Presenting the play, "Annie Armstrong, Daughter of Destiny," price 15 cents (from Woman's Missionary Union or Baptist Book Stores), which requires a narrator, six women, one man, one boy, and thirty minutes for presentation
8. Showing the filmstrips *Prayer Power for Missions*, 45 frames, color, with recording and manual, \$6.50, and *The Life of Annie Armstrong*, 52 frames, color, with recording and manual, \$7.00, available from Baptist Book Stores only

The Convention-wide goal for the Annie Armstrong Offering for Home Missions is \$4,500,000. In the church the goal should be a church goal rather than one for an organization. Churches are encouraged to set goals which will stimulate interest and increase participation in the financial support of home missions. While the goal is a church goal, attention should be focused on individual participation in reaching the goal.

The Lottie Moon Christmas Offering for Foreign Missions, the Annie Armstrong Offering for Home Missions, and state missions offerings are recognized throughout the Convention as second only to the Cooperative Program in the support of missions. These offerings are promoted as over-and-above offerings and are not to be included in the church budget.

BULLETIN

Channeling for the Church and Denomination

Christian Life Commission

February 12 marks the third observance by Southern Baptists of Race Relations Sunday. Churches from many areas of the country reported in 1966 the blessings received from the observance.

Said one pastor: "The day will not be easily forgotten by our church. Race relations will be a concern larger than one day from now on." A Louisiana layman said, "We saw the huge stake Southern Baptists have in the solution of racial problems." A Tennessee music director composed a special hymn to use on the day. The church was moved by its impact. A Mississippi pastor said from his pulpit: "It is my firm belief that it is past time for us to examine the issues of race relations as a church in the light of the ethical principles of Christ. We must search the 'mind of Christ' and take our stand with him." A California church exchanged pastors and Sunday School teachers with a local Negro Baptist church for a memorable day of study and fellowship. A Virginia church participated in an interchange of home visitation with Negro community members.

A new opportunity is now provided in 1967. What can you and your church do?

A packet of material to aid in the observance has been mailed to all pastors and ministers of education.

Posters and bulletins for the day are available.

A new brochure "Southern Baptists and Race" is available from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219, at 2 cents in quantity; single copy, free. It provides historical insights on the enlarging role of the denomination in seeking biblical solutions to a contemporary problem.

For WMU study in depth, review one of two excellent books available from Baptist Book Stores: *The Bible and Race*, T. B. Maston, cloth, \$2.50, paper, 85 cents; *The Racial Problem in Christian Perspective*, Kyle Haselden, \$1.45.

Explore through community missions channels the needs of Negroes, Latins, and other minorities in the community with regard to housing, employment, education, and ministry.

Seek personal contacts and friendships across racial lines which will bring insight and afford occasion for Christian ministry.

Baptist Joint Committee on Public Affairs

Report from the Capital is a bulletin published ten months during the year by the Baptist Joint Committee on Public Affairs. The purpose of the bulletin is to give information and interpretation of public affairs that are relevant to Baptist principles. Individual subscriptions to the bulletin are \$1.50 per year, or ten or more club rate, \$1.00 each per year. Bulk distribution of ten or more to a single address is 75 cents each per year. (Order from Baptist Joint Committee on Public Affairs, 200 Maryland Avenue, N.E., Washington, D.C. 20002.) Dr. C. Emanuel Carlson is the executive director. W. Barry Garrett, the director of information services and editor of *Report from the Capital*, James M. Sapp is director of correlation services, and W. H. Peterson, director of research services.

This denominational agency is maintained by the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, Incorporated, North American Baptist General Conference, Seventh Day Baptist General Conference, and the Southern Baptist Convention.

Baptist World Alliance

February 5 is Baptist World Alliance Sunday. This day is set aside to interpret the work of the Alliance which is "to promote a spirit of fellowship, service, and cooperation among the Baptists of the world."

Latest figures reveal a total of more than 27 million Baptists in 122 countries. More than 23 million of these are members of the 78 Baptist conventions and unions which comprise the Baptist World Alliance.

The chief functions of the alliance may be described in five general categories:

1. The program of communication—*The Baptist World* is a publication of the Alliance and is mailed to denominational leaders in ninety-four countries. It is available by subscription to all Baptists, \$1.50 a year, \$4.00 for three years from Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington, D.C. 20009. See "From Washington," page 22, in ROYAL SERVICE.
2. The program of relief
3. The program of activities in behalf of religious liberty and human rights.
4. The program of study and research—Four study commissions composed of about one hundred persons give attention to (1) Baptist Doctrine, (2) Religious Liberty and Human Rights, (3) Evangelism and Missions, and (4) Bible Study and Membership Training.
5. The program of regional and worldwide conferences—World congress sessions are held every five years. Baptist youth world conferences are held at five year intervals. Women of the various continents similarly meet at stated intervals under auspices of the Women's Department of the Alliance.

* PROMOTIONAL FEATURES * AT YOUR * MEETINGS

SOCIETY •

by June Whitlow, WMS Director, Georgia WMU
Reading ROYAL SERVICE

Ask four enthusiastic women to read the statements featuring four sections of ROYAL SERVICE. Each woman holds a poster depicting her section or shows the actual page from ROYAL SERVICE.

1. Reading about current issues has always fascinated me.

My favorite in ROYAL SERVICE is "From Washington," you see.

2. "The Missionary Message of the Bible" is tops on my list.

The Christian's response to Christ's Commission simply must not be missed.

3. "Call to Prayer" lists out missionaries day by day. This is a must for your reading, I'd say.

4. "How Do They Do It?" always takes my eye.

And most of those recipes, I've given a try.

In summary one of the women calls attention to the many articles and features of ROYAL SERVICE.

YWA Focus Week

Plan an attractive resource center to be used to emphasize YWA Focus Week, February 12-18. Include a doll dressed as a YWA, a copy of *The Window*, Windy doll (patterns, 50 cents), YWA Citation Key as pin, \$2.25, YWA charm or pin, \$1.00, framed copy of YWA dedication (statement, 25 cents), and other objects pertaining to YWA. These priced items are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

At YWA feature time someone leads in playing a word association game. She lifts an object from the table and asks the women to tell the first thing which comes to mind. After choosing four or five objects, she relates each object to Young Woman's Auxiliary.

Following this activity, give focus week plans.

Week of Prayer for Home Missions

As one woman stands at front of room, another, carrying Bible and ROYAL SERVICE, walks briskly by with air of excitement and anticipation. As she passes, the woman asks, "Where are you going?" The reply is "Where the

action is!" and she continues on her way.

Ask three or four women to walk by and reply to the same question.

The prayer chairman then announces plans for the observance of the Week of Prayer for Home Missions and stresses the importance of attendance. She emphasizes that action will result only as we are informed about the needs of others.

CIRCLE •

by Mrs. Thomas L. Kilpatrick
Chico, California

Use of "Call to Prayer" in Homes

Ask two circle members to be prepared to give brief testimonies on the following:

1. How our family was led to have family worship
2. How I was enlisted in using "Call to Prayer"

Or, discuss these two questions and give definite suggestions for use of the calendar of prayer at home. Effective ways are:

1. Using the world map, point to the areas where missionaries serve, as their names are read. (A free map "Southern Baptist Missions Around the World" may be secured from the Department of Missionary Education and Promotion, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.)

2. Assigning members of the family areas of the world mentioned and having them bring current happenings from newspapers, magazines, or denominational publications about the area.

3. Discussing with the family some of the things these particular missionaries listed on the prayer calendar may be doing and the problems they may face such as war, weather, political problems, and the effect these have on the work of the missionaries.

4. Using the *Missionary Album* compiled by Genevieve Greer (available from Baptist Book Stores, \$3.95), find out about the foreign missionaries named.

5. Making their own missionary album from information in *Home Missions* and *The Commission*.

Week of Prayer for Home Missions

Give each member a picture of a vehicle cut from a magazine: boat, car, truck, train, plane. On the back paste a small piece of paper on which is written the time and place of the five sessions of the Week of Prayer for Home Missions in your church.

Ask five women to be prepared to tell the theme for each of the five days: "As You Go—Search," "As You Go—Encounter," "As You Go—Reach Out," "As You Go—Grow," "As You Go—Live." Then call attention to the action involved and the need of prayer for home missions work.

birth, the laywoman or man is realizing with greater concern that the missionary task includes every person who is a Christian.

The Christian Service Corps was designed to provide an outlet beyond the community for the missionary concern of those who would accept responsibility as laywomen and men in the New Testament sense. There are so many places in our country where there are few believers. Christians working there need encouragement from other Christians who come to share the load.

In addition to this primary concern, the Corps has these basic purposes: (1) to assist the missionaries in tasks which they cannot do alone and for which no professional help is readily available, (2) to make possible a more adequate awareness and understanding of missions work in the life of the participant, and (3) to encourage the possibility of additional volunteers as those who have served relate their experiences in their home churches.

A New Facet to the Corps

In addition to these short-term periods of service, the Christian Service Corps now offers the possibility of a more complete involvement in missions by lay people.

For several years, the Tentmaker ministry of the Home Mission Board has been an effort to encourage people to move permanently to an area of pioneer missions work and take a job in the occupation for which they are prepared. This ministry is now included in the Christian Service Corps.

The essential elements of the Tentmaker approach are retained. There is tremendous need in areas of new Baptist work for those with training and ability to move into a community, live there, and give assistance in leadership and as Christian citizens in the community. For example, many new missions and churches have been started with

Write now if you want to
be a part of the Christian
Service Corps—to E. Warren
Woolf, Home Mission
Board, 161 Spring Street,
N.W., Atlanta, Georgia
30303.

members who are new converts. Some have had little, if any, experience in attending a Baptist church. In many cases, no trained leadership is available to fill the most basic needs of church life. In other places, the membership is mainly transient, and a stable nucleus of leadership is desperately needed. A recent letter from a pastor in one of these places indicates that the church was losing at one time every Sunday School teacher except one.

Almost every city, town, or community in pioneer areas can use schoolteachers, nurses, and secretaries. An area missionary said recently he could find a job in his community for a person in almost any occupation for which the person was trained.

A schoolteacher and his wife moved from Louisiana to Colorado. There they gave significant leadership in the beginning stages of a new missions church. They were involved in the construction of a new building for the church. This year they will move again to Nevada where he will continue to teach school and help in another mission situation.

A pharmacist moved to the West and has been a help in a small church in Montana. Most of the pioneer missions or churches need Sunday School teachers, trained WMU leaders, Training Union workers,

deacons, music leadership, and those with experience in financial and stewardship matters. Over a period of years people will be in the routine of church life and growth, but a great leap forward could result in many places if trained lay people could move and give of themselves in places where there are persons inexperienced in church life.

The majority of those presently volunteering for this type ministry are graduating college students who are ready to find their first full-time job. Scores of these are needed to fill the places from which calls for help have come. Many who are in their middle adult years, as well as older people, could also find opportunities for service in this ministry.

Recent newspaper articles have told of efforts of more than one hundred families in an aggressive denominational group who have moved from the South and Southwest to a particular community in the East. These will constitute a nucleus for a self-supporting church in an Eastern community.

The approach of long-term Christian Service Corps Tentmakers is that families and individuals will move to different locations rather than all going to one community. Many churches and missions will be blessed and will help churches to minister in more effective ways.

There are indications today that Christians are evaluating their lives and are feeling emptiness in realizing how little they are doing in the total mission of the church. They ask significant questions concerning responsibility, and show a deep concern to be involved in sacrificial service to a degree never before known.

The Christian Service Corps in both its short-term and long-term aspects offers one of the best possibilities now open to Southern Baptist lay people to discover meaning and purpose in their lives as they serve God and man in places of great need.



by Carl E. Aubrey
Editor, *The Baptist World*
Publication of Baptist World Alliance

Get Acquainted with an Unusual Magazine!

We live in a great big world. And this world, happily, is dotted with Baptist churches. We know about the Baptist people on our own North American continent, and we know too about the work of missionaries in the sixty-three countries where Southern Baptists have representatives.

But did you know that there are Baptist deaconesses who operate hospitals and old people's homes in Germany much as Catholic nuns do in America?

that the little band of forty-seven new converts baptized by Australian missionaries in 1956 has grown to more than ten thousand because the believers in New Guinea go about earnestly "gossiping the gospel"?

that Baptist work faces increasing atheistic propaganda in Russia and that missionaries have been forced to leave Burma?

These are things you are not likely to learn anywhere except through *The Baptist World* magazine.

Baptists live and witness in 122 countries of the world. There are 27 million of us, 23 million of whom are affiliated with the BWA. We differ in the clothes we wear and the food we eat. We salute different flags and we speak different languages.

But we are alike in that all of us have individually confessed that we have accepted Jesus Christ as Saviour. We are a people united in "one Lord, one faith, one baptism."

The Baptist World published by the Baptist World Alliance, seeks to tell its readers about all these Baptists in scattered parts of our world.

The publication is so unique that someone lovingly referred to it as "a small magazine with a big name and a tremendous purpose." That purpose, of course, is to help the Baptists of the world to know one another better. In such knowledge we work together to fulfil the Great Commission and advance the Lord's Kingdom.

We at BWA headquarters office here in Washington gather the news through correspondents, through the

travels of Alliance representatives, and through direct inquiries just as the city editor of a daily newspaper hunts out a story.

The news is, as the examples we cited above, sometimes startling, sometimes thrilling, sometimes disturbing. It is always informative and always helpful as we seek to meet our Christian responsibility in the world.

The Baptist World goes to readers in ninety-four countries. Baptist women in Nigeria report that sometimes they read the magazine aloud in their missionary circles to train themselves in speaking the English language. A New Zealand traveler and his German host once arranged to recognize each other at the Frankfurt airport by each carrying a copy of *The Baptist World*. The magazine is a monthly reminder to many such as Rex Seddik Girgis and the handful of 160 Baptists in all of Egypt who, despite their minority status in a Muslim land, are a significant part of a great world family. "Picking up *The Baptist World*," said one American pastor, "is just like talking on the telephone to Baptists everywhere."

We are grateful to ROYAL SERVICE for allowing us to tell you about *The Baptist World* this month when we observe Baptist World Alliance Sunday, February 5. We invite you to subscribe to *The Baptist World*. If you're interested in a bargain, you'll send us \$4.00 for a three year subscription; annual subscription is \$1.50. Prices will increase April 1.

Fill out and enclose in envelope with check or money order.

ORDER FORM FOR THE BAPTIST WORLD

The Baptist World, 1628 Sixteenth Street, N.W.,
Washington, D.C. 20009

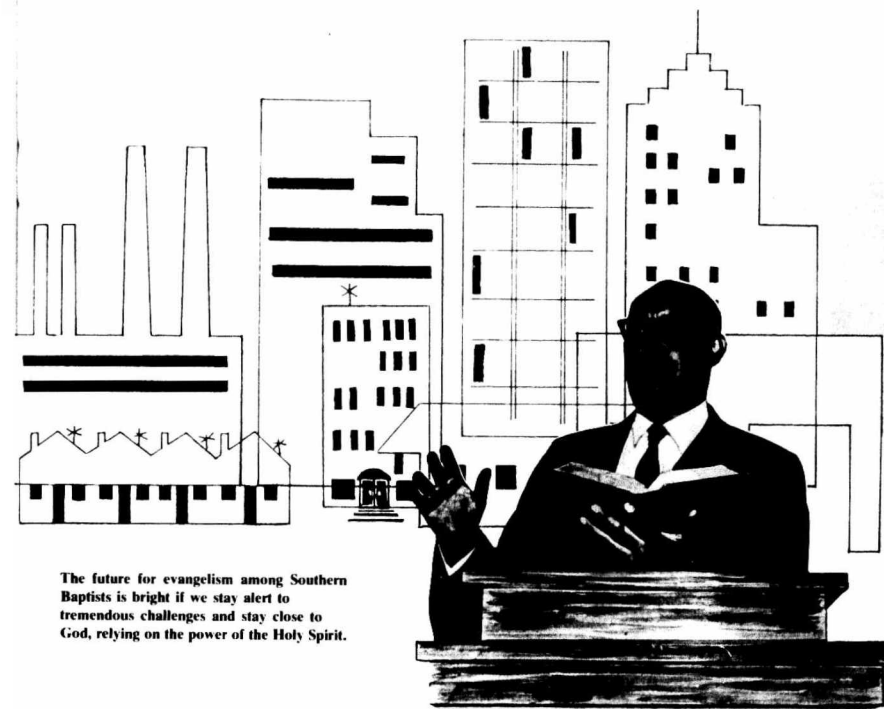
Please send *The Baptist World* to:

Name _____ Three years \$4.00

Street _____ One year \$1.50

City, State _____ Zip _____ Sample copy only

(Please list gift subscriptions on separate sheet.)



The future for evangelism among Southern Baptists is bright if we stay alert to tremendous challenges and stay close to God, relying on the power of the Holy Spirit.

EVANGELISM for OUR TIMES

by C. E. Aubrey

ROYAL SERVICE • FEBRUARY 1967

The Past in Evangelism

Let us take a close look at our heritage. In the past much more was involved in evangelizing than human creativity. Southern Baptists believe in a living God and endeavor to depend on the Holy Spirit for guidance, seeking to adhere to New Testament principles, winning the lost to Christ as Saviour. The principles of New Testament evangelism do not change, but methods or applications need to change to meet needs of each generation as well as those of people in varying parts of the world. God's people



PHOTO BY
ALBERT C. MCLEND

OPERATION 100% IN MISSISSIPPI

by Edwina Robinson
Executive Secretary
Mississippi WMU

WE are a rural state with 60 percent of our churches in the open country. Seventy-six percent have a membership under three hundred, and 25 percent of them are half- or quarter-time churches.

We have Woman's Missionary Union organizations in 65 percent of the churches. Our problem has been to find a plan for enlisting interest in missionary education among the members of rural churches.

In January, 1965, the WMU Executive Board, SBC, adopted a goal, "Every church without a WMU organization contacted in 1965-66 in the interest of beginning WMU work," which became known as Operation 100 Percent. We set a goal for the year of at least a Woman's Missionary Society in every church in our seventy-seven associations.

Our plan—Operation 100 Percent—works this way. Associational

WMU officers are encouraged to "adopt" a church in which there are no WMU organizations. Adoption includes visitation in the community, getting to know the pastor and key women, especially the teacher of the women's Bible class, and providing transportation to associational WMU meetings for those who can come. Strong missionary societies in the association are encouraged to foster a nearby church without a WMU.

We have had several opportunities to speak to pastors' conferences about helping their churches with missionary education. Pastors of churches with WMU organizations have interpreted the program and benefits of WMU to pastors of churches without them.

A plan of "missions enlistment in churches without Woman's Missionary Societies" has been worked out jointly by associational WMU officers and superintendents of missions. The purpose is threefold, to present missions; to provide opportunities for individual participation in missions through prayer, gifts, and ser-

vices; and to organize and foster Woman's Missionary Societies in churches.

The plan is designed with special emphasis during a week when the state WMS Director is in the association and can assist associational WMU officers and the superintendent of missions by having conferences, training women, and organizing missionary societies.

Preliminary plans call for a period of preparation and survey by the association. Contacts are made and schedules are determined by the association. The number of churches to be actively involved during the week of special effort is limited to those where WMS may possibly be organized; the number not to exceed four. If possible, however, scheduled conferences are set in all churches without WMU organizations to introduce Woman's Missionary Society. Where our plan has been followed, an average of three new Woman's Missionary Societies has been organized in each association.

We are still a long way from our

goal of a WMU organization in every church, but we are working at Operation 100 Percent. In the final analysis our desire as state leaders is to let our churches know that we are eager to be of help to them in providing WMU organizations in their churches. We have received a hearty welcome and have been blessed by the enthusiasm of Baptists of our state.

We believe it is important that churches be missionary. We know that in churches where strong emphasis is placed on missions, there are young people called into missionary service. We know, also, that when a church's missionary vision is enlarged, there is greater concern about Cooperative Program gifts to missions which Southern Baptists undertake in the name of Christ.

When Baptist people are blessed of the Lord with renewed faith and dedication to the meaning of the Great Commission, lives and possessions are committed to the spread of the gospel. Operation 100 Percent is important for the future!

EVANGELISM FOR OUR TIMES

must communicate with contemporaries by combining the principles of Jesus and his disciples with methods and language suitable to the present.

Baptists, through the years, have majored in evangelism: in revivals, in person-to-person witnessing, pastoral evangelism, use of the Sunday School, to enlist the lost and unchurched people for Bible study, and in regular worship services of the church where the preachers major on the claims of Christ upon the lost and upon the church member.

Today and Tomorrow in Evangelism

This is a changing world. It always has been, but it is so in a peculiar way today. The whole world is in the midst of the greatest and most unique revolution it has ever known. We see social, political, do-

mestic, and religious frustration and uncertainty. An inevitable gulf develops between the church and the lost world if churches become blind and unconcerned about the attitudes, philosophies, and spiritual needs of people. There is evidence that many churches have retreated into a dream world and left modern man to find his own answer. To this degree, the churches have deserted their mission in the world.

The church has always been and will forever be the agent and center of evangelism. God chose to make the church his evangelizing agent. The church of the New Testament was a fellowship of believers in Christ who were drawn together by mutual love for Christ and who were Holy Spirit indwelt as they lived,

telling others what great things the Lord had done. The church had a very definite purpose and to separate it from its purpose is to give it no meaning at all. The purpose of a church is to preach Christ as Lord and Saviour and call upon men to accept him. The church is still the same. It is not merely a congregation that meets on Sunday to worship at a certain intersection downtown or in suburbia, but it is made up of redeemed people who worship in the congregation and who go out all over the city to office buildings, factories, schools, to live every day like Jesus.

The church is not perfect and many churches have made grave blunders, but if the church is Holy Spirit indwelt, it will rise above hin-

drances and meet its challenges.

Our Changing Practices

Dr. John F. Havlik says: "We get away from God, we become hack-stidden and cold; our old methods begin to fail; we begin searching for new methods. All the time what we really need to do and cannot see, is to return to God and to apostolic simplicity."

Those who would win people to Christ must know what their generation is thinking. This requires dialogue. Communication is not a one-way street. Let church members talk to people on the street, listen to the people on the job as they talk, and also communicate with the people in their homes. They can discover spiritual needs through dialogue.

Change is needed from church-building-centered evangelism to highway and byway Christ-centered evangelism which in essence is actually church-centered. The New Testament churches were not confined to buildings. Today in crowded cities it is difficult to find church sites, but a group of people dedicated, afire for God, need not let this defeat them. To win the lost, they can organize fellowships in a rented room for services on Sunday and have many arms of the fellowship in the apartments and homes of the people where they may study the Bible and pray and worship Sunday nights and any desirable night through the week. One church in a crowded section of a great city may rent an unused room or auditorium for Sunday morning worship and

then break up into small fellowships for added services on Sunday evening and through the week. Corporate worship is vital.

We cannot wait for church sites and buildings. To keep up with the population explosion, Southern Baptists would need to double the number of churches every ten years! We must dare to venture a change in strategy to meet our present challenge. We must no longer find sanctuary in magnificent buildings or rented rooms. Having come together to worship God and been revived by the Holy Spirit, we must become a multitude of witnesses for Christ.

People by nature are unchanging. They always need a knowledge of God in Christ Jesus. Let us use every available means to win them to him.

* church, seeking to meet needs people, can be helped by a church council—if it functions well, and if leaders with major responsibilities for the work of Christ become a team interested in the whole “body of Christ.”

Efficient fulfillment of responsibilities requires that church council members give conscious attention to their own spiritual and mental development, to their personal relationships within the group, to the development of worthy objectives for the church, and to the selection of goals and actions which will move the church toward what it should be.

It is a simple fact that leadership demands that leaders be at least a half step ahead of those whom they lead. Commitment to Christ, study of the Bible, and seeking information in the area of responsibility should characterize council members.

A spirit of harmony and cooperation in a church may be cultivated to maximum productivity by a council whose members have learned to work freely together. The ideal is realized when there is mutual understanding and trust, when there is complete honesty in expressing views, and when there is openness of mind.

Before wise decisions can be made as to what a church should do, there must be understanding as to what a church should be. This involves knowing the purpose of Christ in establishing his church, and the kind of community and world setting in

which a local congregation ministers. Conclusions may be molded into objectives which will serve as guides for overall planning.

Many churches have adopted statements of objectives upon recommendation from long-range planning committees. The church I serve as pastor enjoyed such an experience last year, and I share a summary of church approved objectives which our committee, after many hours of discussion, recommended:

1. Be a covenant fellowship of Christians filled with the Holy Spirit.

2. Be a worshiping fellowship in which God encounters man.

3. Be witnesses for Christ both in this community and throughout the world.

4. Be a fellowship of maturing Christians whose learning results in responsible living.

5. Be a church that unselfishly ministers in Jesus' name to persons in the community.

6. Be a Baptist church which cooperates with the Nashville Baptist Association, the Tennessee Baptist Convention, and the Southern Baptist Convention.

When a church has an approved list of objectives, the council should thoroughly review them annually. If a church has no stated objectives, the council would profit by devoting time and energy to preparing statements for their own guidance.

Having considered the purpose of the church, the needs of the community, and appropriate objectives,

the council is prepared to project goals (some, not necessarily all, measurable) and supporting actions.

With denominational, associational, school, and community calendars in hand, and needed local church goals and actions listed, the council will follow a procedure similar to this: Choose actions (as many as can be done well), schedule and correlate (remembering family needs), assign responsibilities, recommend to the church, inform and educate the people, enlist a response from the members, and evaluate results.

After basic objectives have been stated and presented to the church, then the church council looks at its organizational life, evaluates what is being done, and sets goals to accomplish these objectives; for example, it sets goals to implement the objective, “Be a church that unselfishly ministers in Jesus' name to persons in the community.” The church council, knowing that Brotherhood and Woman's Missionary Union have church tasks to lead persons to participate in special missions projects, asks these groups to begin by making a survey of needs of people in the church community. As needs are discovered, then the church at the council's recommendation undertakes to meet some of the needs. There will be other goals. The church council will evaluate the church's resources in people, money, time before recommending actions. Otherwise, a church may undertake more than it can fulfill.

Of course, a functioning church council requires time of its members. Annual planning calls for a retreat or several successive evenings of meetings. A quarterly unhurried meeting is usually needed. At other times a brief session might suffice.

Seeing the smooth flow of church activities, the spiritual growth of fellow members, and the church's increased effectiveness in ministry and outreach is more than ample reward for the dedicated leadership of a church council.

by Vern B. Powers, Pastor

Glendale Baptist Church
Nashville, Tennessee



Study in February

FOR USE IN WOMAN'S MISSIONARY SOCIETY

Involvement in Evangelism

by Juanita Morrill Wilkinson



Study Question: How am I involved in the work of evangelism among Southern Baptists?

Meeting Outline

Sing: "My Country, 'Tis of Thee"
Call to Prayer
Business
Promotional Features (see Forecaster)
Study Session

Study Session

Introduction
Signs of the Times
Historical Concern for Evangelism
Simultaneous Crusades
Personal Involvement in Evangelism
Challenges of Our Day
Conclusion
Prayer

Program Chairman, Get Ready

Make a flip chart; leave page 1 blank.
Write on page 2: Do you believe
Page 3: . . . that the gospel is the power of God at work in men's hearts, saving their souls and lives?
Page 4: . . . that it is the business of every Christian to proclaim the gospel by every possible means?
Page 5: . . . that the church is to demonstrate and proclaim his love to men in ways which they can understand?

ROYAL SERVICE • FEBRUARY 1967

Perhaps you would like to invite your pastor to discuss revival experiences in your church. He might relate ways people of your community respond to revival services. If interest is waning, he may suggest reasons for lack of concern for the lost. Ask him to discuss the following questions: What does God require of Christians if he is to revive them spiritually? When is the Holy Spirit's power able to work through Christians to win the lost to Christ? If the pastor cannot do so, ask one woman to speak on these questions.

At least one month in advance, order "Cultivating Commitment Witnessing" and "You Can Be Saved Today," free leaflets, from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303. Display copies of recent issues of *Home Missions*, calling attention to articles on witnessing and evangelism; also the book *The Theology of Evangelism* by C. E. Autrey, \$2.75 from Baptist Book Stores, is an excellent discussion on the subject (see a list of books, p. 28).

At the Meeting

Introduction (Leader): I want to present to you four questions. I will turn each page of this flip chart, read to you the question, and then give you time to think about your answer. Do not share your answers, but hold them for later (Turn pages of the chart slowly and encourage quiet consideration of questions. Do not comment.)

Scripture Reading: (Read Rom. 1:16; Eph. 5:25; 2:22; Col. 1:18; Acts 1:8, and state briefly the mission of the

church in the world, highlighting the Christian's responsibility as taught in Acts 1:8.)

Solo: "I Will Sing the Wondrous Story," stanza 2, and "O for a Thousand Tongues to Sing," stanza 1

Congregation Sing: "Come, Thou Almighty King," stanza 1

Prayer of Dedication

Signs of the Times

Last May an article in *Home Missions* was entitled "Evangelize or Die." This was the story of Harvey Missionary Baptist Church located in Harvey, Illinois, thirty miles south of downtown Chicago. This church came to realize that it was suffering from the disease of "inner-city transition." The symptoms are familiar: property values beginning to dip, middle-class families moving out, low-income families moving in. This pastor and congregation were facing the decision of whether to tag along after the old congregation or stay and face new and difficult challenges. Its evaluation of the choice was "evangelize or die."

Or, take a small town or rural church in the deep South. Many of the youth and young adults of "old families" have long since left the hometown for the city and better wages with more cultural opportunities. In the old home church are the "faithful" members. Other symptoms are: few "leaders" willing to assume responsibility, youth and young adults uninvolved in the work of the church, few people being won to Christ as Saviour.

These are signs of our times in church life. There are many other clearly marked indications that these are "times to try men's souls."

We want today to look at other current trends in the light of this question (write on chalkboard, or display it already written on next page of flip chart): How am I involved in the work of evangelism among Southern Baptists?

The Home Mission Board has released a booklet "Our Land for Christ" in which it defines its work. On the first page of this booklet this Board's objective in regard to evangelism is stated. It affirms that it is to "assist churches . . . in interpreting, promoting, methods, motivation, and spirit of New Testament evangelism." This is significant and entirely appropriate action for this mission board of the Southern Baptist Convention. It helps both city and small town or rural churches to plan for evangelistic emphases. Why is this help necessary?

As we look at our country, we realize that in many areas there are few churches. Often without help and encouragement from this Board, there would not be a gospel witness accessible to people who must hear the gospel now.

Also, churches need the help of this Board because Southern Baptists know that the number of baptisms per year in our churches is decreasing despite a slight increase in the number of churches. For the past ten years, this is the record (show on next page of flip chart; read): 1955—

ORDER

Books on Evangelism

The Theology of Evangelism, C. E. Autrey, \$2.75
You Can Win Souls, C. E. Autrey, \$2.75
Help! I'm a Layman, Kenneth Chafin, \$3.50

Order all books from Baptist Book Stores.

416,867 baptisms; 1960—386,469 baptisms; 1961—403,315 baptisms; 1962—381,510 baptisms; 1963—355,325 baptisms; 1964—374,418 baptisms; 1965—361,634 baptisms. These figures are alarming when we realize the purpose of churches and the obligation of Christians in regard to the gospel. Now let's reconsider our four questions silently. (Turn flip chart back to p. 2 and turn pages slowly; women read again the questions.)

Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board, reaffirms: "Much is being written and spoken about the present conditions and the future effectiveness of the churches. Some contemporary voices and pens despair of the church. . . . I am confident that the world has not outgrown its need for the churches. Our Master has not withdrawn his Commission. The Spirit continues to speak to the churches (see Rev. 2 and 3) and to work through the churches. With an enlarged sense of mission and a renewed commitment to the divine purposes for the churches, we may well find the most inspiring days of service by our denomination and by all Christian groups to be just ahead."

Historical Concern for Evangelism

In 1845 when the Home Mission Board was first organized, its stated concern was for the winning to Christ of Indians and Negroes. An initial objective led the Board to appoint six missionaries at once to New Orleans, Louisiana, Florida, Virginia, Alabama, and Texas. This Board has never lost sight of evangelism as a prime objective of its work among Southern Baptists.

In 1866 the Southern Baptist Convention asked the Home Mission Board to appoint evangelists for districts, and larger geographical areas, to strengthen the churches in winning the lost. A special committee received Convention approval for its report which stated that "under existing circumstances, the dissemination of the gospel in our field will be best promoted by a comprehensive system of evangelization." The Convention instructed the Board "to direct its future labors chiefly upon the basis of evangelization . . . having in view strengthening the churches which exist and planting others." In 1906 the Committee on Evangelism made an extended report on the

need for better organized evangelistic work in the South. Twelve states in the Convention employed general or special evangelists.

On recommendation of this committee, the Southern Baptist Convention instructed the Home Mission Board to "create the Department of Evangelism, and that a general evangelist, with as many associates as practicable, be employed."

As the Convention territory has expanded to fifty states, the responsibility of the evangelism personnel has increased, yet its promotion basically has centered around these ideas as they work with state conventions:

1. A department of evangelism in each state
2. Annual evangelistic conference in each state to keep alive the fires of evangelism in the churches
3. A chairman of evangelism in each association
4. Simultaneous evangelistic crusades whereby churches in an area share in planning and promotion.

Since 1948 when these concepts were specifically initiated, God has evidenced his blessings upon the efforts of churches in an organized effort to win the lost to Christ. In fact, in recent years, other countries and entire continents have simultaneously sought God's blessing on a concerted effort among Baptists to revive their members and to win the lost.

In 1969 Baptists of the Western Hemisphere (North, Central, and South America) will cooperate in a Crusade of the Americas.

Some of our members will share comments about how God has blessed simultaneous crusades.

Simultaneous Crusades

(Give out on slips of paper these comments and request women to stand where they are and read them in order.)

1. Reference has been made to simultaneous revival crusades. I have been interested to read in June, 1966 *Home Missions* of marvelous results of evangelistic efforts in Alaska and in the Great Lakes area. John Havlik of the Home Mission Board directed a two-week campaign in Alaska in which thirty-three churches participated. They reported 150 additions through Friday of the second week. The Fairbanks' Tanana Baptist Association reported more than forty professions of faith. Mr. Havlik observes that revival was evident in churches and missions that minister to native Alaskans, both Indians and Eskimos. At the First Yukon Baptist Mission the wife of an Indian chief was converted, and her conversion resulted in the conversion of six other natives. In Anchorage at the East Third Avenue Baptist Church, a Mexican man who earlier had ordered the pastor and visiting evangelist out of his house was converted during the second week of the revival. Some people will not come to hear the gospel unless unusual effort is made to win them. That is one value of simultaneous crusades.

2. Not only in Alaska were there enthusiastic reports of simultaneous crusades, but also results were reported in

the Great Lakes area after a two-week "Operation Penetration" revival crusade in six northern Illinois associations. The 113 churches reported 1,581 decisions—510 for baptism, 205 additions by letter, 838 rededications, and 28 decisions for special service. Eval Lawsen of the Home Mission Board's Division of Evangelism says that the membership of a few of the small churches in Illinois was doubled.

3. In Indiana, revival efforts were a great blessing both immediately and for the future, according to William Slagle, evangelism secretary in Indiana. He states: "Effects of revivals have been far-reaching. There were more visitations, and more occasions where people spoke up for Christ than ever before. It was a fruit-bearing effort, blessed of the Lord."

Personal Involvement in Evangelism

Now let us discuss the statements in our flip chart. (Read and allow time for discussion by entire group, or in advance have a panel of three seated at front and ask them to discuss briefly. Leader will restate conclusions.)

This means that all of us are involved in the business of making known the gospel to men in terms which they can understand. We want to learn to witness in a loving, winsome way.

The Home Mission Board suggests a plan of cultivative visitation evangelism. It is outlined in the leaflet, "Cultivative Commitment Visitation." (Show it and call attention to a few copies on a table which those interested may take.) The plan is for three-month cultivative visitation followed by commitment visitation before a revival or as a special visitation effort.

The purposes of this cultivative visitation are many. The visitors develop deep and genuine concern for specific persons as they sincerely cultivate for at least three months for Christ individuals and families who need the witness of the church. They also become more interested in helping persons to have opportunity to hear God's Word taught and proclaimed. The primary concern is to cultivate lost persons in Christian love and help prepare them to accept Christ as Saviour, and to encourage Christians to be more vitally related to the church. Cultivative visitation provides opportunity over an extended period of time for cultivation of vital relationships between people which, as the Holy Spirit guides, results in mutual encouragement and help, and convinces the lost of the genuine concern of the Christian that he know the Saviour as Lord.

Leader: Let me ask one other question (a panel member may answer, or ask a woman to come forward from the group to answer). I would like to ask, Do you believe that one of our greatest needs is for us Christians to realize the lostness of people without Jesus Christ as Saviour?

Answer: (Let members respond, or give following answer if it expresses sincere conviction.) Yes. Not only do we need to realize that people are lost without Jesus Christ,

but that the Scriptures teach: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). We need to help each Christian to come to grips with the very foundation of evangelism, the reason for winning people to Christ. Some people ask, do we have the right to go to our neighbor and witness about Christ? Should we offer a Jewish man or a Muslim a way of life which will disturb his economic, social, and family life?

We are commanded to tell all men the good news of salvation. Jesus is the Way, the Truth, the Life as he declared to his disciples (John 14:6). With this assurance, we have no choice. We must present Jesus with conviction and with kindness to all lost people.

Leader: I know that many people are concerned about unsaved people in the home and community, but lack confidence to speak of their personal relationship to Jesus Christ. (Another woman walks forward to comment.)

Answer: Essentially, Christian witnessing is sharing what Jesus Christ means to you personally. It is possible in daily living and in casual conversation to demonstrate the daily experiences of prayer and Bible study. There are, however, some specific helps for Christians who are hesitant to talk with others about Christ or do not know how to start a conversation in witnessing. (From a display table briefly mention books on evangelism available from library or personal file. Give out leaflet on how to be saved, "You Can Be Saved Today.")

Challenges of Our Day

If pastor can come to discuss the questions on p. 27, ask him to do so now or ask a woman to do so. Or, if you use neither to discuss these questions, ask someone to tell the following.)

We are grateful for this information. Will you find an opportunity to give this leaflet to a lost person this week?

God has richly blessed churches as they have sought

Do you have this biography in your collection?

Annie Armstrong

by Elizabeth Marshall Evans

Cloth, \$1.50; Paper, 85 Cents

Here are the experiences of a lively, brave, tireless girl who not only saw the needs of others, but who also did something about them. An inspiring story of the first secretary of Woman's Missionary Union for whom the annual home missions offering is named.

Order from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Stores

to win the lost. New Christians have been born, and churches have been revived, and new churches established. We also cooperate with other evangelical bodies in the task of world evangelism. Last October more than 1,200 people from 92 countries assembled in West Berlin, Germany, to attend the World Congress on Evangelism. The invited delegates and observers listened to reports on the progress of evangelism throughout the world.

The Crusade of the Americas in 1969 is to be an organized simultaneous revival effort of Baptists of this hemisphere.

There are serious difficulties, however, which we must recognize. We mentioned earlier the decrease in baptisms in our churches. Some church members say, "We don't believe in revivals." Others revolt against methods used in previous years. They often lose sight of the fact that more people are saved in revival services than at any other time. In country churches, summer months, particularly August, have traditionally been times of revival. One preacher said, "Heavenly scribes are mighty busy in August writing names in the Lamb's Book of Life." Another major difficulty is the defection to cults and false religions: Hinduism, Buddhism, and other Oriental religions have missions work in America. The Mormons and Jehovah's Witnesses and others are gaining in followers, some of them former Baptists.

The difficulties may seem overwhelming at times, but we can be assured that when Christians commit themselves to the task of making disciples and become personally involved in witnessing and in prayer for the lost, the Holy Spirit breaks down barriers and brings an outpouring of his power similar to that experienced by early Christians.

Conclusion

Leader: As we conclude our study, it would be interesting to find out how many of us made a public profession of faith during a revival task for a show of hands. Do you recall what influenced you most at that time? Was that revival important to you? What did that revival mean to your church? We know that the task of evangelism is a large one, but it is not impossible. Let us now consider our role in the task of evangelism. Will you bow your heads and pray silently *utter one half minute asks*:

1. Am I sensitive to God's leading in witnessing opportunities?
2. How may I strengthen my church's witnessing during our revival this year?
3. Am I willing to grow as a soul-winner?
4. What is one thing I will do today to witness to another of Christ's love?

(Discuss.)

Pray that God will show you how to be a more effective witness for him. Will you commit yourself to him and ask that the Holy Spirit lead our church in significant and vital evangelism? (Pray.)

STUDY IN CIRCLE

OR SECOND WMS MEETING

Home Missions Work in Baptist Centers

by Sara Hines Martin

Outline for Circle Meeting

Circle Chairman in Charge

Call to Prayer (read Scripture passage, giving missionary information, and praying for missionaries)

Song (choose one appropriate to Scripture passage)

Business Period

Promotional Features (see Forecaster)

Program Chairman in Charge

Study "Home Missions Work in Baptist Centers," or mission study book, *Forest Trails to Urban Jungles*.

L. H. Moore, 75 cents; Teacher's Guide, 40 cents. from Baptist Book Stores

Study Question: In what ways are Baptist centers meeting people's needs which traditional church programs do not meet?

At the Meeting

Introduction: This is the second program in our series "Fulfilling the Commission in Home Missions." This month we study home missions work in Baptist centers located in cities throughout our country. Let us seek an answer to this question: In what ways are Baptist centers meeting people's needs which traditional church programs do not meet?

Let me tell you about a woman, then let us together discuss and try to understand why traditional church organizations do not meet her needs.

Picture a woman, Mrs. Anderson. She is not a Christian, has never read the Bible, does not attend church, in fact, she is hostile toward it. She does not understand terms used by Baptists, such as missions, stewardship, salvation. She lives in a thickly populated area, lacks money for adequate living, and has problems in raising her children. How do you think she would respond to an invitation to a Sunday School class in a downtown church where most of the women are well educated, well dressed, and have ample income? (Discuss some of the observations the women might make about Mrs. Anderson.)

—She is deeply crushed in personal problems and

cannot believe that an "institution" can meet her needs. If she could experience personal concern for her problems, her interest no doubt could be aroused in spiritual things.

—She probably will not come to the church on her own initiative. The church must go to her on her level of interest and pressing need.

—Efforts made to reach her will have to overcome her proven hostility to the church.)

Today we want to look at three kinds of centers in which a woman like Mrs. Anderson could know Christian people and come face to face with Christian concern in action.

Why Are Baptist Centers Needed?

Our traditional church programs, which have grown out of a rural past to a great extent, often do not meet the needs of many people who live within the inner city in areas of dense population. Some have migrated into the city from mountain and rural areas and feel uprooted and lost. Some are living in high-rise luxury apartments which produce the same feeling of apatness. Some live in areas which once were pleasant residential sections but are now districts of moral and physical deterioration. Some are living in areas where class and race changes are taking place, with resulting conflicts.

The usual approaches of a church often do not reach people so situated. Baptist centers are a creative approach to helping people believe that Christians do care and will try to meet some of their need in the name of Christ. Of course, there is a limited number of Baptist centers, and there are many places of need for such a ministry. You might ask, What do Southern Baptists designate as Baptist centers? The answer is that the Home Mission Board includes three types of work in Baptist centers. They are good will centers, mission centers, and church community weekday ministries. Let us look first at good will centers.

The Good Will Center

The good will center ministry is strictly a weekday program carried on in a building some distance from a church.

It has a program of clubs for all age groups. The purpose of these clubs is to help neighbors living in a common area to work together to change the conditions where they live. This ministry reaches out to cross barriers of race, nationality, language, religion, and economical and social differences. The purpose of all that is done is to win individuals to Jesus and to teach them to apply Jesus' teachings to their daily lives.

Most good will centers have only a director and an associate. To supply the need for teachers and leaders, volunteers from local churches are enlisted and used.

At good will centers religious training is provided by teaching the Bible in every club, youth through adult. A variety of programs help people of all ages to continue their education. There are classes for the nonreader and foreign-speaking, and in art and citizenship. Day care is offered for children when the mother works, where there is emotional instability in the home, where there is a physical handicap in either parent or child, or where there is inadequate or unsafe space for play.

Recreational activities play important roles in program planning in most clubs, particularly in the early days of the program. Participation often uncovers interests and talents. Health care is often provided. Special care, such as persons needing professional help, is available through consultations, home visits, group work, and referrals.

The House of Happiness in Richmond, Virginia, is in its fifty-third year of service as a good will center, the oldest in continuous operation in our Convention. Like most good will centers, it ministers to spiritually needy people in an area of dense population and inadequate housing—to people of low income and educational levels. Miss Marie Greenup is the director of the center which majors on activities for children. From a young person comes the answer of what the young people think of the House of Happiness: "To me the House is a place where we can get to know people. It is a place to go on days when there is no one at home. The people here are friendly and they are good Christians. They make us feel welcome. I believe God made people like these to help others. I have learned much about Jesus here. I am learning to sew. I think it is a wonderful place."

Adults receive the House of Happiness well, too. "This House means everything to me," a woman said. "I look forward to Monday night for fellowship and spiritual inspiration. I meet new friends and I enjoy making useful and practical things for my home. My hours here have been well spent. I like the Bible study best of all."

The Mission Center

The mission center has the same purpose and plan of work as the good will center. However, it has preaching services in the center building on Sunday and at other times. These services are sponsored by a local church; and when people at the mission want to join a church, they become members of the sponsoring church. Mission centers are

Photos by Merrill D. Moore, Jr.

Cover Story:

When Melissa Was Three

Melissa lives in Gaza with her mommy and daddy. Her daddy is a missionary doctor at Baptist Hospital. His name is Dr. Merrill D. Moore, Jr.

If you will turn to the cover, you will see Melissa on the day of her birthday party. She had many thoughts and much to say on that important day. Her daddy wrote these down for us. Begin by looking at the topmost picture of Melissa on the cover and let your eyes move downward. Below you can read what Melissa said on her birthday.

Melissa said:

Today I am three. I am a big girl now. Because I am big, Mommy let me peel my own egg at breakfast this morning.

Mommy said I had to take a nap. I'm a big girl now, but I don't want Mommy to fuss at me, so I'll pretend to sleep a little while. It's so hard to go to sleep on my birthday!

Melissa's grandparents are Dr. and Mrs. Merrill D. Moore, Sr. and they live in Nashville, Tennessee. Dr. Moore is executive director-treasurer and director of endowment and capital giving of the Stewardship Commission, SBC.

often located in the inner city where churches have moved out.

Few people want to live in the crowded inner city, but they must because they cannot afford to move to better neighborhoods or because the color of their skins and cultural differences make them unwelcome elsewhere.

Can you picture the condition of the young people who grow up in an area such as this? They come from families educationally, socially, and emotionally deprived. There is often little spiritual guidance in their homes. At the center, they can find workers and experiences to help them develop into worthwhile personalities.

The Canton Baptist Mission Center in Baltimore, Maryland, serves a destitute inner-city area. It is located

Mommy let me open a present from some nice ladies in America. Mommy said these ladies are called WMU. That's a funny name. They must like me—and I love them, too! They gave me some sleepers and books and things.

I am a nurse. I wanted a cap like the big nurses have. And you know what? A nurse gave me a cap just like hers. I like this present best of all!

Some of my friends came to my birthday party! They are from everywhere. Jimmy's from America. His daddy is a missionary, too. Joy is from Texas. I think that's America. Her daddy preaches where I go to church. Phoebe is from Egypt. Christopher is from Scotland, and Katherine is from England.

We played "Ring Around a Rosy," but that wasn't much fun, because I didn't sit down fast enough and was the first one out.

Jimmy stuck the tail on the donkey's nose. We laughed and laughed. Soon everybody went home. I told Mommy let's have another party tomorrow. But she said no, not for another year. Mommy says things I don't understand.

in the midst of tremendous poverty of all kinds in the lives of the people. There is gambling, alcoholism, prostitution, narcotics addiction, juvenile delinquency, as well as other adult delinquency. Spurgeon and Virginia Swinney, workers at the center, say that their aim is to help people meet the problems in their lives. In a spirit of love the workers are able to reach some with the message of salvation as they tell all who come, of the Saviour who loves them.

The director and his wife are aided by members of many churches on Sunday morning and evening. There is simplified Bible teaching and Training Union. Prayer meeting is on Thursdays. There is an ungraded Sunbeam Band, Royal Ambassadors, and Girls' Auxiliary. For the women

there is a Mothers Club and a Woman's Missionary Society. Vacation Bible School is held each year. Volunteers from churches help with socials and seasonal sports and games. They also serve as "voluntary missionaries" and speak, preach, sing, play instruments, teach classes, sort clothing, visit, provide transportation, give refreshments, repair equipment, and share in the cost of a visual aids program.

The Church Community Weekday Ministry

If a church located in a downtown area finds itself in the middle of cultural, racial, or economic change and diversity, what are the possible actions the church can take? (Discuss. Some answers might be: move to suburban areas; go out of business; open doors to all people in the community and seek to witness to them.)

Which church do you feel more nearly meets Christ's admonition to "feed my sheep?"

The church community weekday ministry is a means whereby a church stays and seeks to meet need.

More than a thousand inner-city Baptist churches which have stayed are facing tremendous problems. Often the church is surrounded by people of diverse origin and culture, but people who must be ministered to in the name of Jesus. They cannot be abandoned. Often the members of the church have no normal lines of communication with those who live in the neighborhood of the church. In the midst of this crisis, the Home Mission Board has developed a program which uses the resources of the church through a seven-day-a-week ministry in the community. This approach brings the gospel to those who, for various reasons, do not "fit" in a church's traditional program of activity.

This ministry differs from the good will center and the mission center in that it is a part of a church and uses the church building for its activities, and its people are integrated into the church's life and activities and become active in its ministry.

This ministry develops helps for problem groups. It is flexible enough to be used to some degree in rural, mountain, or city churches.

The Home Mission Board has helped begin a ministry in an "apartment church" in one room of a high-rise apartment. Here a small group meets for Bible study, discussion groups, early morning prayer meetings, and vesper services on Thursday evening before long weekends.

For hotel residents, a pastor makes his services available on call as does a physician. The permanent residents have a home fellowship where guests meet for discussion of spiritual matters.

There are many other possibilities. Many unmarried men and women live in the city. For them, the church can offer social activities as well as Bible study and discussion groups.

This ministry from a concerned church can minister to the needs of the aging. There are blind people in every city,

and the church can provide literature in braille. At least one church in every city should hold services for the deaf.

The changing community, where one racial group moves out and another in, or one nationality gives way to another, or one cultural level to another, needs a weekday ministry.

At the time the Parkdale Baptist Church in Lubbock, Texas, was built in the late forties it was located in a new housing development area, typical of many others in Lubbock. However, within the next fifteen years there was a dramatic turnover in the population, leaving the area predominantly Latin American. Many of the original church members had moved to other areas.

Parkdale faced the challenge: How could it meet the needs of its prospects? Several courses of action were considered. Move the church to another area. The church voted to do this and also voted not to receive Latin Americans into the fellowship of the church, but they did consider starting a Mexican mission. There was a building located near the church which might be available for this purpose. But the church hesitated to take action.

The church continued to pray, to survey the area, and to deliberate on courses of action. There was too great a need in the immediate area to be ignored. Spiritual and physical needs of the Latin-American people should somehow be fulfilled.

The final decision was of the Lord. The church decided to stay, and to open the doors of the church to the Latin Americans.

In 1960, the church turned to the Home Mission Board for help in designing a program that would reach the people of the area. After making a study, the Board recommended a seven-day-a-week program which was to be given in Spanish in addition to regular activities of the church. The churches of the association were called on to loan a hand with workers and financial support.

The Holy Spirit led in further decisions. There were several purposes for establishing this type program: (1) to reach people of all ages for Christ, church membership, and Christian growth through a Bible-centered fourfold ministry—spiritual, educational, social, and physical; (2) to support the program of the Sunday School, Woman's Missionary Union, Training Union, and Brotherhood through various ministries and activities—in general to add to and strengthen these major programs; (3) to establish lines of contact between churches of the association and all people of the neighborhood; and (4) to furnish an outlet for the members of the churches of the association to carry on personal missionary activity.

The first to be organized was a Mothers' Club for Bible study and practical instruction in homemaking, such as cooking, sewing, first aid, personal hygiene, child care. Growth of this club has been so great that at times enrollment has been closed because of lack of space, sewing machines, and workers. The club reported an average attendance of 125 for the year. Almost every

mother who has attended regularly has made a profession of faith in Christ.

Two other activities were organized to be carried on jointly with the Mothers' Club, making it possible for more mothers to attend. A nursery program was set up to care for babies during club meetings. Also, a Preschool Club was organized to meet during this same period in which was followed a program similar to the Vacation Bible School. Average monthly attendance for the Preschool Club in a year was 110.

Primary Club activities include singing, Bible stories, and handicraft. This club has grown from an attendance of 524 to 756 in three years.

The Girls' Club for girls ten through sixteen does Girls' Auxiliary work along with other emphases. Summer camps have been the highlight of activities for this group each year. Rev. D. G. Davison, pastor of the church, reported that one summer four out of five lost girls who attended camp made professions of faith.

A Teen Club was organized to provide recreation for young people. At the request of the young people themselves, Bible study was included. They meet during the school year. Most of them work during summer months.

The activity of the Parkdale Church which has reached the greatest number of people has been the Sick Baby Clinic. It was organized in January, 1962, mainly due to the efforts of two local physicians, both members of another Baptist church in the city. They devote their lunch hours to caring for sick babies. The clinic experienced phenomenal response, and several other doctors and nurses were added to the staff. Lubbock hospitals have reported that emergency baby outpatients have been greatly reduced since the opening of the clinic. To qualify, a child must be sick and accompanied by a parent and only children of parents unable to afford medical care have been treated. There have been no boundaries of race, creed, or color. More than seven thousand children have been registered in the clinic since its beginning, an average of forty being seen each day. Medicines have been provided free of charge whenever possible.

Aside from ministering to physical needs, the clinic has also concerned itself with the spiritual needs of the patients and their families. Over two hundred professions of faith in Christ can be attributed to contacts made through people coming to the clinic for help.

A literacy program was started in the fall of 1963. Each student has been assigned a teacher who uses the Laubach method of instruction.

There are various other projects at Parkdale aside from the regularly scheduled activities of the weekday program. One of these is the distribution of gifts at Christmas time. During one holiday season, due to response from all over the association, it was possible for six hundred people to have a Christmas gift of some kind. Pastor Davison stated, "I wish you could see the faces and hear the cries of joy from children and parents who otherwise would have no

Christmas."

A new chapter in the history of Parkdale was written when Second Baptist Church of Lubbock made Parkdale Baptist Church and its weekday program a mission of Second Baptist. In 1966, aid from the association and the state and Home Mission Boards ended except for a supplement to the pastor's salary, and Second Baptist assumed all other financial support of the program.

The weekday program of Parkdale is an outreach of love to the multitudes who are often bypassed and even forgotten by regular church procedures. It includes activities taking place every day of the week with people from infancy through adulthood, seeking to win to Christ and to bring people into spiritual and physical maturity.

Discuss:

1. If our church is currently assisting a mission center or good will center, do we need to review our services to find ways to be more effective?

2. If our church is not assisting a mission center, is

there one that needs our help?

3. Is our church located in an area in which a weekday ministry is needed? Should our church survey the situation with the possibility of starting this ministry?

4. Is my church meeting the needs of people in our community—city, small town, or rural? Do we know their needs? How can we find out about our neighbors and help them for Jesus' sake?

Pray for:

The workers at good will centers, mission centers, churches in weekday ministry programs, areas throughout our country in need of specialized Christian ministry, that work may be started in needy areas; pray for our church.

Action: Write to the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, for information about how to begin a weekday ministry. Will you plan to meet the needs of persons you know? Will you suggest to your church that you become involved with meeting needs of people in your community?

Bible Study: The Missionary Message of the Bible

Lesson V

by Gilbert L. Guffin

Missions and the Message of the Parables

Scripture Reading: Matthew 13:1-58; 20:1-16; 22:1-14; 25:1-46

No one reading the Gospels could avoid the parables of our Lord—and no one would want to. It has been well said that "the parables are the characteristic message of Jesus—his most persuasive. . . . A prosier teaching might not break our stubborn will, but the sight of the father running to welcome his wayward son leaves us 'defenseless utterly.'" (Buttrick).

The parables of Jesus truly possess the secret of eternal youth. They are not simply stories. "They are instruments of a transcendent purpose. When we turn to them only as illustrations of everyday morality, or commonplace homiletical discourse, we miss a great deal of the significance of Jesus for his time and for all times—including our own" (Smith).

Examination of the parables will reveal that they not only speak pointedly and relevantly to our times, but also assure us concerning Jesus' love for the whole world in his purpose and mission. The present study examines some of the parables to see what they do say regarding the great missionary enterprise. As the parables relate to various aspects of the Master's teaching, not all of them could be called specifically missionary in character. Yet even some of these, like the parables which illustrate the conflict between the old order, as represented in Jewish traditions, and the new, as introduced by Christ in the new patch on the old garment (Luke 5:36; Matt. 9:16; Mark 2:21); new wine in old wine skins (Luke 5:37-39; Matt. 9:17; Mark

[Continued on p. 37]

GUIDE

by S. Babb

Read the lesson, page 31, and this Study Guide, individually or in groups the Missionary Message

Matthew 13:1-58; 20:1-16; 22:1-14;

"The Message of the Parables"

For

The parables of Jesus only beautiful, familiar stories with little meaning? Or, do they have for you a missionary meaning? Are there applications in them for your

life? Jesus include more than thirty parabolic utterances, and he no doubt used many more during his ministry.

What are parables? The old, old definition is hard to find. "an earthly story with a heavenly meaning." We shall find a "missionary meaning" as well.

We find that many of the parables are built upon two different aspects or complimentary to one another. They form a double comparison, revealing a truth that can be called "twin parables"—each separate—yet so close together that they are very much alike.

Are you ready, find the answer to these questions: What do the parables of Jesus teach his love and concern for the world?

What missionary significance in these parables have for us today?

Use the Scriptures

When studying individually, follow the outline at the beginning of the parables, their missionary implication for you, and the missionary significance you discover in them. Do not hurry your study. If you complete the study of the parables a day and discover the significance of them you will find your study more rewarding. If you wish a group, why not make advance assignments to them share their joy in discovering missionary significance for themselves? One in the group might be assigned a modern-day parable which illustrates a missionary message of a parable told by Jesus. This could be the conclusion of your study to help bring a missionary message from the members of your class. Others might be assigned to set out certain parables, highlighting their meaning.

Parables

A Missionary Implication (for teaching)

A Missionary Significance for Today

New patch on old garment. Matthew 9:16; new wine—old wine skins. Matthew 9:17; new treasures and old. Matthew 13:51-52

Tensions are created by the proclamation of the gospel and the demands of the kingdom. "Old things" must be cast off and all things be "made new."

Which was precious—the wine—or old skins? Could it be that in clinging to old forms, old patterns, old attitudes, that the "wine of new truth" is spilled and lost?

The hidden treasure. Matthew 13:44; pearl of great price. Matthew 13:45-46

Possessing the kingdom is worth more than any other possession.

What is of superior worth to you? What is worth giving up all else to find?

The growing seed. Mark 4:26-29; the mustard seed. Mark 4:30-32; the leaven. Matthew 13:33

The seed of the gospel must be planted by individuals. God gives life and growth and multiplies its influence to the ends of the earth. "until the whole is leavened."

What is the hope of success in spreading the gospel today? How far has the leaven of the gospel penetrated?

The Pharisee and publican. Luke 18:9-14

God is ready to receive all who turn to him in true repentance and faith.

Are there any whom you have believed to be beyond hope of salvation?

The rich fool. Luke 12:13-21; the wicked tenants. Matthew 21:33-41; the wedding garment. Matthew 22:11-13; wise and foolish virgins and wise and foolish builders. Matthew 25:1-13; 7:24-27; the rich man and Lazarus. Luke 16:19-31

These parables teach the necessity for preparation for life after death and show the consequences of failure to make such preparation. Notice the excuses made. Were they valid? Did they avail? Is judgment inevitable for those who reject him?

Is too much emphasis placed upon material possessions today? What excuses do you make for your failure in the stewardship of the gospel?

The lost sheep. Luke 15:1-7; the lost coin. Luke 15:8-10

God is always taking the initiative in seeking man. He keeps on in his search.

Are you interested and concerned for the lost? Do you continue until they are found?

The laborers and the hours. Matthew 20:1-16; the rejected cornerstone. Matthew 21:42-46

God is impartial. Whatever people (nation) truly respond to God will have God's response to them.

How impartial are you? What is the significance in this statement? "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43)?

The tares. Matthew 13:24-30; the dragnet. Matthew 13:47-50; the sheep and goats. Matthew 25:31-46

The field is the world. At the judgment all nations will be gathered before him, but they will be judged as individuals—as sheep or goats—not as a race or a nation.

"Come!" is the call to the "sheep." What will you hear the Father say? your friend? your loved ones?

The great feast. Matthew 22:1-10; the wedding garment. Matthew 22:11-14

One cannot enter the kingdom on his own terms nor be saved by his own preferences. The call is to all but there must be "the wedding garment."

Do you appear to serve God, but in reality are you serving the world? Has indifference to the invitation of Jesus, contempt for it, conceit, sophistication, or preoccupation closed the door for you to the feast?

Searching Myself

Have I seen in my life a comparison in one of the parables Jesus told? Which one?

Did he teach his love and concern for all people? Do I share his compassion? How?

Are there attitudes which I will have to change if I grow in love and concern? What are they?

Have I made excuses which I claim to be reasons for my poor stewardship of the gospel?

My Response

I will record here one resolve of my heart which I promise the Lord faithfully to keep.

BIBLE STUDY (Continued)

2:22), and the new treasures and the old (Matt. 13:51-52), have some relationship to missions. They point up the tension inevitably created by the proclamation of the gospel and the demands of the kingdom.

In a similar way some of the parables referring to the kingdom may be understood as having at least indirect significance for missions. Dr. J. H. Lawrence has well said "Jesus spoke in world terms. He took the Old Testament conception of the kingdom and gave it a vastly richer meaning than Jewish traditional teaching has ever given. He transformed the kingdom from a national ideal to a goal of universal significance (Luke 4:43; Matt. 24:14). He did not think of the kingdom of God as having geographical, or racial, or political, or social, or cultural boundary lines (Matt. 12:50). He saw men coming from all quarters of the globe and entering into it (Luke 13:29). 'Whoever will' is the boundary line he gave to the kingdom."

A Priceless Possession

Several parables, such as the hidden treasures (Matt. 13:44) and the pearl of great price (Matt. 13:45-46), reveal the superior worth of the kingdom, surpassing every other possession. This truth is at the heart of the missionary message.

There are other parables such as that of the growing seed (Mark 4:26-29), the mustard seed (Mark 4:30-32), and the leaven (Matt. 13:33), which reveal the method of the growth and the permeating influence of the kingdom. On the assurances of Christian growth these parables pro-

vide, the missionary enterprise gains hope of success in its labors. Evidence that this hope is valid exists not only in terms of professions of faith in Christ and growth of Christian groups but also, strangely, in the fact that even certain non-Christian religions are now attempting to imitate Christians in some of their practices.

The way of entrance into the kingdom and of reconciliation with God are also disclosed in certain parables. Such is especially true of the parable of the prodigal son (Luke 15:11-32). This marvelous story reveals the heart of God to men, revealing that with unfailing love he waits to welcome every repentant soul. The parable of the Pharisee and publican suggests a similar fact (Luke 18:9-14). The publican, conscious of his sinfulness and unworthiness, prayed for God's forgiveness and received it.

Missionaries go to every part of the world with the knowledge that God does care for men and is ready in compassion to forgive all, no matter how unworthy, who will turn to him.

Jesus Adequate for Man's Needs

There are certain parabolic illustrations used by Jesus which may here be noted. Among these are the lifting up by Moses of the serpent in the wilderness (John 3:14), typifying the crucifixion, and his references to himself as the Bread of life, the Water of life, the Door of the sheepfold, the Good Shepherd, and the Vine. All of these have relevance for missions, as they suggest values available to every man. As Jesus talked to Nicodemus, the whole world

view. "God so loved the world," he said, "that he gave his only begotten Son. . . . Jesus' reference to the Living Water was first made, in fact, to a Samaritan at Jacob's well (John 4:10). She was not only a woman of evil reputation, but a member of a race whom the Jews despised. Yet even for such a woman, the Living Water was available!

In these parables, Jesus pointed up not only the necessity of preparation for life after death but the consequences of failure to make this preparation. The parable of the fig tree (Matt. 21:18-21) shows the folly of one who puts his confidence in the present and considers life to consist of material possessions. The parable of the cruel landlord and wicked tenants, in which Jesus suggests that he himself is the Messiah (Matt. 21:33-41; Mark 12:1-12; Luke 20:9-16) contains the acknowledgment even those who heard Jesus that only judgment could befall those men who reject the owner of the vineyard and his stewardship. The parables of the wedding garment (Matt. 22:1-13), of excuses made by those invited to a banquet (Luke 14:15-24), of the wise and foolish virgins (Matt. 25:1-13), and the wise and foolish builders (Matt. 7:24-27), all suggest similar lessons of unpreparedness. In the unforgettable parable of the rich and foolish farmer (Luke 16:10-30), the veil is lifted to let us see into the future and see the consequences to a man who does not prepare for the life to come. Millions of people every day, even as millions are being born. The same man destined to pass through the gate of death will be of concern to those who know the Lord of the world. Too, is a burden of missions.

God Seeks Man Continually

In the parables of the lost sheep (Luke 15:1-7) and the lost coin (Luke 15:8-10), Jesus taught that God is ever seeking the initiative in seeking men. From the day Adam sinned, God sought him, saying, "Where art thou?" (Gen. 3:9) until now, his compassion has continued to seek him for them. He is "not willing that any should perish" (2 Peter 3:9), but that all should come to the knowledge of life. The diligence of the shepherd, though only one of his sheep were in the fold, to seek the one which is lost; and of the woman who, though having ten pieces of silver does not stop until she finds the one that is lost, suggests how God keeps on in his search for man.

The flowers who would be like him, must obviously be concerned, as is he, to find those who are lost. They will rejoice, too, as does the shepherd over the one sheep, the woman over the coin, the father over the prodigal son when the lost are found.

God Is Impartial

One of the most difficult of all the parables is that of the vineyarders and the hours (Matt. 20:1-16). This parable teaches the impartiality of God. Although God has

chosen Israel as an instrument to bring blessing to all nations, Christ declared in the parable of the rejected cornerstone (Matt. 21:42-46) that God was not partial to that nation. "The kingdom of God shall be taken from you," he warned, "and given unto a nation bringing forth the fruits thereof." When people make a true response to him, they may be assured of God's response to them. Gentiles, as well as the Jews, who "bring forth fruits" are acceptable alike to him.

Sometimes one parable is built on another. This is true of the parables regarding the wicked husbandmen and the one concerning the rejected cornerstone (Matt. 21:33-41; Matt. 21:42-46). Another instance is that of the parable of the great feast with the added parable about the wedding garment (Matt. 22:1-14). In the former, servants were finally sent into the highways and hedges to invite the poor, the maimed, the blind, and the lame (Luke 14:15-24). Matthew says those first invited had made light of the feast and had gone their own ways.

The story suggests that whatever the excuse one gives for not accepting the invitation so graciously extended to the banquet table of the Lord, or whether it be mere indifference to the kingdom, or contempt for it, the results are the same. He commits spiritual suicide. God's grace is of such depths, however, that even though conceit, sophistication, or preoccupation may cause men to neglect the invitation extended them, the door of his mercy remains open, nonetheless, to all who will come, even to the most unworthy, helpless, and hopeless. The ensuing parable of the wedding garment relates that inside the banquet hall is found one who responded to the invitation the wrong way. It is possible to make light of God's invitation by attempting to come on our own terms.

The king noticed upon arrival that he did not have on a wedding garment. "Others had despised the invitation and turned away, but this man accepted the overtures of grace, attended the feast with a spirit still alien and worldly! In appearance he was serving God; in reality he was serving mammon. He was going through all the motions of religion, while secretly his discipleship was with the world" (Buttrick).

God's Terms Prevail

The lesson seems to be that one cannot enter the kingdom on his own terms, nor be saved by his own preferences. "The call is to all, but there must be the wedding garment" (Morgan). This parable ends with the awesome command, "Cast him into outer darkness, there shall be weeping and gnashing of teeth" (Matt. 8:12). Thus the fact of judgment is introduced. Jesus once remarked: "Many will say to me in that day, Lord, Lord, have we not . . . then will I profess unto them, I never knew you: depart from me" (Matt. 7:22-23). This warning, to be sure, has significance for missions, both at home and abroad. The trouble with the greater part of the world is not that they do not want to attend the "banquet," or inherit all

MISSION Study

ADULT BOOK Home Missions Graded Series

God has promised, but they want to attend it on their own terms.

Three other parables also disclose the judgment and final separation of men, the parables of the tares (Matt. 13:24-46), the dragnet (Matt. 13:47-50), and the sheep and the goats (Matt. 25:31-46). In the first of these, the explanation of Jesus contains a phrase of key significance. It is "the field is the world." The wheat and the tares exist in interrelationship in the world. The time will come, however, when a separation will take place. Though it is difficult now to tell the difference between the wheat and the tares, ultimately the true nature of each will be revealed. Jesus concludes this awesome parable with the warning "The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all evildoers, and throw them in the furnace of fire; there men will weep and gnash their teeth. Then the righteous will shine like the sun into the kingdom of their Father. He who has ears, let him hear" (Matt. 13:41-43 RSV). Christ's parable of the dragnet discloses the nature and time of judgment. This parable concludes: "So it will be at the close of the age. The angels will come out and separate the evil from the righteous, and throw them into the furnace of fire, there men will weep and gnash their teeth" (Matt. 13:49-50 RSV).

The third of these parables is even more explicit and impressive. In it Jesus depicts the great scene of judgment when the sheep are gathered on the right hand and the goats on the left before "the Son of man shall come in his glory" (Matt. 25:31). Here it is clear that Jesus foresaw all nations and peoples as included in this final judgment. It is not the church or the spiritual nation with which the judge is concerned, but all the nations or peoples of the world. Great ethical and social responsibilities are suggested, to be sure, by this parable.

"I went to visit my son in a big city in the Great Lakes area. I was amazed at how few people living nearby were interested in the church. In fact, there wasn't a Baptist church nearby." A woman thus commented.

Every Woman's Missionary Society member needs to read *Forest Trails to Urban Jungles* by L. H. Moore. It is the book for Adult study in the 1967 Home Missions Graded Series. Studying and reading this book should make us more concerned about this area of our country. When we go to visit, we can observe the need for ministry and preaching of the Word.

Forest Trails to Urban Jungles, L. H. Moore, 75 cents
Teacher's Guide, Hermione Dannelly Jackson, 40 cents

Order both from Baptist Book Stores.

The Judgment Reveals What Man Is

The importance of what men actually are and not what they assume themselves to be is also declared. Some are sheep; others are goats. As G. Campbell Morgan wisely says: "The nations are not treated on the basis of race, or of political position, or occupation, or achievement, or failure and disaster. They are divided into sheep and goats, a division of the nations, a new separation. The old national lines are obliterated before the King; to his right and left hand, sheep and goats." It is evident, moreover, from the parable that the judgment here made is final and eternal.

Whatever else one may learn from the above parable he should not escape its meaning for missions. The whole world and every man in it is seen in this parable to await the hour of final judgment. Only those who are truly "the sheep of his pasture" are prepared for the glorious welcome. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). Such an awesome fact as this is a sufficient motivation for all who know Christ to desire a part in extending his glorious invitation to every man in all the earth, and persuading men to accept.

O Zion, haste, thy mission, high fulfilling.
To tell to all the world that God is Light:
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Proclaim to every people, tongue, and nation
That God, in whom they live and move, is Love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

MARY A. THOMSON



by Armando and Geneva Silverio
Home Missionaries, Pittsburgh

ITALIANS WHO COME TO THE STATES to make their home come for many reasons. Mainly they want to better themselves financially. It is natural that they seek out the people in our country who speak their language, know their customs and culture; and so they settle in certain industrial areas where there are more jobs and where other Italians live. Living and working in the same part of town, associating mainly with people from Italy, they retain much of the old culture through the years.

In Italy, everything is done by custom and tradition. Almost every holiday among Italians is religious in origin and almost every day is the birthdate of a saint or a member of family or friends! And so, in our country transplanted Italians must follow the traditions of the church in celebrating religious holidays. For instance, around Christmas time there are special foods prepared, much feasting, and drinking, but no worship as we know it. Every celebration is centered in the family circle—not in nightclubs or bars—but at home—parents, sons and daughters, grandchildren. Sometimes, when all come from a certain part of Italy, they all dress in traditional garb of ancient festivals for their celebrations. Oh, how they sing and dance and laugh and play games together.

In an Italian community the people love one another. They are close, and they share their burdens. When one family has trouble, the whole community suffers with the family. When happiness comes to a family, the whole community is happy. When there is death in the community, all the people go to the funeral. They take off from work.

Now the sad part about my people is that they know so little about the Saviour. At an Italian funeral you never heard such screaming and such demonstration of emotion. They stand by the casket pulling on the body. The reason for this is that they have no hope beyond the

grave. You ask a person if he knows the person has gone to be with the Lord, and he'll tell you no one can know until after death.

It is typical of all Italian homes that the home is built around the mother. My mother was crippled and had not walked in years, but she ran our home until her death. And, oh, how we looked upon her in love!

A favorite dish among Italians (and everybody!) in the USA is spaghetti with tomato meat sauce. This is one we use often and serve to guests in our home.

Tomato Meat Sauce

HEAT in saucepot. $\frac{1}{4}$ cup olive oil.
ADD and cook until lightly browned. $\frac{1}{2}$ cup chopped onion.
ADD and brown, turning occasionally. $\frac{1}{2}$ lb. beef chuck, $\frac{1}{2}$ lb. pork shoulder.
ADD slowly a mixture of:
About 8 cups (2 large cans) tomato puree
1 family-size can tomato paste (add 2 or 3 cans water)
Salt to taste
1 bay leaf
1 teaspoon dry basil leaves
1 green pepper

Cover saucepan and simmer over very low heat about 4 or 5 hours. Remove cover the last hour or two, stirring often, until sauce thickens.

Remove meat, bay leaf, and green pepper from sauce. Serve over cooked spaghetti.

For tomato sauce with ground meat: Follow above recipe. Brown 1 lb. ground beef in 3 tablespoons olive oil breaking beef into small pieces with fork or spoon. After removing meat from sauce, add ground meat and simmer 10 minutes longer.

(If tomatoes are used instead of tomato puree be sure to sieve them.)

To cook spaghetti: Bring salted water to a boil. Add spaghetti and cook until done (about 10 min.). Drain, put in dish, add sauce and grated cheese, if desired.

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Dear Pastor-

We have a "first" in Woman's Missionary Union, a book entitled *The Woman's Missionary Union Program of a Church* by Marie Mathis and Elaine Dickson.

Woman's Missionary Union has produced this book to interpret concepts of Woman's Missionary Union work in relationship to the total church program. This is the first book written from this perspective by Woman's Missionary Union.

The WMU Promotion Staff has the privilege of writing monthly to you about our plans—and dreams. This time I have this opportunity since two members of our staff have written this book which I want to recommend to you. Study of the book is a must for church leaders, WMU leaders, and WMS members.

May I share some of my favorite portions and quotes from the book with you?

"Every church must start where it is and ultimately expand its horizon until it includes the whole world. . . . A church's neighborhood and the world's frontier are both to be considered in a church's purpose and plans. The whole world should be in a church's census."

"The first concern of Woman's Missionary Union, as of all church organizations, is to help a church fulfil its mission. Out of this basic concern Woman's Missionary Union finds the distinctive tasks it performs in the life and work of a church."

"Changing the world for Christ can happen only as each church takes seriously its mission, only as each organization of a church marshals its full resources to do the work of a church, and only as each church member becomes seriously concerned about knowing and doing God's will."

"Woman's Missionary Union works closely with all other church organizations and with the pastor and church staff. Within the fellowship of the church, Woman's Missionary Union can discover new meaning in its watchword 'Laborers together with God.'"

You will want to give this book priority in your reading as soon as possible, because it is the first book to express Woman's Missionary Union in a new context of cooperative planning.

Sincerely,

Helen Fling, WMU President