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# *Royal Service*

MARCH 1967



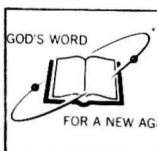
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# Day by Day--Living

AN EDITORIAL

by Marie Mathis

■ Will Easter, 1967, be just another Easter? Or, can we hold to the spirit of amazement which caught up the group of women who went to the sepulchre on the first Easter morning? . . . and they were utterly amazed" (Mark 16:5 *The Amplified Bible*).

It was to women that Christ first appeared after his resurrection. Beyond their love and work, there was faith. As they approached the tomb, they asked each other, "Who shall roll us away the stone from the door of the sepulchre?" (Mark 16:3) But they did not turn back—they went on to accomplish their mission of love. They believed they would somehow find a way. And to them, these loving, persevering, believing women, there came the first announcement, "He is risen" (Mark 16:6). Is it any wonder that his presence sent them forth trembling and amazed, and that Mary Magdalene went to tell his followers?

In the three short years of Christ's ministry there is meaning for us. Somehow in our day as we think of Easter, we are so likely to forget the tiring journeys Jesus made, spending his time among the sick, and the disappointing times of trying to teach those who doubted. We are so likely to forget the grief, the suffering that preceded Easter. We are more likely to have thoughts of beautiful flowers, the Easter eggs for the children, the new hats, the singing of a glorious "hallelujah."

Perhaps for us this Easter will become more than a day or a few days.

It is possible that a concept of the whole meaning of Easter might dawn upon us as we experience again his ministry and his miracles. Before the great miracle of the raising of Lazarus from the dead, Jesus required of those present, "Take ye away the stone" (John 11:39).

Could it be that we need to take away hindering stones before we understand fully what it means that Christ is alive forevermore, that his power is given to us in this day to do the work of the Lord?

Are we hindered in a loving witness by barriers of selfishness, prejudice, or indifference? Do our love and faith match that of the women who stayed at the cross until the very last and were the first on Easter morning at the sepulchre?

A resurrection of life means shared joy and sorrow. It leads to days of service in his name. It leads to witness to the meaning of the resurrection of our Lord and Saviour Jesus Christ whose resurrection means life for all men.

# COOPERATIVE

# SIONS—

AT THE MEETING of the Southern Baptist Convention in Detroit last May the objective of the Home Mission Board was adopted which states: "The objective of the Home Mission Board is to support the Southern Baptist Convention in its task of bringing men to God through Jesus Christ by developing and promoting, in cooperation with churches, associations, and state conventions, a single uniform Southern Baptist missions program for the United States and assigned territories."

This is a big task. The latest figures for US population show nearly 200 millions. Counting all of the approximately 323,340 churches of all denominations in the US there are over 123 million church members reported. Many of these are nominal in church membership. Many of these need to be reached with a vital experience.

The words stating the objective of the Home Mission Board make only more precise the direction in which this agency has been moving since 1845 when it was created as a Board of Domestic Missions by the newly organized Southern Baptist Convention. At that time there were only ten states in the Convention. Now there is Home Mission Board work in all fifty states, Cuba, Panama, and Puerto Rico, and the number of requests for help in personnel

by Porter Routh  
Executive Secretary—  
Treasurer  
Executive Committee, SBC

and money increases each year. More people have moved to out cities to support our economy. Rural areas suffer loss of people. The culture has been subjected to added pressures. Radio, TV, faster travel, complex problems, revolutionary ideas all have made the spreading of the gospel more difficult. People are more fragmented in their lives. Churches are more complex in their organization. There have been changes, but men still need to be reached with the message of redemption and hope in a personal knowledge of Christ as Saviour and Lord of their lives.

How is an agency of the Southern Baptist Convention to go about meeting the objective of bringing men to God through Jesus Christ by developing and promoting, in cooperation with churches, associations, and state conventions, a single uniform Southern Baptist missions program for the United States and assigned territories? The first requirement is dedicated personnel. There must be people with a sense of mission. This means home missionaries, pastors, members of churches. There must be hearts of compassion. There must be planning and praying—and preparation.

The Southern Baptist Convention adopted twelve specific programs of work which were assigned to the Home Mission Board. The Home

Mission Board, elected by the Convention, with the assistance of the staff, surveyed the fields of work and indicated it would take more than \$10.5 million to meet the needs. Where are these resources to be found?

Studies revealed that in 1965 the amount of \$4,365,353 had been received through the Cooperative Program for home missions work. Through the Annie Armstrong Offering for Home Missions, there was given a record total of \$3,573,146. From other designations, the Home Mission Board received \$211,000 from churches and almost \$307,000 income from dividends and interest on money which had been given as endowment to the Home Mission Board, and on reserves which the Convention has instructed the Home Mission Board to maintain. In addition, the Home Mission Board received more than \$1 million on repayment on church loans which had been made through the church loan program.

At the Southern Baptist Convention in 1964, a total of \$3,255,000 in capital funds was voted to the Home Mission Board for church extension. A total of \$906,250 of this will be made available in 1967, largely to meet the needs of churches in new areas.

Southern Baptists in 1965 gave to home missions 19.34 percent of each Cooperative Program dollar received for Southern Baptist Convention causes, the largest percentage in the history of the Cooperative Program. But this is not enough. The resources provided through the Annie Armstrong Offering are also needed to meet these very urgent needs in our nation.

The 1967 goal for the Annie Armstrong Offering is a worthy challenge. It is \$4,500,000. Let us examine our giving and dare to exceed this goal. In the meantime, Sunday by Sunday we take to God's storehouse our tithes, thus supporting the work of our church and all denominational causes.



## We Went HOME Again!

by George and Irene Bark

THOMAS WOLFE said, "You can't go home again," but our experience has proved that you can do so, because that is exactly what we did—

... home to the sandy flatlands of Alabama  
home where pine trees whisper, sweeping the stars from the early morning sky,  
home where nodding chrysanthemums match the bronze of red oak and red earth.

We went home again and stood in the slanting November sun, looking at the church building where we had worshiped and learned our greatest living lessons in stewardship.

We stood remembering a small congregation that became enthusiastic over a plan of Christian stew-

ardship, of bringing gifts to the Lord's storehouse. These people had little in worldly goods but were eager and willing to commit what they had, and the Lord's storehouse offered them a way.

We remember how they responded. Sunday night was called "egg night" because at this time the women of the church brought a tithe of the eggs gathered the past week. A designated person took the eggs to market and the money was placed in the storehouse.

We remember the barn which a deacon of the church provided on his farm. Here farmers brought a tithe of corn, hay, and pecan yield, and stored them until the sales committee sold them and the money in the storehouse increased.

We remember the pastureland set aside for grazing livestock until cattle or pigs, which members gave as a tithe, were ready for market.

As these Christians with a purpose practiced stewardship of possessions, things began to happen. They became more and more concerned about missions and expressed a desire to learn about missions. Soon a Woman's Missionary Union and all the youth organizations were organized. The men of the church became mission-minded; and even though this was before the Brotherhood was designated a missions organization, they centered their interest around missions—missions in their own community, as well as around the world. These Baptists grew in their knowledge of missions, and gifts to missions causes increased 148 percent the first year over the previous year.

This enthusiasm among church members grew and they looked around for a place nearby where a mission was needed. They discovered an abandoned house, cleaned it, and opened it for Sunday School. A group went on Sunday afternoons to the mission.

We remember that these people were faithful in that which is least when they had little in worldly

goods. But we also remember they were faithful in much. Our minds went back to that hot, sultry day in August when the community was electrified by the news. "They've struck oil!" And we wondered how wealth would affect our little church.

Oil companies leased oil rights by the acre. It seemed that everyone was wealthy! Wealth sometimes is a curse. We wondered how these friends would handle it. Our anxiety was unnecessary. They continued to



tithe, and there was great increase in the church's gifts to missions.

In time many families built new brick homes, replacing the simpler homes of past years, and a lovely new home was built for their pastor and his family. But in building for themselves, they became conscious of their little inadequate white frame church. They recalled the words of David when he said to Nathan the prophet: "I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains" (1 Chron. 17:1). It was time something was done, and done it was! An inspiring building with steeple reaching heavenward was erected to God's glory.

But they did not stop with themselves. They remembered others. They remembered that Christian stewardship is a worldwide opportunity, and they grasped this opportunity. Over a period of seven years this small rural church of some

eighty-five members increased its gifts to all missions causes by 490 percent, including the Cooperative Program.

Although there was little opportunity in this community for a great ingathering of church members, the quality of stewardship of self and possessions set forth by the adult membership permeated the lives of the youth. Through the years there has continued to go from this congregation a stream of youth committed to God. Many are now pastors, ministers of music, ministers of education, associational missionaries, denominational workers, ministers' wives, teachers, and these in other vocations for the glory of God.

One mother illustrates the spiritual influences of home and church. On a Sunday morning she tearfully told us that God was calling her to be a missionary, but it was just impossible. She had so many home and family responsibilities! But a few weeks later she was beaming as she told us that now she was sure what God wanted her to do. He wanted her to be a missionary in her own home and community, and she answered the divine call with complete dedication of self, home, and possessions, setting an example which profoundly affected the whole church.

You may say: "This must be a composite story, or perhaps it is fiction. It's too good to be true!" No, it is the truth. We lived in the pastor's home, and this pastor and wife have borne in their lives the blessings of these experiences among this committed church. How God did bless us all! We went back home again on a vacation trip. But we had to return to present duties, so we drove away as the sun was setting down for the evening and an autumn briskness was in the air. We always will remember with gratitude to God how these farm people taught us that one reveals his commitment to God in his attitude toward money and possessions and the spirit in which he gives.



By Cyril E. Bryant

Editor, *The Baptist World*  
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## Crime in the United States

More than 2.75 million serious crimes, ranging from auto theft to murder, were committed in the United States in 1965. The 1966 figure, when all reports are in, is expected to exceed three million.

The 1965 figure is more than double the number of serious crimes in 1940. It is an increase of 46 percent over 1960, though the national population has risen only about 8 percent. This means that crime is increasing on a 6 to 1 ratio over the population increase.

No wonder, therefore, that President Johnson has termed crime "a malignant enemy in America's midst."

Fourteen of every one thousand inhabitants was a victim of serious crime in 1965. The cost of these crimes ran over \$1 billion. Five thousand, six hundred persons were murdered. No calculation is possible on personal injuries, the heartaches suffered by the victims and their families.

Other statistics of the 1965 crime mosaic are equally startling and disturbing. Twenty-one percent of the persons arrested for major crimes in 1965 were under eighteen years of age. The number of juveniles arrested increased 47 percent during the 1960-65 period. (Do not condemn all youth, however, less than 5 percent of the younger group is involved in crime.)

Among the older age groups, 48 percent of those arrested in 1965 had previous police records and had been released from police custody less than two years.

The rising crime rate is understandably disturbing to police forces and government in general. It is alarming to the nation's citizenry because it robs us all of the sense of personal security that we once took for granted.

Local, state, and federal authorities have sought to determine causes for crime and to develop means for combating it. The newest and most inclusive step in this regard is Mr. Johnson's appointment of a President's Commission on Law Enforcement and the Administration of Justice.

Its eighteen members are drawn from public and private life, and they are assisted by lawyers, scientists, sociologists, and other experts in the field.

Causes of the increase in crime apparently lie in a variety of factors: poverty, delinquency, and unemployment, an apparent growing disregard for the law, the increased concern of courts for the civil rights of the accused so that convictions are more difficult even when suspects are apprehended. President Johnson noted in a memorandum on September 29, 1966, that "at least 80 percent of those arrested never come to trial."

Government is seeking to meet the delinquency and unemployment problem with phases of the War on Poverty. Increased police forces, the use of trained dogs, appointment of additional court judges, and use of electronic communications to alert all police forces about criminals who might have crossed state lines all are seen necessary. Whereas law enforcement has traditionally been a local matter, the ability of a suspect to cross the country in four hours now calls for federal coordination.

The Southern Baptist Home Mission Board and the Christian Life Commission remind us that churches can help curtail the causes of crime by inaugurating programs to serve the social needs of the community, pulling delinquents off the street, and assisting the unemployed to earn their own way. J. Edgar Hoover, director of the Federal Bureau of Investigation, says that few persons trained in Bible schools ever run into trouble with the law.

Increasingly, church people are becoming conscious of responsibility for helping juvenile delinquents and their families as well as convicted criminals find their ways back into society and employment once they have paid their legal penalties, and to minister to families suffering from the stigma of a member in prison or recently released.

Since men first started banding together in wandering tribes, they have been concerned about the development of leaders. In the literature of the world, from before Plato to last week's Sunday supplement, pertinent questions have been raised repeatedly.

## What is leadership?

### What makes good leaders?

### How can we discover future leaders?

### How can we train leaders?

by Harry M. Piland

Education Director  
University Baptist Church  
Fort Worth, Texas

JAMES BRYANT CONANT, formerly president of Harvard, is reported to have said to his trustees: "Give me the right teachers and everything else will follow; give me the wrong teachers and nothing else matters." Change the word "teachers" to "leaders" and the same principle follows. President Conant was right. Humanly speaking, there is nothing more important than the right leaders in the right places. In fact, leaders are the "stack pole" about which everything else gathers in the church. The importance of God-called and committed leaders serving in strategic positions of responsibility, trust, and influence simply cannot be overemphasized.

If, then, leadership is so crucial and vital in the life and work of our people and churches, it follows that the task of finding and developing leaders is of utmost significance. Let it be said, however, that we are not referring to leaders as those who spend time with the children, or as

those who simply meet with the Girls' Auxiliary or Sunbeam Band. We are not talking about taking up time; nor are we referring to babysitting—neither of these is in reality leadership. We refer, however, to finding and developing leaders to do the work of our Lord and his church; that is, to persons who under divine leadership accept the privilege of investing their lives in committed and dedicated service to Jesus Christ. We refer to the one who feels a positive and definite sense of mission.

With this background in mind, let us proceed further to develop a concept of finding and developing leaders to do the work of our Lord and his church.

First, what is leadership? Orldway Tead says, "Leadership is the activity of influencing people to cooperate toward some goal which they come to find desirable." There are many other definitions of leadership, but whatever the definition, the idea of the influence of a person is always

present in leadership. The leader of a group will exercise influence by words or deeds upon those with whom he works in an effort to accomplish a certain task. So it is vitally important what kind of leader he is or seeks to be.

What then are the qualities to be found in a leader?

It almost goes without saying, the leader must have energy, drive, and endurance, and vigor of mind and body. The leader's effectiveness is to some extent dependent upon his basic strength and energies.

"Empathy" is the ability to identify with and respond to the emotional needs of an individual. It implies sensitivity to the personality of another. All true leaders are able to some degree at least to identify with those with whom they work.

The leader must have the ability to be enthusiastic, expressive, alert, and cheerful, and thus cause those with whom he works to follow him. Good leaders are nearly always en-

thusiasts. It is perhaps not without significance that the word "enthusiasm" originally came from Greek words which meant possessed and inspired by some divinity. Tead emphasizes this point as he says: "People are stirred as their feelings are stirred, as the deeper, emotional parts of their natures are appealed to. Vigor and forcefulness have compelling power. When an individual can utilize these forces to give the needed emotional attraction to his cause, he is a leader."

The leader has the ability to lead the group to work as a team or unit. A good leader knows that her class, union, or auxiliary will function best when functioning as a team.

It seems unnecessary to say that the good leader must possess basic honesty and forthrightness. People must be able to trust leaders if they are to place implicit confidence in them.

The good leader should know materials and methods as well as people. He should be proficient in his work. He will attain respect and fellowship in this manner.

In addition, the leader must have self-control if he is to control others. Too, he must be a good listener. He must possess understanding and patience, and he must always be industrious. The good leader is emotionally stable.

The leader of men or women, boys or girls, may have one or more or even all of the above qualities, but he still will fail as a leader if he does not have two other qualities.

The first is an honest, basic, genuine love and concern for those with whom he works. People will sooner or later detect insincerity of heart and mind in personal relationships. Nothing is more tragic in a person who would be a leader. On the other hand, nothing is more to be desired than a positive, genuine love for people. Is there any quality more Christlike?

Lastly, the leader must feel a sense of commitment and call of God. He must feel that his work is

of divine origin. If he has this positive sense of divine leadership and direction, many other things will follow and fall in place. If he sees his work with people as an eternal investment of time, talent, and energy, he is likely to be a far more effective leader. He is less likely to become discouraged and downhearted and ready to resign at the first problem. Rather he will sense and know that this is part of his calling and mission, and he will respond in positive faith and action to every difficulty. He will have the power of the Holy Spirit on which to rely.

A man was saved when he was in his early forties. He accepted a position of leadership as director of visitation and proceeded to become a soul-winner. Though basically a quiet, shy, and unassuming person, his love for people and his sense of mission caused him literally to "give himself" to the task which God gave to him.

A seminary student in Southwestern Seminary in Fort Worth taught a boys' Sunday School class, was Royal Ambassador counselor, president of the Youth Council, director of a Young People's Union. He also was a soul-winner. Though a splendid preacher, he would accept no preaching engagements that interfered with his Sunday School class on Sunday morning or his Training Union on Sunday night. This did not imply that he did not think preaching important. Rather, it was his compelling sense of mission and call to the tasks he had accepted that constrained him to give himself so unselfishly to his duties. Today, with this same sense of commitment, he is pastor of a small church in Ohio.

How can we find such leaders for our classes, unions, auxiliaries, and other places of significant responsibility?

1. Let us pray for them. Have you ever had the experience of checking every available source for potential leaders and finally came to the conclusion—there just isn't any

place to go? God's Word says, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9:38). Prayer should not be the frantic end of our search for leaders, but it should be the confident beginning.

2. Let us consider every member of the church. Though we seek to find, enlist, and develop the best qualified persons for leaders, we must never forget that "green willingness" is preferable to "experienced indifference." We must carefully consider the least likely leader, too, for often the person we considered a little-talented person emerges to amaze us as he blossoms into a mature Christian leader.

3. Let us make certain we believe the task important. R. Lofton Hudson said: "People have time for whatever they consider important. . . . The leader's task is to make the job important." Hudson said he once asked a man to do a job. The man was a physician. Instead of saying, "I'll see if I can find time," he said, "I'll see if I can find the motivation to do it."

4. Talk with the prospective leader in person. This suggests dignity and importance of the task.

5. Explain in detail duties, responsibilities, and materials and training available.

6. Generally do not ask for decisions immediately, but allow time for prayer.

The discovery, enlistment, and development of leaders is a monumental task in the churches of today. It is a task larger than any of us. We cannot do it alone—and should we try. It was our Lord who said: "The harvest truly is plenteous, but the laborers are few" (Matt. 9:37). In this respect, things have not changed much since the time of Jesus, for as then so today there are people ready to be harvested who need to be saved to a better and more abundant life, but now as then the great need is for willing, skilled laborers to thrust into an ever widening harvest.

# missions

## HERE and THERE

by Dallas M. Lee and Ione Gray

### • • • A Woman Who Did Not Wait

Mrs. Phil Maxwell had been a pastor's wife for a long time, so when her husband resigned a pastorate in Tallahassee to go to work for the Southern Baptist Annuity Board in that area she felt sort of "out of things" for awhile. It didn't take her long, however, to find a channel for the insights she had gained as a pastor's wife. She started out working with foreign students at Florida State University and provided Bible study for them in her home.

As she puts it, however: "About two years ago it occurred to me that there must be lonely foreign wives here whose husbands go to school at the university all day and sometimes don't come home until late at night.

She got a list of research associates and professors from other countries who had their families with them and started visiting. At the first door a young Japanese girl answered the bell.

"She looked at me in amazement, but by writing and motions and a little English we communicated and she invited me in," Mrs. Maxwell recalled. "I told her that I lived here in Tallahassee and that I would like to get acquainted with her. Then she invited a Japanese friend from next door to come in, and I asked the two of them if they would like to go with me to visit the rest of the Japanese wives in town that morning."

"Eventually we picked up a third Japanese woman, and I invited them to my home for coffee the next week. I knew they wanted to learn English because they spoke it very poorly; so I left an open Bible on the coffee table and when they came, I explained to them that this is the Book we study as Christians."

It worked. One of the visitors said she would like to learn about this. "Of course, that's what I wanted to hear," Mrs. Maxwell said, "so I invited them back next week."

As a result of these encounters and the follow-up efforts by Mrs. Maxwell, the First Baptist Church of Tallahassee has a strong literacy program for wives of foreign students and an opportunity to witness for Christ to people from all parts of the world and from all sorts of religious backgrounds.

Mrs. Phil Maxwell teaching literacy class at First Baptist Church, Tallahassee



In the last two years, about forty women have had training in this church program, and eight professions of faith have been recorded.

Mrs. Maxwell and two other volunteers from the church have learned the Laubach method of teaching English, which moves from the known to the unknown in word identification. In the beginning, however, Mrs. Maxwell did not let the lack of training in the method delay her classes.

"I had to start on a homemade method, so I went to the grocery store and got one of each kind of vegetable and taught them how to say these things that they would be buying to cook at home," she said. "About that time, I got a letter inviting me to Jacksonville where Miss Mildred Blankenship of the Home Mission Board was going to teach the Laubach method."

As a result of this ministry at First Baptist Church in Tallahassee, other Baptist churches will profit. One of her assistant teachers, who has learned the Laubach method, is moving to California. And Mrs. Maxwell already has contacted the Home Mission Board suggesting that she probably will want to start student work in the Pasadena area. Another teacher is moving to a college town.

And that is another mark of success: both teachers and students coming and going, spreading the influence of one church's outreach to a community.

### • • • Great Opportunity Now in Asia

Except for the areas that have been under Communist control for nearly two decades, Asia offers greater freedom and greater opportunity for Christian missions than ever before in its history, says Dr. Winston Crawley, secretary for the Orient for the Southern Baptist Foreign Mission Board.

#### Progress in India

Bangalore, in the state of Mysore, South India, has been chosen as the place for projection of Southern Baptist medical missions work in that land. Health officials of the Indian government and of Mysore State have given encouragement and assistance to Southern Baptists in planning for this hospital. Only a few technicalities remain to be completed in the purchasing procedure for a site for the hospital on the outskirts of Bangalore.

Dr. and Mrs. Jasper L. McPhail, the first Southern Baptist missionaries to serve in India, are now in the States on furlough. In their absence, Dr. H. A. Henderson, a Southern Baptist professor from the University of Tennessee now in Bangalore on a government project in agri-

cultural education, is assisting Dr. Ralph C. Bethea, Southern Baptist missionary recently transferred to India, in taking care of the final details of the land purchase which was initiated by the McPhails before they left on furlough.

The personnel secretaries of the Foreign Mission Board are on the lookout for additional highly trained medical personnel for this project.

No other Baptist missionary organization serves Bangalore and the immediate surrounding area of South India.

#### Production of Literature Gains in East Pakistan

In East Pakistan, where Southern Baptist missionaries first went in 1957, an unfavorable and fluid political situation has resulted in some slowing down of the granting of visas and in the approving of proposals for a Baptist hospital in Feni. In addition to these uncertainties in Pakistan itself, the Foreign Mission Board has encountered a shortage of candidates for service there. However, the twenty-three missionaries now assigned to East Pakistan have been going right along with their work. The most notable progress is in the preparation of literature for use in the Bible-teaching program of the churches.

#### Baptists of Vietnam Get a Boost

Southern Baptist work in Vietnam received a boost in mid-1966 in the arrival in Saigon of Rev. and Mrs. James F. Humphries for leadership in the English-language work and of Rev. and Mrs. Ronald W. Fuller for the development of Chinese-language work.

Jim and Mary Humphries are uniquely qualified to understand and help men going to and returning from battle zones. In February, 1945, during World War II, Jim was a scared eighteen-year-old sailor under heavy fire in the invasion of Iwo Jima. There in the midst of battle he began to believe God had a special purpose for him to fulfill in life. Years later, in Savannah, Georgia, while taking a pleasure ride down Victory Drive (lined with palms each representing a US serviceman killed in World War II), he felt God's call to the gospel ministry. "As I thought about the men who had given their lives that our nation might be free, I suddenly thought of Christ who gave his life for us," he recalls. "I likewise thought of the thousands who are dead in their trespasses and sins."

Ronald and Margaret Fuller, who formerly served in Hong Kong and Macao, work among the many (perhaps a million) Chinese in the Saigon area.

In the midst of war and all its uncertainties, Rev. Peyton M. Moore (stationed in Dalat) has developed a program of radio evangelism in Vietnam. Southern Baptist work in Vietnam is hampered only by a shortage of candidates for missionary service there. It has been more than fifteen months since the last appointment of a couple for general evangelistic work among the Vietnamese people.

Southern Baptists are the only Baptists doing missions work in Vietnam.



Jim and Mary Humphries arrived in Vietnam in August, 1966, to begin service as missionary associates. He is pastor of Trinity Baptist Church (English-language) in Saigon.

#### What is a Tentmaker?

For several years, the Tentmaker ministry of the Home Mission Board was 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 were prepared. This ministry is now included in the Christian Service Corps. The essential elements of the Tentmaker approach is retained within a phase of the Christian Service Corps.

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 mission churches have been started with members who are new converts. Some have had little, if any, experience in a Baptist church or any other church. In many cases, no trained leaders are available to fill the most basic needs of church life. In other places, the membership is mainly transient, and a stable nucleus of leaders is desperately needed. A recent letter from a pastor in one of these places indicates that so many people had recently moved away 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. Those who are interested in moving to places where there are small churches may write to E. Warren Woolf, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

#### In what areas are there needs for home missionaries?

The above question leads naturally to this one: In what

areas are there needs for home missionaries? Some people work in what we call "pioneer" fields where Southern Baptists are relatively few. We are reminded that there are vast underevangelized areas in many parts of our country where there are urgent needs for numerous missionaries.

In mushrooming metropolitan complexes there is need for mission centers, juvenile rehabilitation work, and a ministry to neglected and deprived persons.

There are rural areas, such as in the mountains of Kentucky in Appalachia.

There are language groups—the Indians in Oklahoma and elsewhere, the French-speaking in Louisiana, the Spanish-language people concentrated in Texas, but living all over our country. There are the deaf in many states.

Nurses, social workers, kindergarten directors, pastors, and lay missionaries are needed throughout our homeland. "Doors are open and spiritual hunger is real," says Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board. And he says: "An adequate missions program in the United States of America must be comprehensive. Under the leadership of the Holy Spirit, we must seek to penetrate every area." This requires all of us wherever we live. But there are greater needs in some places for trained, dedicated leaders.

Write to the Home Mission Board (address already given) for further information about short-term and career missionary opportunities.

#### How much of the Cooperative Program received for Convention causes goes for home missions?

About one fifth of these funds go to the Home Mission Board (see p. 2).

by Marie Mathis

IS  
THIS



YOUR  
QUESTION?



## Don't Miss the Thrill

by Glendon McCullough

Secretary, Department of Missionary Personnel  
Home Mission Board

**M**ANY of the least glamorous home missions assignments land in the laps of the most willing volunteers. These are the "short-termers" who don't at present feel a lifetime call to a missionary vocation but who are responding to the ever-growing demands of the missions field. They are student summer missionaries, US-2, the Christian Service Corps, and other temporary assignments.

For example, more than nine thousand Baptists have been summer missionaries in the last twenty-two years. A good many of them who remember a grueling ten weeks surveying neighborhoods also recall the satisfaction of learning a few years later that a church is now active with the people they helped.

Christian adults also need channels through which to respond to the missions vision, however, so the Home Mission Board in 1965 inaugurated the pilot run of two new short-term programs, US-2 and the Christian Service Corps, both of

which have proved to be highly valuable.

For young people who have graduated from college (twenty-seven or under), who either are undecided vocationally or who have decided to enter a secular field, US-2 offers opportunity to devote two years of service to Christian missions without the requirement of a lifelong commitment to the missions field. And the Christian Service Corps offers much the same opportunity for older adults who want to spend a vacation period or as much as a few years in some area of missions.

Short-term programs such as these, of course, are designed to take advantage of the personal motivations of Christians to serve the Lord, but it is difficult to discern which came first: the volunteers seeking some way to add weight to a missions thrust or the cries for help from the missions field. At any rate, these short-term opportunities bring the two together to form an important and lasting supplement to the

work of career missionaries.

From the Home Mission Board's point of view, these programs have had a mushrooming effect. Missionaries, educators, and a vast number of church workers across the country include in biographical sketches mention of a summer in student missions. And now, as these newer efforts gain momentum, it is noted that several pioneer US-2ers have decided to enter full-time mission service or some other church-related field. In short, it has proved practical to offer opportunities for Baptist lay men and women to come into personal contact with missions.

From the career missionary's point of view, the short-termers more than earn their way. Churches are started, buildings erected, social ministries begun and strengthened, neighborhoods canvassed, the pace of evangelism stepped up.

Work that a career missionary would not be appointed to do, such as establishing a youth program in a pioneer metropolitan church, often



Elaine Gima, native of Hawaii, from Southwest Texas State College, helped in Vacation Bible School at Mesa Grande Baptist Church, Albuquerque, New Mexico, as a student summer missionary.

becomes the project of the temporary missionaries. Each summer, two or three seminary couples are appointed for the summer months in begin projects in resort areas, at least one of which has developed into a strong church. Superintendents of missions, who have broad responsibilities ranging from language missions to promotion of youth work, often request US-2ers and summer missionaries to fill manpower gaps in areas on which they have not been able to concentrate.

Christian Service Corps, however, possibly has the greatest potential in terms of numbers of volunteers. It

is not unreasonable to talk of long-term Christian Service Corps workers undergirding the work of career missionaries at a ratio of about five to one. In other words, if in the next decade the Home Mission Board has as many as five thousand missionaries on the field, there will be ample opportunity for as many as 25,000 corps volunteers. These longer-term possibilities will have to develop from retired military personnel who are secure in income, and professional people and technicians who are willing to relocate in areas of new work to serve as volunteers in churches and missions.

During the summer of 1966, twenty-two adult volunteers were assigned by the Christian Service Corps to meet special requests ranging from secretaries and recreation workers to accountants and engineers. Also, a near-record number of student summer missionaries—650—were assigned. In 1967, as the first wave of twenty US-2ers wind up their two-year stint on the missions field, the third group of twenty-five will be deployed, and from then on at least fifty will be on the field at all times, as twenty-five are appointed each year to two-year tours of duty.

From the volunteer's point of view, whether he goes for two weeks or two years, he has made a lasting contribution to and a witness for missions.

When summer missions applicants hesitate about accepting appointment at the last minute because of lack of encouragement from parents, Associate Personnel Secretary Nathan Porter says: "If you want your parents and your friends to give a witness for missions, then accept this summer assignment. Every time they are asked to tell where you are for the summer, they will have to answer, 'on the missions field.' " Don't miss the thrill! (Write to Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, for information about summer missions, US-2, and Christian Service Corps.)



by John I. Snedden

Area Superintendent of Missions  
West Virginia

**I** DON'T KNOW the person to thank, but I want to thank someone for starting this church, for it was here that I heard the gospel and became a Christian." The speaker, Cecil Forsythe, was talking with deep emotion to Dr. Arthur B. Rutledge of the Home Mission Board. Dr. Rutledge had just concluded a message on missions at the Cross Lanes Baptist Church near Charleston, West Virginia, where Mr. Forsythe was a deacon. Mr. Forsythe could not thank everyone who had a part in helping to start the Cross Lanes Baptist Church, but he wanted to express gratitude to the man who represented the Home Mission Board.

This fine deacon was expressing the heartfelt gratitude we feel in West Virginia for the many ways Baptists cooperate to encourage scattered groups of new Christians in new Baptist churches located in pioneer areas.

Let me illustrate. The West Virginia situation is rather unique in many ways, but particularly from the standpoint of cooperation. There are fifty-five Southern Baptist churches in the state. This does not include some thirteen church-type missions. The churches and missions are affiliated with four Baptist state conventions: twenty churches and six missions with Ohio, three churches and four missions with Kentucky, one church with Maryland, and thirty-one churches and three missions with Virginia Baptists.

## Quality in West Virginia

Have you often wondered how small churches in pioneer areas are able to develop and their number increase so that a Baptist state convention is formed? Read about the plus quality of cooperation which makes possible advance of the kingdom in West Virginia.

This is how the plus quality of cooperation began. Leaders from the Ohio, Kentucky, and Virginia conventions, along with Dr. Arthur B. Rutledge, Dr. A. B. Cash, and Dr. Wendell Belew of the Home Mission Board, and Dr. J. M. Crowe of the Sunday School Board, were asked for their counsel. The spirit of cooperation in all these deliberations was cause for rejoicing.

The area superintendent of missions, an employee of the Home Mission Board, assumed his duties February 1, 1958. Fellowship meetings were begun that same year. Soon there developed a feeling among the churches of West Virginia that there were some things related to their state that they could and should do as a group of West Virginia churches. Now forty-two of our churches are cooperating in a West Virginia Baptist Fellowship. This fellowship draws churches together, looking toward constituting a West Virginia Baptist state convention, and carries out activities not related to the four conventions mentioned above.

A feeling grew that there was immediate need for a secretary of religious education for West Virginia in addition to the superintendent of missions already employed. In 1964 the missions committee of West Virginia churches recommended for this strategic position Rev. Francis R.

Tallant of Kentucky. He moved to West Virginia October 1, 1964.

Another boost to our Baptist churches is to receive pastoral assistance from the Home Mission Board. There are in West Virginia eight churches which receive this help.

Also, over \$200,000 in Home Mission Board church building or site fund loans are currently at work in West Virginia. This makes possible a place of worship when a church has a very small membership, even as few as fifty.

Not only do we share mutually in available funds, but also in training opportunities. The Ohio convention shares with us an orientation program for training summer student missionaries each year. The West Virginia Fellowship provides on-the-field expenses for these young people, and the Home Mission Board sends them to us and pays salaries.

Another illustration of cooperative effort is the Calvary Baptist Church of Blair, West Virginia. It is located in the highlands in the eastern part of the state. A Home Mission Board loan helped erect a building. Part of the pastor's salary comes from this Board and the State

Convention of Baptists in Ohio.

Calvary Church has a deep concern for the disadvantaged people in the community, and many have been won to Christ through the work of this church. Recently in one of the regular services Maude McClain, thirty-eight years of age, came forward when the invitation was given. The pastor, Rev. C. W. Jones, could not talk with her, nor she to him, because Maude is totally deaf. She pointed upward and laid her hand over her heart, testifying that she had received Christ as Saviour. She was received joyfully for baptism and membership and is now a radiant church member.

For the fifteen thousand Southern Baptists of West Virginia the significant value and plus quality in cooperative effort is a realization that we are not forgotten Baptists elsewhere in our country are interested in us and in the Lord's work in our state. We realize that people all across our country pray for us. They become interested in the way God is working here. They give of their money. Some feel called of God to come help us. We are a vital part of God at work among the churches of the Southern Baptist Convention.



Area superintendent of missions John I. Snedden (standing) discusses plans for the future of West Virginia Baptists with Rev. Curtis Porter and Rev. Willard L. Jenkins.



## Significant Action in Significant Times



by Alma Hunt  
Executive Secretary  
Woman's Missionary  
Union, SBC

## Denominational Dimensions

Session by session those who attended the 1966 meeting of the Southern Baptist Convention in Detroit received the impact of the significant theme which appeared in bold letters across the top of the platform setting: GOD'S WORD FOR A NEW AGE. This theme was borrowed from the American Bible Society, or I might say it was chosen by the Order of Business Committee in commemoration of the Society's 150th Anniversary. Actually the American Bible Society borrowed it from the United Bible Societies, the coordinating body which formed only two decades ago.

Yes, the Bible Societies across the world have gone through the programming process, too. These scattered societies at work in some 150 countries and territories have joined together for joint study, joint planning, and the joint carrying out of the vast task of producing the Bible in the languages of the people. Out of their growing cooperation emerged their first joint world effort—the campaign, "God's Word for a New Age."

This significant development makes even more significant the action taken in 1816 to form the American Bible Society. Southern Baptists have depended in large measure on the American Bible Society for Bible production. An evidence of the high regard in which our leaders hold the Society was the choosing of the 1966 Convention's theme.

Speaking at the 150th Anniversary dinner of the American Bible Society on May 13, 1966, the Archbishop of York, Dr. F. Donald Coggan, who serves as president of the United Bible Societies, pointed out what he considered to be the Societies' three needs. In placing these needs in order he said he put prayer first, not out of any false piety but out of a very deep conviction. He supported his position by saying: "The men behind this movement know that you might as well go into battle in an atomic age armed with a bow and arrow as tackle this worldwide task

without prayer . . . the primary task is to weld all these world societies into a great trained fellowship, laying hold of the power of God to operate in God's own world, through God's own Word."

"Money, lots of it and quickly"—these were the words Dr. Coggan employed in presenting what he thought to be the Societies' second great need. "We need princely gifts and I use that adjective thoughtfully . . . if the nations of the world are to be healed . . . it will only be as the Word of God is understood, read, seen, and lived by. . . We're working against time."

The third great need he pointed out is the need for men. Of the present he said, . . . we have already an international team of dedicated men and women—brains and skills given over for this superb task." In prophesying the requirements for meeting the demands of this new age he said "That team must be doubled, tripled, quadrupled very quickly. Scholars, linguists, artists, financiers, salesmen, printers—the lot."

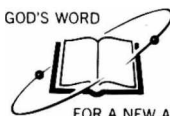
And then he concluded: "Given these—prayer, money, men—there is no limit . . . to what God [can] do through this movement."

How do we as Southern Baptists relate to the American Bible Society? How can we give substantial support to the Society's work?

As individuals and as churches we can give sustained prayer support in reply to the first need detailed by Dr. Coggan.

We can be "princely givers." Our denominational calen-

GOD'S WORD



FOR A NEW AGE

dar carries each year a note which reads: "At some time during the year, emphasize the service to all types of Southern Baptist work at home and abroad, which the American Bible Society renders by supplying the Scriptures, without profit and usually below cost, and explain its need for contributions from the churches." I label as "princely" the 150th Anniversary gift from the Southern Baptist Convention and its agencies—a gift of \$150,000 in addition to gifts from the churches. This response of the missions boards, the Sunday School Board, and the Convention itself is another evidence of the high regard in which the Society is held by Southern Baptists.

In response to the Society's need for men and women we channel this need to our readers, underscoring it with our abiding confidence in the Society's work

by Mrs. John Maguire

# Hands Tell the Story



FIRST Baptist Church in Orlando,

Florida, is a beautiful church Building committees from other churches come often to study its arresting architecture and its worshipful decor. It is a big church, one of the largest in Florida, with 2,800 resident members. It would be deemed a wealthy church, for its property is valued at \$2,400,000.

But these facts do not make it a great church. It is a great church because it is a missionary church.

If you were an artist, how would you draw a missionary church? I would represent the church as a united group of God's people. Their hands would tell the story. There would be giving hands, hands bearing the Word of God, sharing it, and ministering hands. There would be hands waving good-by as members leave for other places, near and far, to tell the good news of the gospel, and praying hands.

Let us measure this Orlando, Florida, church by our imaginary picture. First, the giving hands. About six years ago this church began construction of a new sanctuary to cost over a million dollars. Yet pastor and people determined that they would not build for them-

selves at the cost of missions. Every year while they were building and since its completion, the church's gifts to missions have increased. For the past eight years this church has led Florida Baptist churches in total amount given through the Cooperative Program. Gifts to state missions, the Annie Armstrong Offering, and the Lottie Moon Christmas Offering increase steadily.

What of hands holding the Word of God and seeking to share it and hands that minister to need? There are local missions efforts. There is a weekly program of preaching and Bible study at a migrant camp near Orlando, and a monthly mission to the inmates of the jail.

The rehabilitation committee of the church assists in an associational rehabilitation program, working with young people who are in custody of the Juvenile Court, placing them in foster homes and providing other help.

About thirty-five children from the County Parental Home are enrolled in Sunday School at First Baptist, Orlando. They range in ages from six-year-olds to thirteen-year-olds.

Perhaps no more searching sen-

tence was spoken at the WMU Annual Meeting in Detroit than this: "It's one thing to learn about, give to, and support missions, but it's another thing to be missionary where we are." First Church meets this rigid test. In the past ten years she has started six missions, showing liberality in both financial support and in sharing leaders.

There are hands waving good-by as members go to take the gospel elsewhere. Because a climate of concern is maintained, members find it natural to respond to calls for help. Two families have served in foreign missions medical work. Dr. Gordon Talton and his daughter, Jamie, served in Guatemala for a vacation week as dentist and assistant; Dr. and Mrs. Joseph M. Pinkin one month in Nigeria as missionary dentist and assistant.

The pastor, Dr. Henry A. Parker, conducted revival meetings in Alaska at the invitation of the Home Mission Board and the First Baptist Church of Juneau, Alaska.

Minister of Education, Mitchell Maddox, spent six weeks in Hong Kong and Taiwan in a Sunday School Crusade at the invitation of the Foreign Mission Board.

Five young women from the church have been summer missionaries of the Home Mission Board. "It isn't hard to feel a call to serve," one said earnestly, "when Girls' Auxiliary and Young Woman's Auxiliary leaders challenge you with the

needs of other groups, when Sunday School teachers and Training Union leaders lay on your heart the un-  
 saved, and when church leaders show by their example that they care about people."

Then about those praying hands. One church member expressed it like this: "We have to pray earnestly for missions fields because no man of our own serve there. You know Bill Hickman of Paraguay? He was born here in Orlando. I taught him as an intermediate boy. Now he directs a theological institute in Asuncion. What a joy to think I might have had a small part in his being there. And what a sobering thought that perhaps today some intermediate boy in our church is waiting for a concerned adult to help him find his place of service on a missions field."

There are others that the church lays special claim to, those sent out while members of this church, or who were members of the church at some time prior to their appointment. When you ask, "Name these," members begin, "Over in Nigeria we have Mary Evelyn Fredenburg—she's a nurse. In Argentina we have Howard and Joyce Knight; in Zambia, Bill and Dorothy Jones who were appointed in 1964; in Tanzania, Carlos and Myrtice Owens; and in Brazil, Bill and Carolyn Smith."

When you interrupt with a twinkle to say, "Some of the ones you name are claimed by other Florida churches," you get the quick response, "Oh, we don't claim to be the only church that influenced these folks. We just thank the Lord that we had a small part in their preparation."

Here in this church, set in the heart of a growing city, reaching out her hands in love, to share the gospel at home and in faraway places. Paul described the Macedonian churches as having a "magnificent concern for other people" (2 Cor. 8:2 Philippi). First Baptist Church, Orlando, Florida, has this magnificent missionary concern, and this has made her great.

## COLLEGE

PERHAPS there are not words more talked about by parents and high-schoolers than the two words "college" and "career." With today's sensitivity to school dropouts and their publicized dire straits, parents often drum into their children's heads the importance of high school, and when possible and advisable, the need for further training in the competitive world in which we live, especially in America.

Southern Baptists have felt keen responsibility for schools, both in this country and overseas. Today state conventions maintain and support fifty-four colleges and universities, as well as seven academics and five Bible schools.

In 1917 the Southern Baptist Convention set up an Education Commission on a permanent basis. The full purpose of the Commission was stated at the 1928 Convention: "The duties of this Commission shall be to stimulate and nurture interest in Christian education, to create educational convictions, and to strive for the development of an educational conscience among our people. . . . In short, this Commission shall be both eyes and mouth for Southern Baptists in all matters pertaining to education."

This Commission maintains a fourfold program.

1. *Christian Education Leadership and Coordination.*—The Commission serves as a central source of information on matters of Baptist higher education. It promotes interest in and loyalty to Baptist schools.

It publishes *The Southern Baptist Education* which carries news items about the schools and articles on Christian education.

2. *Teacher Recruitment and Placement.*—The Commission seeks to enlist young people for college teaching. A placement service for the registration of all those interested in teaching in a Baptist School is maintained at no cost to the registrant.

3. *School and College Studies and Surveys.*—The Commission will assist any organized Baptist group with higher educational matters, such as proposed schools, accreditation procedures, development and endowment, capital improvements and denominational relationships.

4. *Assistance in College Recruitment.*—The Commission seeks to assist colleges in their program of student recruitment. It undertakes to inform the schools on enrollment trends. It publishes *College and Career* ten times a year which carries articles on planning for choosing a college, scholarships and loans, entrance requirements, career guidance, and the relationship of career and college choices. The *Southern Baptist Campus Directory* is published every four years.

Write to Dr. Rabun L. Brantley, Executive Secretary, 460 James Robertson Parkway, Nashville, Tennessee 37219.



by Rabun L. Brantley

# Call to Prayer

Prepared by Mrs. Charles A. Maddry

**1 WEDNESDAY** Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever. Psalm 23:6 (read vv. 1-6).

Orientation for the students of Equatorial Baptist Theological Seminary begins the first week in March. Located in Belem, this institution serves five states of Equatorial Brazil. The president is a dedicated Brazilian. Rev. Jussie de Souza Goncalves.

Pray for the school and students during its period of transition from institute to seminary.

Pray for Bernice Neel, Brazil, res.; J. W. Patterson, Colombia, W. D. Lockard, Rhodesia, ed.; D. M. Knapp, Tanzania, ag.; W. N. McElrath, Indonesia, pub.; Mrs. R. D. Harlan, Venezuela, BA; Mrs. R. A. Forrester, Venezuela, J. R. Isaacs, Fairbanks, Alaska, ev.; Mrs. B. R. Conrad, Okla., lg.; Mrs. Ruth S. Benner, McAllen, Tex., Sp. Al.

**2 THURSDAY** In my Father's house are many mansions. John 14:2 (read vv. 1-11).

During WMU Week at Ridgecrest last summer, Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board, preaching on "The Church Between Sundays," pointed out that individual Christians—the church between Sundays—must recapture the reason for being a church. He stressed our responsibility as lay membership to respond to physical, moral, and spiritual needs of 35 million persons in our land who speak other than the English language.

Pray for yourself and your church that your life, seven days a week, will show forth Christ.

Pray for Marcia Joan Poole, New Orleans, La., RM; T. E. Sykes, Anderson, Ind., SM; W. W. Lee, Mexico; Mrs. T. S. Green, Paraguay; Mrs. D. C. Durr, Gaza, ev.;

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23290, and in HOME MISSIONS.

J. W. Carney, Pakistan, MD; Mrs. J. P. Satterwhite, Japan, RN; Mrs. N. A. Bryan, China, res.; J. E. Humphrey, Nigeria, M. C. Smith, Uruguay, ed.

**3 FRIDAY** And so shall we ever be with the Lord. 1 Thessalonians 4:17 (read vv. 13-18).

Paul A. Burkwall, missionary journeyman in Nigeria, writes: "My assigned job is to teach two hundred students, ages twelve to thirty-one years, chemistry, general science, and Bible. But the bigger job to implement is a growing concern about the soul of each person I meet. It is hard to be radiantly happy when I see so much need in all areas of life—economic, social, and religious. I know now why Jesus of Nazareth was called a man of compassion and sorrow." Pray for ninety-three missionary journeymen who are aiding missionaries overseas.

Pray for J. E. Walker, Tanzania, MD; Mrs. C. J. Dutton, Rhodesia, Mrs. C. L. Culppepper, Jr., Taiwan, ev.; R. D. Burgin, Korea, ed.; J. C. Ware, Mexico, BA; Ruben Gonzalez, Las Cruces, N.M., Sp. sp. ev.

**4 SATURDAY** And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11:9 (read Luke 18:1-14).

Dr. John D. Hughey, secretary for Europe and the Middle East, is encouraged over prospects for Baptist work in Israel. "Difficulty and discouragement are still there—legal restrictions, prejudice on the part of Jews and Muslims against Christianity, and widespread indifference to religion—but the missionaries have vision and are ready to do something about it." With thanksgiving for their enduring faith, pray for our missionaries and national Baptists in Israel.

Pray for Mrs. N. F. Lytle, Israel, H. H. Holley, Malaysia, Mrs. B. E. Towery, Jr., Hong Kong, Mrs. C. E. Evans, Kenya, Mrs. E. R. Martin, Tanzania, J. S. Perkins, Brazil, ev.; Mrs. E. R. Marble, Calif., ins.; Mrs. E. L. Kelley, Tex., res.

ag	agriculture	MI	missionary journeyman
BA	business administration	MPV	military personnel visitor
CD	center director	pub	publication
ED	education	ret	retired
EV	evangelism	RM	racism mission
IN	Indian	SN	synonym
IC	international center	SI	superintendent of missions
JR	juvenile rehabilitation	Sp. hi.	Spanish kindergarten
LA	language	Sp. sp.	Spanish-speaking
MA	missionary associate	SW	student work
MC	mission center	TM	teacher missionary
MD	doctor	WH	white evangelists ministry
med.	medical		

**SUNDAY** Then there shall be a place which the Lord your God shall choose to cause his name to dwell there. Deuteronomy 12:11 (read vv. 5-12).

Today begins the Week of Prayer for Home Missions, culminating in receiving the Annie Armstrong Offering for Home Missions. May we follow the admonition of Miss Annie Armstrong that it be a week of self-denial, both in safeguarding time for prayer and liberality in giving.

Pray for Dr. Arthur B. Rutledge and the staff of the Home Mission Board, that the Annie Armstrong Offering goal of \$4,500,000 be received. Pray about your share in it.

Pray for Henry Hawkins, Venezuela, MI. D. L. Jester, Nigeria, F. L. Leverts, Nigeria, ed.

**6 MONDAY** For the glory of the Lord had filled the house of God. 2 Chronicles 5:14 (read vv. 1-6, 11-14).

The Mexican Bible Institute at San Antonio, Texas, is a project of the Home Mission Board and the Baptist General Convention of Texas for better preparation for those who work with Spanish-language groups. H. H. Ramsour is president of the school which has sixty-five enrolled this year. Pray for this strategic school.

Pray for Troies Linthicum, Portales, N.M., Mrs. Frank Ramirez, Phoenix, Ariz., Sp. sp. ev.; Mrs. J. M. Gaudner, Lawrence, Kan., Ind. ev.; Mrs. G. C. Prock, Washington, D.C., deaf ev.; Mrs. J. R. Allen, Brazil, ret.; Mrs. J. E. Tarry, Brazil, D. E. Merritt, Nigeria, ev.; Mrs. W. B. Greer, Nigeria, MA; G. M. Faile, Jr., Ghana, MD; Mrs. M. J. Anderson, Hong Kong, RN.

**7 TUESDAY** I was glad when they said unto me, Let us go into the house of the Lord. Psalm 122:1 (read vv. 1-9).

This is Mrs. Herbert Caudill's birthday. This missionary to Cuba, whose husband and son-in-law have so long been imprisoned by Castro's forces, needs continuous prayer for herself, for the imprisoned men and their families, for imprisoned Cuban pastors, for all Cuban Christians, especially the pastors, and the laymen who preach when no pastor is available.

Pray for Mrs. Caudill: Mrs. Eugene Elder, Cubero, N.M., Ind., ev.; Mrs. R. B. Hughes, Brazil, Mrs. J. L. Templeton, Jr., Hong Kong, ev.; Mrs. H. H. McMillan, China-Bahamas, ret.; H. D. Martin, Nigeria, ed.; Janet Davis, MI.

**8 WEDNESDAY** Let every thing that hath breath praise the Lord. Praise ye the Lord. Psalm 150:6 (read vv. 1-6).

Today the week of prayer emphasis is upon "As You Go—Reach Out." This is a service call to you and to your church to feel responsibility to "go."

Pray that your pastor and other church leaders may be led to discover and use new, as well as tried, ways to meet urgent needs of our rapidly changing society. Pray for volunteer missionaries from your own church.

Pray for Mrs. Merred Bricera, Tex., Juan Macias, Adrian, Mich., Sp. sp. ev.; Mrs. Felix Torna, Cuba, Mrs. G. C. Bond, Yogo, Mrs. W. D. Richardson, Ghana, T. N. Clinkscales, Brazil, ev.; Mrs. W. C. Tushor, Brazil, ret.; Mrs. J. A. Roper, Jr., Jordan, MD.

**9 THURSDAY** To what purpose is the multitude of your sacrifices unto me? saith the Lord. Isaiah 1:11 (read vv. 10-20).

A migrant family often finds a week of employment here, another there, and insecurity means travel in search of work. The family is rarely accepted in any phase of community life. How many of the men, women, and children coming into your community or association to plant, cultivate, and harvest crops will be reached because your church finds out their needs and demonstrates that it cares? Pray for migrants.

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

**10 FRIDAY** Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? Psalm 15:1 (read vv. 1-5).

The week of prayer observance today is built around the thought, "As You Go—Live." Mr. William H. Dyal, Jr., of the Christian Life Commission, has said: "Your pilgrimage to discover the meaning of your life brings you face to face with what you now are and with what you can become. Christian action must be directed to the situation where the need is greatest. So too must your life [be directed] in genuine discipleship."

Pray for your life to represent Christ. Pray that the offering brought today may be generous.

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

**11 SATURDAY** Heaven and earth shall pass away: but my words shall not pass away. Luke 21:33 (read Luke 20:9-18).

The Week of Prayer for Home Missions continues. One of today's birthday missionaries, Lucy McLaughlin, directs the child care center and kindergarten for children of Indian mothers who work in factories, in gift shops, and in government shops in Cherokee, North Carolina. Pray for her and for the Cherokees, for Indian pastors and leaders, and for others who lead them in their church and community life.

Pray for Miss McLaughlin: Teofanus Olmos, Tacunacari, N.M., Rafael Guillen, Panama, Sp. sp. ev.; Mrs. J. O. Morse, Colombia, RN; Mrs. J. T. Norman, Colombia, Mrs. J. D. Bryan, Spain, E. W. Mueller, Liberia, Mrs. L. B. Hague, Taiwan, Mrs. T. S. Atkins, Hong Kong, ev.

**SUNDAY** And Moses made a serpent of brass, and put it on a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. Numbers 21:9 (read vv. 4-9).

Today is Home Missions Day in the Sunday School. The Annie Armstrong Offering is a churchwide offering and may be received from many at the morning worship service. How much are you willing to give to help others in America know Christ as Saviour? Could you add more to the offering you have already given? Pray for home missions.

Pray for Mrs. John Norwood, Montana, US-2; Luis Napoles, Cuba, Manuel Quintana, Cuba, Mrs. J. B. Amis, Ghana, M. G. Duncan, Kenya, Mrs. E. T. Mays, Nigeria, ev.

**13 MONDAY** That whosoever believeth in him should not perish, but have eternal life. John 3:15 (read vv. 14-21).

A missionary from Nigeria wrote: "We wish that somehow we might convey to you the challenge of northern Nigeria and the urgency of reaching these people. They are being challenged with a faith—the faith of Islam—which has claimed hundreds of thousands of new converts in this area since 1963." Pray for northern Nigeria.

Pray for P. J. Dean, Japan, Lawrence Southerland, Jr., Japan, G. O. Wilson, Brazil, D. A. Morgan, Brooklyn, N.Y., ev.; Fidel Guzman, Sugar Land, Tex., Sp. sp. ev.; Georgia WMU Annual Meeting, Decatur, 13-15.

**14 TUESDAY** I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Galatians 2:20 (read vv. 13-20).

The Sunday School Board has initiated the Church Growth Plan to encourage individual action in enlisting adults, especially men, in Bible study through the Sunday School. Every active Christian should be concerned about

the 140 million persons not in Sunday School, 80 percent of whom are adults. Pray for unreached adult men and their families.

Pray for Roy Brentlinger, Zuni, N.M., Ind. ev.; Sara Geronimo Mahomado, Carlbad, N.M., Mrs. Donald Weeks, Colo., Sp. sp. ev.; M. R. Demerec, Denver, Colo., deaf ev.; Ivan Lapinell, Cuba, H. E. Peacock, Brazil, W. E. Emanuel, Japan, J. P. Griggs, Rhodesia, S. T. Tipton, Kenya, Mrs. W. E. Arnold, Ghana, ev.; Paul Burkwall, Nigeria, MI; Juanua Johnston, Thailand, SW; Virginia WMU Annual Meeting, Norfolk, 14-16.

**15 WEDNESDAY** But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Galatians 6:14 (read vv. 11-18).

To ignore existing strife between white and Negro in our country will neither solve our problems nor lessen the horrors of what is happening to all of us. Although the Southern Baptist Convention has spoken out on Christlike attitudes in relation to this issue, ultimately responsibility falls upon individuals. Pray for yourself, for both white and Negro Christians that we shall in love find God's answer. Pray that you may understand and practice, "Thou shalt love thy neighbor as thyself" (Matt. 19:19).

Pray for Millican Burr, Waynesville, Mo., MPV; Mrs. R. L. Mefford, Philadelphia, Miss., Mrs. C. M. Case, N.M., Ind. ev.; Mrs. Jose Saenz, Hidalgo, Tex., Sp. sp. ev.; Casio Lima, Cuba, ev.

**16 THURSDAY** For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Ephesians 2:14 (read vv. 11-22).

In less than three months people registered for approximately 16,000 patient visits in the Baptist Hospital at Nalerigu, Ghana. In addition, our two doctors (sometimes only one) have to do the bookkeeping! Dr. George Faile, who has seen from 150 to more than 350 patients in one day, wrote at the end of one of those days: "No chaplain, no administrator, no pharmacist—just loads and loads of long-suffering, infinitely patient people bowed down by pain and looking for relief and compassion. Please help us to help them." What can you do? Pray about needs.

Pray for Mrs. D. E. Dinley, Ghana, Mrs. F. L. Lewis, Indonesia, ev.; Mrs. J. B. Higgs, China, ret.; Estelle Freeland, Ivory Coast, Mrs. B. J. Walsh, Mexico, G. S. Williams, Mexico, ed.; Tony Julola, Albuquerque, N.M., Ind. ev.; Mrs. M. D. Oatrs, Calif., Sp. sp. ev.; Mrs. Irene Turner, Nashville, Tenn., Negro ev.

**17 FRIDAY** Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Galatians 3:13 (read vv. 1-14).

George W. Bain, home missionary in Tarrant County,

Typical, is director of Baptist Family Services. He works in cooperation with juvenile authorities and as the representative of 165 churches at the court level in his efforts on juvenile rehabilitation. As caseworker, he is involved in child placement, maternity homes, homes for the aged, adoption, foster homes, and mothers aid homes. Pray for this work.

Pray for Mr. Bain, Fort Worth, Tex. 1R; Juan Acosta, Panama, Mrs. S. G. Rankin,\* Hong Kong, W. L. Walker, Panama, P. H. Grossman, Liberia, ev.; E. H. Burks, Jr.,\* Nigeria, ed.

**10 SATURDAY** Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. John 10:17-18 (read Luke 22:39-42; 23:33, 34a, 39-46).

Last year the Annie Armstrong Offering helped to erect a two-story building used by missionaries in work with Japanese-language people of Gardena, California. Pray for enough interest among these people to begin an English class and a Bible class in Japanese. Pray for home missionaries Mrs. Ned Brown who asks prayer for Intermediate Young People there, some of whom are in college and still young in Christian experience.

Pray for Mrs. Brown; A. G. Johnson, Calexico, Calif.; Mrs. J. M. Goodner, Lawrence, Kan.; Ind. ev.; Mrs. D. H. Sharpley, Brazil, Mrs. J. C. Walker,\* Rhodesia, Mrs. D. H. Whitson,\* Tanzania, Mrs. Paul Box,\* Malaysia, Mrs. G. W. Schweer,\* Indonesia, ev.

**11 SUNDAY** Thou wilt shew me the path of life, in thy presence is fullness of joy; at thy right hand there are pleasures for evermore. Psalm 16:11 (read vv. 1-10).

"We are so busy rushing to the moon and building the space industry that we forget others are still hungry and thirsty," writes a missionary in Tanzania. "Likewise, we are enjoying the fruits of the gospel that we forget others who would like to hear about Jesus." Pray for Southern Baptists.

Pray for C. D. Clarke, Japan, Mrs. E. M. Cross, Philippines, Mrs. R. G. Davidson, Jr., Malawi, S. P. Myers,\* Malawi, Mrs. W. L. Jester,\* Nigeria, RN; Mrs. G. B. F. Daniels, London, med.; B. F. Daniels, N.C., CD; Ross, Mrs. W. R. Robert Delaware, Tex., Ind. ev.

**12 MONDAY** For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. Matthew 10:23 (read vv. 21-28).

Pray for all church showing faithful interest in and concern for young people who are in, or are entering, military service. Woman's Missionary Union should lead out in this touch with the young people of the church who

are away from home and their parents who remain at home. Pray for the Home Mission Board work with military chaplains, and for Rev. Willis A. Brown, who is secretary for this work.

Pray for E. F. Day, Park View, N.M.; Samuel Valdez, Tex., Sp. sp. ev.; Marvin Lytle, Austin, Tex., Negro ev.; Mrs. M. E. Solorzano, Panama, E. E. Brown, Sr., Bahamas, Mrs. P. H. Carter, Mexico, Mrs. S. D. Stamps, Ecuador, T. D. Gullatt, Japan, Elizabeth Hale,\* Malaysia, C. W. Shaw, Rhodesia, Louise Sparkman, Nigeria, ev.; Mrs. W. C. Lewis, Paraguay, RN; Mrs. E. G. Wilcox, Brazil, ret.

**21 TUESDAY** And he that was dead sat up, and began to speak. Luke 7:15 (read vv. 11-23).

In Southwest Utah a lone mountain missionary leads services in a church and in three missions each week. He also surveys to determine where new work may be started and Vacation Bible Schools held. There is real need for more workers and for greater financial support. Pray for this missionary, Rev. K. Medford Hutson.

Pray for Benito Cuellar, San Angelo, Tex., Sp. sp. ev.; Elias Delgado, Calif., J. L. Galloway, Macau, ret.; LeRoy Benefield, Philippines, ag.; H. G. Gateley, Korea, C. E. Harvey, Brazil, ev.; Mrs. L. H. Ned, Nigeria, RN; South Carolina WMU Annual Meeting, Spartanburg, 21-22; Alabama WMU Annual Meeting, Huntsville, 21-23.

**22 WEDNESDAY** He is not here, for he is risen, as he said. Come, see the place where the Lord lay. Matthew 28:6 (read vv. 1-10).

Concerned Christian men and women provide literacy classes for prisoners in the Arkansas state prison. A man who learned recently to read commented: "Had I known how to read, I could have found a job, and I would never have been here."

Persons in your community who cannot read feel lonely and inadequate. Do you know who they are? Can you find them and teach them to read? Will your society provide literacy classes? Pray about this.

Pray for Mrs. J. W. Beano, Savannah, Ga., MC; Mrs. J. B. Lawrence, Ga.; R. L. Bannan, China-Taiwan, ret.; Mrs. H. A. Goble, Guam, Mrs. C. B. Williams, Thailand, H. R. Ruckers, Jr., Malawi, Mrs. B. W. Holloway, Uganda, Mrs. W. P. May, Ecuador, ev.; H. W. Fie, Jr., Brazil, ag.

**23 THURSDAY** This Jesus hath God raised up, whereof we all are witnesses. Acts 2:32 (read vv. 22-36).

A radio ministry has been planned for the Middle East by Baptists with the hope of gaining the hearing of 100 million Arabic-language people. Also, the Arab Baptist Publication Center in Beirut, Lebanon, is now offering Christian literature in the Arabic language to people anywhere in the world. Pray, thanking God that he has made

## WORLD MISSIONS WEEK

Ridgecrest, June 22-28, 1967

World missions will be the theme of a weeklong annual summer conference to be launched at Ridgecrest Baptist Assembly, June 22-28.

Brotherhood and Woman's Missionary Union, assisted by the Home and Foreign Mission Boards, will sponsor the conference every year at one of the SBC assemblies.

World Missions Week will differ from WMU Week with an appeal for all church members. Miss Alma Hunt, executive secretary of Woman's Missionary Union, says: "Brotherhood, as a sponsor, will see that the program meets the needs of men and boys."

Learning opportunities in missions will be provided for all ages. Nursery through Primary-aged children will have classes in the children's building during morning sessions.

Juniors and Intermediates will have mission study activities as well as a planned recreation program. All ages will enjoy missionary films, missionary speakers, and dramatic presentations at evening sessions.

Special program features include the following:

- Review of the forthcoming Broad-

man Press release, *Wimpy Harper of Africa*, by the author, Dr. Jesse Fletcher of the Foreign Mission Board who is author of *Bill Wallace of China*.

- Commitment service for new missionary appointees of the Home and Foreign Mission Boards. New missionaries will give the testimonies they gave when appointed by the Boards.

- Workshops and interpretations of the new mission action program of Brotherhood and WMU.

Dr. Arthur Rutledge, executive secretary of the Home Mission Board, said of the new conference: "This combined effort in missions at home and around the world will be a source of strength to the work of our denomination. It should be helpful in presenting to large numbers of our people the opportunity of involvement in mission action in the community."

Agreeing that the new conference will have great impact on the denomination, Dr. Baker James Caithen, executive secretary of the Foreign Mission Board, said: "This week will supplement what is done in Foreign Missions, Home Missions, and WMU Weeks. It will involve church leaders

in depth in discovering their responsibility to the world missions task."

Speaking of Brotherhood participation in the week, Dr. George Schroeder, executive secretary of the Brotherhood Commission commented: "This will be one of the greatest educational opportunities Brotherhood has."

Reservations for World Missions Week have been accepted at Ridgecrest since January 1. Reservations should be made early in order to get preferred accommodations. Rooms and meals range in price from \$4.50 to \$8.50 a day per person.

Families of three or more who stay the full conference week and occupy one of the assembly guesthouse rooms will receive a 15 percent discount on room and board for all members nine years and older. Children under nine years of age receive half fares. House-keeping cottages and apartments are available.

For complete information and reservations, write Mr. Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770.

these ministries possible.

Pray for F. M. Graham, Lebanon, W. A. Pennell,\* Indonesia, Mrs. W. H. Ferrell, Argentina, V. E. Sydow, Jr., Brazil, ev.; Mattie Lou Rible, Brazil, SW; Mrs. Pablo Martinez, Cuba, ev.; Mrs. Ismael Negrin, Fla.; John Caylor, Sr., Ark., ret.

**24 FRIDAY** I am he that liveth, and was dead; and behold, I am alive for evermore. Revelation 1:18 (read vv. 9-18).

Last year Oculuz Baptist Church, near Lisbon, Portugal, enrolled fifty-one young people in a Sunbeam Band, a Junior Girls' Auxiliary, an Intermediate Girls' Auxiliary, and a Young Woman's Auxiliary. Although the WMU leaders admitted they knew very little about the work, they realized its importance and were willing to launch four new groups at one time! Pray for them and for the young

people.

Pray for L. S. Dimmore, Peru, Mrs. J. A. Jimenez, Indonesia, ev.; Ethel Pierce, China, Grace Clifford, Okla., ret.; C. J. Smith, Kingfisher, Okla., Ind. ev.; J. L. Gehhart, Colo., Mrs. Enoch Ortega, Miami, Ariz., Sp. sp. ev.

**25 SATURDAY** And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke 24:47 (read vv. 1-9, 44-49).

In the state of Maine, the first Southern Baptist mission, which later became a church, was begun by Baptists stationed at Dow Air Force Base. There are now three constituted churches in the state, each having some type of missions extension. A new church building, the first built in the state by Southern Baptists, is located in Brunswick. Rev. Gordon Thomas is the pastor and director of

Sakamoto, Sunnyvale, Calif., Japanese  
mond, Prentiss, Miss., TM; J. C. Johnson,  
A. J. Green, Brazil, ed.; Miss Ray Buster,

Pray for P. S. Johnson, Pakistan, ev.; Fay Taylor, Indonesia, pub.; Mrs. E. H. Burks, Jr., Nigeria, ed.; Audrey Dyer, Nigeria, MA; Mrs. A. Y. Napier, China, A. G. Ortiz, Tex., ret.; Mrs. William Amos, Ky., WDM.



Hello!

"Duncan, first get your associational missions committee to recommend to the executive committee of your association that they request the Department of Survey and Spe-

"Duncan, let me suggest that you talk with the other two superintendents of missions and give them an outline of the procedure for securing our assistance. After we have received the requests, we will arrange a meeting with you and your missions committee to work out details."

So that you may understand our work, let me explain to you what we do. Let's begin with the name of the department, Survey and Special Studies. These are the two areas of activity. Basically we are concerned about the people of our nation—

This department not only seeks to uncover differences, but also has responsibility of communicating clearly unique characteristics to those who are in the position of determining the way to help. We point out differences and changes. It is the responsibility of others to design

What good is data? Its true value can only be realized when those with hearts filled with compassion become involved in meeting human needs in the name of Jesus, who went about serving others.

Order all books from Baptist Book Stores

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NOTE THAT YOU MUST FURNISH ALL INFORMATION REQUESTED FOR EACH PERSON IN FAMILY AT THIS ADDRESS

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16. NEW YORK

17. NEW YORK

18.

DOING





# Study in March



March Study

Or Second WMS Meeting

## Are Home Missionaries Needed?

by Sara Hines Martin

**Study Question:** How can we, through interest and personal involvement, help meet the need for missionaries in our country?

### 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 this program, or missions book** *Forest Trails to Urban Jungles*, L. H. Moore, 75 cents; **Teacher's Guide**, 40 cents, from Baptist Book Stores.

**Program Chairman:** Prepare the following chart to display before the group. Use a poster, flip chart, or chalkboard.

#### NEEDS on HOME MISSIONS FIELDS

Language Groups	Couples Needed
Spanish	40
Italian	4
Slavic	10
Indian	12
Other	16
Other Missions Ministries	Personnel Needs
Mission Centers	10 couples
Weekday Ministries	10 single women
Nurses	2
Migrants	5 couples
US-2	25
Mission Pastors	250

### At the MEETING

**Introduction:** This concludes a three-month study in which we have sought to develop a deeper understanding of Christ's Commission, and to discover how home missionaries respond to the Commission. In this study we deal with need for home missionaries, and ask ourselves, "How can we, through interest and personal involvement, help meet the need for missionaries in our country?"

A home missionary in Florida made this statement: "The need for Christ's love in America can be compared to the need in the darkest corners of Africa or South America."

What conditions in America do you think indicate that this statement could be true? Do you feel that people in our country lack spiritual guidance? (Allow time for brief discussion in which you help women list evidences of spiritual poverty.)

Summer missionaries serve all over our country. There were 650 of them last year. Let us listen to statements about conditions which summer missionaries have observed. (Distribute statements from student summer missionaries and ask that they be read.)

1. "I asked a Beginner group what I was holding, and a little boy replied, 'A black book.' None of these children recognized a Bible!"

2. "When we were surveying a community, I stood at a woman's door and asked, 'Are you a Christian?' She replied, 'I don't know what you mean.'"

3. "All my life I've heard stories, programs, and speakers stress spiritual needs in our country. It was not until I became a summer missionary that these needs became real to me. How I wish every Christian could serve as a summer missionary for a few weeks. It would open their eyes to reality."



Volume 10

Number 6  
MARCH, 1967

# Forecaster

Planned by Margaret Bruce

## Laborers Together

1 Corinthians 3:9 from which the permanent watchword of Woman's Missionary Union is taken presents an interesting study when several translations are used.

The translation with which we are most familiar is the King James Version: "For we are labourers together with God: ye are God's husbandry, ye are God's building." Other translations read:

"We are God's fellow-workers; and you are God's garden. Or again, you are God's building" (*New English Bible*, New Testament).

"For we belong to God as His fellow-workers; you belong to God as His field to be tilled, or His building to be built" (*Williams' Translation*).

"In this work, we work with God, and that means that you are a field under God's cultivation, or, if you like, a house being built to His Plan" (*Phillips*).

"For we are fellow workmen for God; you are God's field, God's building" (*Revised Standard Version*).

"For we are God's cooperators. You are God's farmland; you are the building God is constructing" (*Berkeley Version of the Bible*).

"For we are fellow workmen—joint promoters, laborers together—with and for God; you are God's garden and vineyard and

field under cultivation; [you are] God's building" (*The Amplified Bible*).

Let us consider four facts in these translations from which new insights may be gained. These are:

1. We are laborers, fellow workers, co-operators, joint promoters.

2. We belong to God and we work together with and for him.

3. We are God's husbandry, garden, field, farmland, vineyard to be tilled and cultivated.

4. We are God's building or house to be built or constructed according to his plan.

Now let us look at each of these facts separately. First, the words "laborers," "fellow workers," "cooperators," "joint promoters" all indicate activity. These action words point up an expenditure of physical or mental effort to perform a task. The word promoter adds a dimension to the verse which we may have overlooked. "Promote" means to move forward, to advance, to further, to help bring an enterprise into being. A promoter is one who promotes and then when we add to this idea the words "joint promoter," "fellow worker," "cooperators," we get other meanings.

We begin to realize that while we are laborers or workers we do not labor alone. This is a partnership, we are one of a pair,



working together for mutual benefit.

Next we ask, With whom then do we work? Our verse says "we are labourers together with God." We work with God and we work for God. Why? We belong to God, he created us, he recreated us through his Son Jesus Christ, and he daily sustains us and provides for us. We work for him because we are motivated by love. We want to express gratitude to him for sending his Son as our Saviour. We want to show our appreciation for abundant life, eternal life which we have through Jesus Christ. Not only do we work for him, but we also work with him. We are his partners, his associates. This fact gives us courage and assurance. We do not have to depend on our strength alone for we have been promised that the Holy Spirit has come to go along with us and to provide power for all of the work we do for the Lord.

The different translations to which we have referred use a variety of words to clarify that we are God's husbandry, his garden, his field, his farmland, his vineyard. Those accustomed to working with plants and animals, farming, or working in the open fields can well understand the meaning of "ye are God's husbandry." Those who like gardening or are from sections of the country where grapes are grown can more clearly understand the words "garden" and "vineyard." Almost anyone who works with the soil knows that in order for it to be productive it must be tilled or cultivated. The soil must be broken up or plowed and prepared for sowing and raising crops.

We are God's plot of ground to be cultivated for his glory and our good. We are to yield fruit—"fruit of the

Spirit . . . love, joy, peace, longuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23). To produce this kind of fruit there must be constant attention, discipline, and cultivation. The laborer or the worker will fail completely unless he labors with God.

Those who have built a house or have watched the construction of a building know how important the blueprint or the architect's plans are to the workmen. We also know how essential the plan is to the successful completion of the structure.

God has a plan for each of us. We must cooperate with him and seek diligently to follow his plan as we work with him in the construction of our building and the cultivation of our plot of ground.

The watchword, "Laborers together with God," has been a guide to action among members of Woman's Missionary Union since 1888. This watchword has a tremendous appeal to Christian women because of its togetherness, its oneness. Woman's Missionary Union binds together those in Woman's Missionary Societies, Young Woman's Auxiliaries, Girls' Auxiliaries, and Sunbeam Bands whose purpose is to "go . . . into all the world, and preach the gospel to every creature" (Mark 16:15). Through WMU organizations we work together with one another and with God. We labor in different parts of the world and in various ways. God gives the increase.

Those who labor in Woman's Missionary Union must take heed how they labor—not with envy or strife or divisions, remembering that everyone shall receive his own reward according to his own labor.

community needs. Suggestions are given in this Forecaster to the prayer chairman and to the community missions chairman about how they may encourage prayer, giving, and mission action within the community.

Families should be urged to use the stand-up prayer reminder during family worship time. It gives information concerning home missions which will be helpful in praying for the work of the Home Mission Board.

There are program covers available for the week. (Order from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 25 for 35 cents; 100 for \$2.00.) These may be used daily or on Sunday and on Wednesday evening. The build-up poster giving the date, theme, the daily emphases, the Convention-wide goal, and a space for your church goal for the Annie Armstrong Offering should be displayed in a place in the church where the largest number of people can see it. An explanation of how the poster is to be built up is given to the prayer chairman in this Forecaster. Small streamers are provided for rooms where Sunday School and Training Union assemblies are held.

#### Church Program Guidebook, 1966-67

In the *Church Program Guidebook, 1966-67*, price \$1.25 from Baptist Book Stores, several suggestions are given for involving the entire church in the week of prayer and giving to the Annie Armstrong Offering. The WMU president should become familiar with the suggestions. On page 26 of the Guidebook the following suggested actions and resources are given:

##### Suggested Actions

1. Educate church members to needs for special missions offerings.
  - a. Project church's goal and plans for the Annie Armstrong Offering.
  - b. Interpret to church members history, purpose, benefits, and church plans for the 1967 Annie Armstrong Offering for Home Missions.
  - c. Involve members in study of *Forest Trails to Urban Jungles* by L. H. Moore.
  - d. Present drama or use audio-visual on life of Annie Armstrong.
  - e. Feature special offerings on Wednesday and Sunday during week of prayer.
  - f. Observe Week of Prayer for Home Missions March 5-12, 1967.
2. Provide opportunities for church members to give to special missions offerings.
  - a. Receive Annie Armstrong Offering for Home Missions, March, 1967.
  - b. Receive Annie Armstrong Offering in Sunday School and worship service.

##### Suggested Resource Materials

1. Records of previous church gifts to Annie Armstrong Offering.
2. March periodicals: *ROYAL SERVICE, The Window, Tell, Sunbeam Activities, Home Missions*.
3. Books on the Great Lakes Area, Home Mission Graded Series. (See *WMU Year Book* for list and prices.)
4. Play, "Annie Armstrong, Daughter of Destiny," price 15 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.
5. Filmstrips: *The Life of Annie Armstrong*, \$7.00, and *Prayer Power for Missions*, \$6.50 from Baptist Book Stores only.
6. Offering envelopes free from state WMU offices.

#### Midyear Progress Report

March closes the first six months of the 1966-67 WMU year, and the midyear progress report is due April 5. You may ask what is the good of reporting? Reporting is providing a resource for evaluating; it is giving an account and providing a record. Each of these aspects of reporting is important. In the process of

evaluating and giving an account it is necessary to check on work done to see whether progress has been made. In reporting, records are provided for present and future use.

Reporting materials are listed and explained in the 1966-67 WMU Year Book, 25 cents from Woman's Missionary Union or Baptist Book Stores. If you have questions concerning reporting, see pages 29-30, 51, and 55 in the Year Book.

Have you been using the plan sheets in the WMU Year Book? If so, you are aware of the commitment made last fall—"Our president will give WMS reports to the WMU president by April 5 (midyear) and October 5 (annual)" and "Our executive board will present plans and activities to the WMS regularly." Now is the time to fulfill the commitment concerning the mid-year progress report.

#### Encouraging Leaders

As you and the other WMU leaders in your church prepare the midyear progress report, there may be discouraging information revealed by this evaluation process. There may be little evidence of world awareness being developed among members or the strengthening of spiritual lives. Few may be experiencing the joy of Christian witnessing and the satisfaction of Christian sharing. Do not let the figures discourage you. Discover the reasons, face them courageously with your leaders, and set out to change the status quo (the existing state of affairs). Remind your leaders that they serve a risen Lord, the one who said, "All power is given unto me in heaven and in earth" (Matt. 28:18), and, "I am with you always, even unto the end of the world" (Matt. 28:20). Encourage them to believe his word and labor together with each other and with God.

#### Approved, Advanced, or Honor

What recognition has your WMS achieved during the first six months of 1966-67? Certain basic objectives and electives cannot be completely attained until the close of the year. To the extent that you can determine at this point, what achievement is your society attaining?

The words used to indicate recognition on Aims for Advancement are most descriptive. "Approved" means satisfactory, "advanced" means to raise to a higher rank, and "honor" is a symbol of distinction and superior standing.

Is your WMS working on Aims for Advancement? Are you striving to do the best possible work? Do you expect to be an honor WMS at the end of September, 1967?

See if you can fill in the number of basic objectives and electives required for the following recognitions.

## To the PRESIDENT

#### Week of Prayer for Home Missions

Dr. A. C. Dixon, who served for over fifty years as a pastor and evangelist, once said: "When we rely upon organization, we get what organization can do. When we rely upon education, we get what education can do. But when we rely upon prayer, we get what God can do."

WMU members are urged to rely upon God during the Week of Prayer for Home Missions, March 5-12, and to trust God to do mighty things through home missionaries and the Home Mission Board.

The theme for the week "As You Go" and the hymn "O Master, Let Me Walk with Thee" have personal appeal which should help inspire individuals to commit themselves to prayer and giving and to meeting com-

#### Recognitions on WMS Aims for Advancement

	Basic Objectives (including one under each)	Electives (including one under each)
Approved	_____	_____
Advanced	_____	_____
Honor	_____	_____

Turn to page 36, WMU Year Book, to check your score. For Honor WMU recognition see pages 10-11.

## To the CIRCLE CHAIRMAN

Here are some of the activities in which you will seek to lead circle members during March.

**Observance of the Week of Prayer for Home Missions and the Annie Armstrong Offering**—Your interest in and enthusiasm for the week of prayer and the Annie Armstrong Offering will be reflected in members of your circle. To prepare your own mind and heart for what you will share, read paragraphs in this Forecaster addressed to the prayer and stewardship chairmen. Read the articles in March ROYAL SERVICE which present home missions needs and show how these needs may be met through intercessory prayer and the Annie Armstrong Offering. Read your state Baptist paper and Home Missions for additional resource material. Be sure that every circle member is informed of all plans for the observance of the week of prayer in your church and keep your church offering goal before them. Recognize the importance of leading members to participate in the Week of Prayer for Home Missions and to give a worthy offering for the support of home missions.

**Study of the book, Forest Trails to Urban Jungles by L. H. Moore**—No doubt the book has been taught in your church in circles or in the society with all circles studying together. Are there members who have not read the book yet? As you know, the book tells of Southern Baptist work in the Great Lakes area. Encourage every circle member to read the book and to learn of this pioneer missions work. If there are those in your circle who have friends or relatives living in the Great Lakes area, suggest that they share with them the information they learn from reading the book. Such an introduction to Southern Baptist missions work may be the means of enlisting unaffiliated Baptists and bringing the unsaved into the kingdom of God.

**Participation in the March circle meeting**—The circle study this month completes the unit "Fulfilling the Commission in Home Missions." The March study

subject is the Commission and the commissioned: need for home missionaries, and individual response to missions. This study should help circle members understand each Christian's responsibility to Christ's Commission and stimulate a personal commitment to the Commission. There may be circle members seeking God's will concerning their appointment as missionaries by the Home Mission Board or the Foreign Mission Board. Be sensitive to their need and pray that this month's study will be helpful in decision making. In every home and in every community there is need for home missionaries under appointment by Jesus Christ. While Jesus said "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), he also said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Make clear that every Christian has responsibility to be missionary.

**Involvement in mission action**—The Week of Prayer for Home Missions and the March circle study should inspire WMS members to be involved in mission action this month. Emphasis will be given throughout the week of prayer to meeting community needs. WMS members are urged to survey their communities and to discover persons of special need. After discovering these persons, plans must be made to meet their needs. You will work closely with the WMS community missions committee in seeking to involve members of your circle in missions activities which will enable them to witness and minister effectively.

Now it is almost time for the WMS midyear progress report. In order for the WMS president to report, she must have a report from each circle chairman. If the individual monthly record sheets (25 for 25 cents; 100 for 75 cents) have been used consistently, there should be no difficulty in compiling the circle report. The Circle Report Book (25 cents) is to be used in making the circle report to the WMS president. Reporting materials may be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

## To the CHAIRMEN

### Teaching Missions

**Program Chairman**—The program chairman has a tremendous opportunity to help involve WMS members

in missions when she plans carefully and prayerfully for each general and circle program. The study of missions should be so interesting and informative that Christians will become involved immediately in praying, giving, and participating in mission action individually and with others.

The circle program for March completes the quarter's study of the Christian's response to Christ's Commission. It is hoped that from this study WMS members have developed a wider understanding of Christ's Commission and a personal commitment to the Commission.

Review the programs you have had this quarter and then answer these questions:

1. Were they interesting? informative? attractively presented?
2. Did they involve members in a learning experience?
3. What responses have been observed: changed attitudes? increased interest in missions? increased participation in missions?

**Mission Study Chairman**—This month completes the emphasis on the study of *Forest Trails to Urban Jungles* by L. H. Moore. If all members have not read the book, encourage them to do so. The following information taken from the book may cause them to want to know more about missions work in the Great Lakes area.

Pilot projects in high-rise apartments already are under way in New York and Atlanta, and Chicago is waiting now for assignment of a missionary couple to the beautiful Marina Towers in the downtown sector.

Detroit Baptists have moved out in a ministry that is a Southern Baptist first, by setting up a pastor's counseling ministry at Alexandria House, a home for parolees in Detroit.

Illinois Baptists began a novel approach to Christian education with the establishment of "Chairs of Bible" on university campuses.

These statements may be read or duplicated and given to those who have not read the book. Explain that the statements are taken from *Forest Trails to Urban Jungles*, the recommended book for reading and studying this quarter. (Available from Baptist Book Stores only, for 75 cents.)

**Publication Chairman**—Use the song given in this Forecaster to promote Home Missions. You may make a strip poster with the words "Home Missions in every home" and emphasize the importance of every home in the church having a subscription to the magazine. Point up the promotion of the Week of Prayer for Home Missions and the Annie Armstrong Offering in the March magazine. Send subscriptions to the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, \$1.00 per year or \$2.00 for three years. Club rate (10 or more) 75 cents. Budget rate to churches, 60 cents.

## Leading Persons to Participate in Missions

**Prayer Chairman**—Recently in a review of some of the early minutes of Woman's Missionary Union this interesting information was uncovered: For the first time (1898) Woman's Missionary Union arranged a special program adapted to every day in the week. A leaflet "Unto the Least" and phases of Home Board work were especially prepared. Appeals were made through state papers from the Home Mission Board secretary and the president of Woman's Missionary Union. Pastors were sent 10,402 packages.

Nearly seventy years later we are doing some of the same things in preparation for the Week of Prayer for Home Missions and the Annie Armstrong Offering: (1) preparing materials covering home missions for use every day in the week, (2) presenting Home Mission Board work, (3) providing appeals written by the Home Mission Board secretary and the president of Woman's Missionary Union, and (4) contacting the pastors in regard to the week of prayer and the offering.

As prayer chairman, you will seek to make good use of the materials provided for each day's observance of the week of prayer. As you and the members of your committee make plans for the week, there are certain plans which should be made jointly with the WMU council and the church council. Some of these are: schedules for prayer times which enable those who are employed outside the home to participate, Wednesday evening and/or Sunday evening churchwide observances, adopting and attaining church goal for Annie Armstrong Offering, publicizing week of prayer plans and offering goal, mission action resulting from week of prayer and involving people other than WMU members.

One of the purposes of the week of prayer is to encourage commitment of all members to meeting needs in the community. The community missions committee is encouraged to lead in a survey of the community to discover local needs. It will be necessary for the prayer committee and the community missions committee to work together closely if local needs are to be met.

The prayer committee should study carefully all the material in ROYAL SERVICE, Home Missions, and state Baptist papers. Then they should decide the best possible use of the information. Some may be used on church bulletin boards, in church bulletins.

Plan for a wise use of materials provided for the week. The build-up poster is to create interest in the week of prayer and Annie Armstrong Offering. It should be placed prominently in the church about two weeks before the week of prayer. When it is first displayed, the space at the top will be blank and the lower part will give the week of prayer date and offering goal.

Thereafter, on Wednesday night and Sunday add the three remaining pieces until the poster is complete. The theme for the week, "As You Go," is added first. Then add the words, and finally, complete the poster with the illustrated words, "Search," "Encounter," "Reach Out," "Grow," "Live." These are the theme words for each day's observance.

If desired, later the bottom part of the poster can be discarded and the remainder used as an interest center during the prayer services each day.

The small eye-level announcement streamers should be carefully placed throughout the church. Program covers with the poster design may be used for Sunday bulletins, for Wednesday evening services, or for the day-by-day observances. These are 25 for 55 cents; 100 for \$2.00, and may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. A stand-up prayer reminder is provided to encourage the family to pray together for home missions during the week of prayer. The Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, will send upon request the folder "Response" depicting the overall work of the Board. The folder may be distributed to those attending the Wednesday evening service or other churchwide observances of the week of prayer. The Wednesday evening service should include questions related to the local community such as (1) How many teen-agers have been involved in the courts of our county or city this year? (2) What are Baptists doing to help them? (3) What can our church do? Finding answers to questions about the community will point up some of the things the church may do with or without the assistance of the Home Mission Board. Pray, plan, and work that the Week of Prayer for Home Missions will be a blessing to your church, your community, your country, and the work of the Home Mission Board.

**Stewardship Chairman**—The 1898 report of Miss Annie Armstrong included the following words which you may want to use in promoting the Annie Armstrong Offering for Home Missions.

The heart grows rich in giving,  
All its wealth is living grain;  
Seeds which mellow in the garner  
Scattered, fill with gold the plain,  
The more we give, the more we live.

Emphasis should be given this year to all church members giving to the Annie Armstrong Offering for Home Missions. This may be done by (1) encouraging leaders of Sunday School, Training Union, Brotherhood, and the Music Ministry to promote the offering, (2) pointing leaders to sources of information regarding the Annie Armstrong Offering for Home Missions such as state Baptist papers, *Home Missions*, WMU periodicals, (3) keeping church goal before the congregation

and providing information on progress made toward attaining the goal, (4) evaluating gifts in previous years to the Annie Armstrong Offering and considering your church's potential for giving, (5) encouraging members to participate in churchwide observances of the Week of Prayer for Home Missions, (6) providing an Annie Armstrong Offering envelope for every church member.

One way to show progress toward attaining your goal for the Annie Armstrong Offering is to reproduce the hymn for the week of prayer, "O Master, Let Me Walk with Thee," on a large streamer or poster board. There are 109 words in the hymn. Let each word represent a certain amount of your goal and as that amount is given, place another word on the hymn. See how many words your church will add to the hymn during the week.

The Convention-wide goal is \$4,500,000. Challenge your church to give a worthy amount of this total.

While an opportunity should be given each day for an ingathering of the offering, an announcement should be made that gifts may be brought all at one time later in the week in case there are those who attend only once.

**Community Missions Chairman**—Plans for this month's community missions (mission action) should relate significantly to the Week of Prayer for Home Missions. The theme for the week is "As You Go." Each day's observance points up certain persons or some special work. For example, Monday—internationals, non-evangelicals, language groups; Tuesday—Baptist centers; Wednesday—juvenile rehabilitation, ex-prisoners and prisoners. If you do not have an up-to-date survey of your community, you need to make one in order to learn about the needs which your church should meet.

The mission action series pamphlets will help you and your committee discover needs and make plans for meeting some of these needs during the week of prayer. They are "How to Discover Needs for Mission Action," "How to Minister to International Students," "How to Minister in Institutions," "How to Minister Through Juvenile Rehabilitation," "How to Work with Language Groups," "How to Conduct Mission Sunday Schools, Mission Bible Classes, and Mission Vacation Bible Schools," 15 cents each from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

Read "Missions Here and There" in March *ROYAL SERVICE*. This section gives ideas for working with international students and for doing literacy work. This month's motto could appropriately be "Search, Find, Do!"

Your committee will work closely with the prayer committee in making and presenting plans for the Week of Prayer for Home Missions.

**Enlistment Chairman**—Bringing an unenlisted woman to a meeting during the Week of Prayer for

Home Missions will give her insight into one of the primary purposes of Woman's Missionary Society. Such an experience should be an excellent means of enlistment for missions. Encourage every WMS member to invite neighbors and friends to participate in the week of prayer. Extension members and others who are unable to attend the meetings should be urged to read *ROYAL SERVICE* and to use the stand-up prayer reminder and the offering envelope.

Since the material to be used during the Week of Prayer for Home Missions emphasizes community need, use this opportunity to point up enlistment needs in the church and community. What is the enlistment potential for your WMS at the close of the first six months of the 1966-67 WMU year? How many new members have been enlisted this year? Why have others not been enlisted? Could it be an insufficient organizational structure, inferior leadership, inadequate planning for study and other activities? Consider these questions carefully and, with the help of all WMS leaders, work to change conditions which need changing in order to bring more women into the growing experience of missionary endeavor.

**Publicity Chairman**—This month you will keep in close touch with the prayer and stewardship chairmen so that you may help them publicize the Week of Prayer for Home Missions and the Annie Armstrong Offering. There is a variety of material provided for promoting this significant week of prayer and giving.

The large poster and the small, eye-level streamers carrying the announcement (Week of Prayer for Home Missions, March 5-12, 1967, Annie Armstrong Offering, Our Goal \$\_\_\_\_\_) should be displayed in prominent places throughout the church. The Annie Armstrong Offering envelopes may be enlarged and displayed also. Articles may be clipped from *Home Missions* and from WMU periodicals and mounted on bulletin boards to inform church members of the opportunities of the week. All churchwide meetings held in connection with the week of prayer should be publicized attractively. These will no doubt include the Wednesday evening prayer service and Sunday observances.

## Organizing for Missions Projects \*

The missions projects for which Woman's Missionary Union gives organization and leadership this month are (1) the Week of Prayer for Home Missions, and (2) the Annie Armstrong Offering for Home Missions.

These are church projects designed to engage the entire church in praying for home missions and giving

to the support of home missions.

Through leading in planning, coordinating, and conducting these projects Woman's Missionary Union performs this important task for the church.

**PLAN**—There are plans which must be made by the prayer committee, the stewardship committee, the publicity and enlistment committees. These plans are made in cooperation with the WMU president and the pastor of the church. Detailed planning will require suggesting assignments, setting goals, and scheduling meetings.

**COORDINATE**—After broad plans are made by the different WMS committees, these are coordinated by the WMU council and by the church council. Plans which involve the congregation and other church program organization leaders are coordinated in the church council. These plans include the setting of the church goal for the Annie Armstrong Offering, the Wednesday evening prayer meeting, Sunday School and Training Union assemblies, and the Sunday services.

**CONDUCT**—Woman's Missionary Union takes the responsibility of guiding and leading the WMU organizations and other church organizations in carrying out the plans for the week of prayer and the Annie Armstrong Offering. A Sunday-to-Sunday observance with prayer meetings scheduled at times when all church members can participate should be conducted, and the church goal promoted enthusiastically by the entire church.

# BULLETIN

## Channeling for the Church and Denomination

### Home Missions Board

In 1906 *Our Mission Fields*, the magazine which became *ROYAL SERVICE* eight years later, made three definite requests for prayer for home missions: (1) that our country may be wise and just in her treatment of immigrants, (2) that Christians may be very faithful in teaching Christ to the foreigners in America, (3) that the immigrants may learn in this new land the truth which alone makes men free.

The needs expressed in these prayer requests are needs which our Home Mission Board is seeking to meet today: evangelism to special groups. *ROYAL SERVICE* gives information concerning these special groups and persons are urged to pray for them each day during the Week of Prayer for Home Missions, March 5-12.

### Historical Commission

Read the article in this month's ROYAL SERVICE by Dr. Davis C. Woolley, executive secretary-treasurer of the Historical Commission.

The Historical Commission has the task of recording, procuring, and preserving records, and the utilization of these records for the Southern Baptist Convention.

Secretaries and presidents should appreciate the work of this Commission for they recognize the importance by keeping records. History is preserved by the keeping of records. During any anniversary we all recognize the significant place which records have—for when there is no record there is no history!

## PROMOTIONAL FEATURES AT YOUR MEETINGS

### CIRCLE •

by CAROLYN WEATHERFORD  
Promotion Division Director, Alabama WMU

### Reading Home Missions

Two women sing this jingle to the tune of "Clementine."

**First Woman:** I've been won'drin'  
What you're readin'  
That has kept you up-to-date,  
And has helped your  
Understanding  
Of the needs in USA!  
**Second Woman:** I'll be glad to  
Share it with you,  
For you really ought to know  
Of this magazine  
That's written  
For the Baptists  
In our land!

**Both women, holding up copies of HOME MISSIONS:**  
It's for you, too,  
So subscribe, do;  
It will keep you in the know,  
-And you'll wonder  
What you did 'fore  
You discovered  
Home Missions!

### Foreign Mission Board

"Of major importance is the cultivating of the prayer potential of Southern Baptists in order to have spiritual reinforcement for a world task. A new horizon in foreign missions can never be attained apart from growth at the home base in evangelism, church extension, Christian education, theological training, and every aspect of church development. A new tide of spiritual power and purpose must come in and lift us up into new dimensions." Baker James Cauthen, Executive Secretary, Foreign Mission Board. Let us cultivate the prayer potential during the Week of Prayer for Home Missions, March 5-12, 1967.

### Reporting Youth Work

Reporting implies knowing! Test the YQ (Youth Quotient) of the circle by dividing the members into two groups, as for a spelling bee, and asking these questions. Adapt, if necessary, to report your youth work.

1. What is the organization for single young women ages 16-24?
2. Do we have this in our WMU?
3. Junior and Intermediate girls develop missions zeal in an organization called . . .
4. Do we have this?
5. Children, too, can be taught missions! What is the name of the missionary organization for children?
6. Do we have this organization?
7. Do any of these organizations need more leaders?
8. What are some things we need to do about educating our youth in missions?

The three youth directors will be glad to furnish information that can be used in this feature.

### April Society Program

The society program in April will compare the work of that early missionary Paul in establishing a church at Philippi to the work of contemporary missionaries as they establish churches.

Cut from construction paper miniature churches, one for each circle member. On the back write the date, time, and place of the April meeting. Distribute these, then read Acts 16:9-15 to the group.

Suggest to the group that they read more about the church at Philippi before they come to the meeting of the society. Ask them to look for techniques used by Paul. Tell them that the program will provide the opportunity to see how many of the same techniques have been used by Southern Baptist missionaries of today as they have strengthened missions work in Tanzania through the establishment of churches.

### Where Is the Actual Need?

We all know that this is not the Christian land we want it to be. Every day in our newspapers we read of murder, thievery, bribery, gambling, narcotics addiction, disregard for persons in distress. The list could be long. All result from man's sinful nature. Often we assume that in our country every person can find a place of worship within easy access of his home. But more than 25,000 communities in the United States are without a gospel witness. Our population is growing each month at the rate of a city the size of Richmond, Virginia (220,000). There are more than 35 million people in our nation today who speak a language other than English. Many still cling to ancient beliefs, customs, and are isolated from the mainstream of American life. They have little opportunity to hear the gospel.

These communities and individuals need churches where witnessing Christians win the lost to Christ. They need home missionaries and others to guide, to encourage, and to minister to them. From all across our country the Home Mission Board receives requests for more than four hundred new missionaries each year. (At this point, show the chart and read the needs from it.) These are some of the personnel needs which the Home Mission Board wants to fill at once. The Board knows the exact place where each one could be placed. Let us consider the type work which would be done by some of these missionaries. (Before the meeting distribute the terms listed below. Ask that they now be read.)

1. **Superintendent of missions, area missionary, or superintendent of associational missions** is a person who gives direction to church and associational leaders regarding the starting of new missions and churches and other missions ministries.
2. **Pastor-superintendent of missions** is pastor of a church, but his work also extends beyond the local church in building new churches and in establishing new missions.
3. **Pastoral missionary** is pastor of a mission church and directs new work in the immediate area.
4. **Mission pastor** is called by a local church or mission and receives a salary supplement after being approved by Home Mission Board and state board.
5. **Maintain missionary** ordinarily serves as pastor of a church in a largely unchurched area. He seeks to build a strong church; then his members establish mission stations in the area.
6. **Juvenile rehabilitation worker** serves as liaison between the courts and the churches in developing a ministry of rehabilitation at the court level in cooperation with the local churches.
7. The **Jewish missionary** helps churches organize a Jewish work committee, conducts clinics on witnessing to Jews.
8. **Good will center missionary** conducts programs of

religious instruction, social service, education, and health through varied activities.

9. **Mission center worker** provides Sunday services in addition to good will center work.

10. **Church community weekday ministries missionary** directs in a church activities similar to those of the good will center or mission center.

11. **Nurses** serve at the Sellers Baptist Home and Adoption Center in New Orleans.

12. **Language missions**, missions among people in our country who are isolated because of language, custom, and tradition, is perhaps the field whitest for harvest. Most of these people live in tightly knit communities in our cities. The Language Missions Department of the Home Mission Board appoints missionaries to serve with these major language groups: Chinese, Cuban, Portuguese, Slavic, Polish, Russian, Ukrainian, Spanish, Indian, Italian, French, Japanese, Korean, the deaf, people of Panama and Puerto Rico.

From our chart (point to it) we see there is urgent need for eighty-two additional missionary couples to serve, especially among the Spanish-speaking and Polish-speaking people. There are approximately seven million Polish in the USA and only five Polish Baptist churches affiliated with the Southern Baptist Convention in densely populated areas. In the city of Chicago with 800 thousand Polish-language people, there is only one Polish Baptist church with approximately seventy-two members.

Another area for missionary placement is in Christian social ministries. As you see, the chart shows requests for ten couples, ten single women, and two nurses to do this type work—missionaries in social and youth work in good will centers, mission centers, and weekday ministries in churches located in intercity metropolitan areas.

Note the pastors requested—250. The Home Mission Board and the Annuity Board have worked out a plan whereby retired ministers can go to pastorless churches and serve for a year without forfeiting annuity payments.

### Who Has Answered the Call?

For the last two months we have studied the work of literacy workers in Alaska and workers in Baptist centers. Some Alaska missionaries and Baptist center workers have given testimonies as to how the Lord led them into home missions work. Many times God calls people by impressing upon them a deeper realization of the urgency for help. Let us examine the call of missionaries who have responded. It may be that God is calling some of us for emergency service.

1. First, let us consider Mrs. John Isaacs of Alaska. In 1960, Dr. A. B. Cash, field secretary of the Department of Pioneer Missions of the Home Mission Board, called John and Lillian Isaacs and asked about the possibility of their going to Fairbanks, Alaska. Mr. Cash said: "I kept asking God, 'Who do you want to do this work in Alaska?'"

And the Lord answered John and Lillian Isaacs. It was such a strong impression that I had to call you." He went on to say to Lillian that she could make a contribution in literacy work, which she was then doing in Kentucky with great blessing of the Lord.

After troubled and concerned prayer, Mr. and Mrs. Isaacs decided to answer God's call to Fairbanks. How wonderfully God is blessing their work (see *Circle Study for January*). He is using them not only in a preaching ministry, but also in literacy work resulting in souls saved and reclaimed for Christ.

2. Let us look now at how God called Mr. and Mrs. Robert Melton. They have served at a mission center in Fort Worth, Texas, for many years. She also is a professor of social work at Southwestern Seminary.

Robert Melton felt the call to mission service as a teenager. But at the age of fourteen he stopped school to help his father work and buy a small farm for the family in which there were six children. Late in life Robert returned to school. He received a BS degree from Texas Christian University in Fort Worth and then a Master's degree from Southwestern Seminary.

God called Mrs. Melton into mission service when she was a girl in GAs. Every experience of her life through college and seminary pointed up to her the plight of people lost without Christ. Soul-winning is the greatest joy that can come to a person, Mrs. Melton knows. "The one thing that I want to stress is that when the Lord lays his hands on you, you never get away from the call," Mr. Melton says. "Witnessing and sowing seed have been the joy of my life."

3. Valeria Sherard is another remarkable Alaska missionary. She serves near the North Pole in the Eskimo village of Kiana, Alaska. She gave a quick no when a Home Mission Board representative asked her if she would like to work in Alaska in the summer of 1952. The only thing she knew about Alaska was that it was cold! She did agree to pray about the matter, however, and spent ten weeks doing summer missions work in Alaska. God used many experiences to help Miss Sherard make up her mind. The day she arrived in Anchorage, Alaska, she had to wait several hours in the bus station before a pastor could pick her up. In that brief time she saw, with sensitive perception as she watched the people, the need for the gospel in Alaska. Before the ten weeks were gone, she knew that God wanted her to stay in Alaska.

She said firmly, however, that she did not want to work with native Alaskans, but as the months went by she saw unregenerate whites mistreat Indians and Eskimos, enticing them to drink and native stealing from them. She saw old reprobates take in native girls and when they were pregnant, abandon them without food and shelter.

Miss Sherard gradually came to a realization that she must share the gospel with the Eskimo. After working some months in the native mission in Anchorage, which she helped to start, she knew that God wanted her to

spend her life among the Eskimos.

Since 1955 she has worked in Eskimo villages in the Arctic. Language, customs, different thought patterns, superstition, and the influence of careless white people are barriers in her work. She feels the work is slow. But God works among people in his own time. Miss Sherard reports eleven church members in Kiana with some Christians awaiting baptism in the summer when it is warmer.

4. Let me tell you of a church which was called of God to significant work. D. G. Davison and his wife volunteered for foreign missions work in 1943. God closed that door, and so they did missions work in Oklahoma and California for ten years. Then Mr. Davison was recommended to a small and rapidly declining church in Lubbock, Texas. The church voted to move its location from an area that was rapidly becoming Mexican. The church had also voted not to receive Mexicans into church membership.

Very soon Mr. Davison saw that a regular church program could not reach the people of the area. He learned of the weekday ministries program of the Home Mission Board and explained it to the church. It voted to stay in the area and develop a vigorous weekday program of health clinics, camps, crafts, Bible study, mothers' clubs, and other services (see *Circle Study for February*).

5. Sometimes God uproots a pastor and places him in an unexpected situation. Spurgeon Swinney and his wife, Virginia, were in a church in Maryland as pastor and wife when representatives of the Canton Baptist Center in Baltimore approached them about assuming leadership there. These friends showed them the needs and the Swinneys observed the center, visited, and took part in activities there while considering God's call. They saw the physical plant and heard promises of support. They talked with other people serving in mission center work.

They saw the problems of inner-city life—the filth, ignorance, poverty, immorality, deprivation of love, crowded living conditions. All of these made an impression on them. Another realization which struck them forcefully was that here they could provide ways, means, and a place for Christians in Maryland to engage in firsthand missions work.

Mr. Swinney says after two years, "This is the right place for us. We stay extremely busy. We will never run out of new ideas nor have enough time to try out all the ideas we have. This work is important and this type work needs to be in all cities where there is not now a Baptist center."

Pray for the Isaacses, Meltons, Miss Sherard, the Davisons, and Swinneys.

#### The Woman in My House

What are some of the ways that Mrs. Local Church-member, you can participate in missions?

Did God call you long ago to special service and have

you somehow been sidetracked? Should you now be an appointed missionary?

Mr. Melton said, "When the Lord calls you, you can never get away from it." It may be that God called you to be a missionary-hearted wife and mother right where you are. What are some possibilities for "the woman in my house?"

A woman can open her home to a home fellowship mission, a type of temporary mission. It is particularly useful in a pioneer field. The meeting time is usually in the evening of weekdays. Laymen are workers, and so a mission pastor is not needed. Almost any church has opportunity for at least one such mission. It may or may not be a nucleus for a new church. It can be sustained as a source of blessing for many months.

The Christian Service Corps opens doors to mission service for Baptist laywomen and men by providing opportunity to work on missions fields for short periods of volunteer service. Finances for travel to and from the place of service will be cared for by the volunteer. No salary is provided, but room and board will be arranged by the groups the worker serves.

US-2 volunteers are college graduates under the age of twenty-seven who volunteer for two years of service. There are financial benefits for these workers.

A woman lived in an unchurched area and took her children to the nearest city church. The associational missionary visited her and asked her to help start a mission in her community. At first she turned down his request because she felt that her children would receive better training at the city church than in a small church with a limited program. As she prayed about it, however, the Lord guided her to serve locally. A mission was started in a

hush arbor and the woman saw many of her neighbors saved. In addition, this experience made an unforgettable impression on her children as to the joys of serving the Lord. We need to place ourselves at Christ's disposal for work such as this.

#### Conclusion and Discussion

(Read these statements.) We have often made missions a cooperative effort in which we mistakenly leave evangelism to those we pay to do it.

There is a tendency among us to become less and less personally involved in missions in our community and elsewhere. We tend to feel that missions needs are being met by somebody, somewhere, somehow. Could this be one of the reasons that needs for missionaries continue to go unmet? (Discuss.)

(Ask.) In what ways are we in our church allowing others to meet missions needs that we should be meeting? What do we need to do?

(Women might suggest: start a home fellowship, start a mission in a nearby area, begin a Sunday School class for a language group, become consciously involved in winning the lost to Christ.)

Pray that college young people in your church will be summer missionaries, that God will thrust grown men and women into home mission service through the Christian Service Corps. What about me? (Pray.)

Pray that God will call now the home missionaries needed (refer to chart and pray).

## STUDY GUIDE

### for the Missionary Message of the Bible

by Marguerite S. Babb

Using the Bible, the lesson, "Missions in the Sermon on the Mount," and this study guide, study individually or in groups the missionary message of the Bible.

Bible Material: Matthew 5:1 to 8:1; Luke 6:17-49

What to Look for (check your answers as you study.)

If the statement is true, circle T; if false, circle F.

T F A Christian's obligation to the Great Commission can be fulfilled either by going as a missionary or by supporting missions financially.

T F The Sermon on the Mount does not contain any missionary teachings.

T F In the Sermon, Jesus describes the kind of life expected from subjects of the "kingdom of heaven."

T F The true witness of Christ should be something, as well as do something.

#### Searching the Scriptures

The introduction to the Sermon on the Mount, usually referred to as the Beatitudes, describes qualities to be

# Bible Study • The Missionary Message of the Bible

## LESSON VI

by Gilbert L. Guffin

## Missions in the Sermon on the Mount

Scripture Reading: Matthew 5:1 to 8:1; Luke 6:17-49

Seldom, if ever, is the Sermon on the Mount considered to teach anything of particular missionary relevance. An examination of the Sermon, however, refutes such an idea, and this should be expected. Not only is the Sermon given great prominence, at least by Matthew, in the Gospels, but also it is the most extensive of the recorded sermons of the Master. Hence it would seem logical that if the Lord had a worldwide scope in his purpose, there would be some evidence of this in the Sermon on the Mount. And it is there.

Evidence may be found, for example, even in the Beatitudes which introduce the Sermon. Here reference is made to "the kingdom of heaven" Christ had already said he came to preach the good news of the kingdom (Matt.

4:23). In the Sermon he describes the kind of life expected from subjects of the kingdom. Entrance to it is assured all who are "poor in spirit" and are hence conscious of their spiritual need and mourn to have that need filled; who are meek and humble and hunger and thirst after righteousness; who show mercy, seek purity of heart, endeavor to be peacemakers, and are willing to be persecuted for righteousness sake. Indeed, "theirs is the kingdom of heaven" (Matt. 5:10).

To the listening disciples, Jesus went on to say: "Ye are the salt of the earth. . . ye are the light of the world" (Matt. 5:13-14). Those who are true subjects of that heavenly realm become as essential and meaningful among men as salt to the earth and as light to the world. Salt was

then especially prized for its healing, preserving, and purifying powers. Its penetrating and self-giving qualities may also have been in the thought of Christ. Light was known to be essential to the natural world and a source of life.

### A Missionary Sermon

It appears that very early in the public ministry of our Lord—for this Sermon on the Mount seems to have been delivered long before even his sending out of the twelve and the seventy, as well as before the giving of any of his commissions to his followers—he defined the kind of life necessary if men would be useful in the world. One cannot truly and completely fulfill the commissions of our Lord unless he takes heed also to what is disclosed here (Matt. 4:17).

What many Christians seem to overlook is that in the task of being witnesses or missionaries in the world, the first concern is not what they should do, but what they should be. The true witness of Christ, however, is both to be and to do something. His life is to express likeness to the King himself. Responsibility does not stop here, though, for Christ also said: "As my Father hath sent me, even so send I you" (John 20:21).

If men are to be used of God in changing the world, let them give first thought to what they are, to the necessity of being "salt" and "light," and then to what they are to do. Salt loses itself for the sake of the "other." Men do not remark in eating cake, "How good the salt is," but

"How good the cake is." Christ urges letting one's light shine before men "that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). "In our era," once remarked the late Dag Hammarskjöld, "the road to holiness necessarily passes through the world of action."

### A Christian Is Salt and Light

In relationship to the missionary task, what Christians are is of crucial and inescapable importance. What they are, however, is revealed largely in what they do. What they do, of course, involves a great deal more than mere verbal witness. To proclaim the gospel or to engage in personal soul-winning is extremely important, but what one is and what he does still speak more loudly than what he says.

The brilliant Buddhist author, Masaharu Anesaki, speaking of the defects of Christian morality has said: "The harmony and concert of the world's religions and nations are made impossible by . . . unchristian Christianity." Unchristian Christianity in the eyes of non-Christians has been one of the great barriers to missionary effectiveness.

Merely to be "good"—though highly important—is clearly in itself not enough. Findlay Edge is right when he says: "It is true there are things that Christians should not do, but these things do not constitute the highest expression of the Christian life. Christianity is fundamentally a

## STUDY GUIDE

found in Christ's true disciples. Read Matthew 5:3-11. Complete the following statements.

Entrance to the "kingdom of heaven" is assured all who are \_\_\_\_\_. They are conscious of their spiritual need and \_\_\_\_\_ to have the need filled. The \_\_\_\_\_ shall inherit the earth and those who \_\_\_\_\_ and \_\_\_\_\_ after \_\_\_\_\_ shall be filled. The \_\_\_\_\_ shall have mercy and the \_\_\_\_\_ shall see God. The \_\_\_\_\_ and those \_\_\_\_\_ for righteousness are children of God, and theirs is the \_\_\_\_\_ of \_\_\_\_\_.

Read Matthew 5:13-16. What are the two things Jesus says we are to be? For what purpose was salt used in Jesus' day? today? in your cooking recipes? What purpose does light have? Does it call attention to itself? How can we be "salt" and "light"? How can we do what salt and light do? Is our primary task to make people "good"? Why? Complete this statement: "Ye are the salt \_\_\_\_\_." "Ye are the light \_\_\_\_\_." What are the missionary implications of this statement?

Study Matthew 5:17-20. Did Jesus do away with the law? "Fulfill" could mean fill full of meaning. Let us examine laws which he filled full of meaning.

The Law	Christ's Standard
Exodus 20:13	Matthew 5:22
Leviticus 27:30	Matthew 5:23-24
Exodus 20:14	Matthew 5:27-28
Exodus 21:24	Matthew 5:38-41
Deuteronomy 15:7-8	Matthew 5:42
Proverbs 25:21-22	Matthew 5:44-46

Should the life and works of a Christian exceed the best standards of the non-Christian?

Read Matthew 6:19-34. What does this mean? Are you following Christ's standard of "first things first"?

Find from Matthew 7:1-3 how one can expect to be a "rectifier of the faults of others."

These teachings are important for one who would fulfill his mission as a Christian. But how do they relate to missions or to those who are engaged in missionary service? Unless they are applied or demonstrated in your life, can you expect to "bear fruit"?

You doubtless can repeat "The Lord's Prayer" (Matt. 6:6-13). But can you pray its words? Do you discover worldwide dimensions in this prayer? Is it enough to pray "thy will be done"? What more should one do?

Consider now the Golden Rule (Matt. 7:12). How did Jesus accent the positive approach in duty to our fellow-men? What responsibility does this place upon Christians for lost mankind around the world?

### Searching Myself

(Read Luke 6:46. Now prayerfully, thoughtfully read Matthew 7:21-27.) What does it mean to make Christ Lord of my life? Am I a "hearer" only? Am I cancelling what I say by what I do?

In the light of our study would I change any of my answers in the true-false test at the beginning of this study?

The word "sincere" comes from two Latin words: *sine* and *cera*—without wax, nothing concealed. During the days of the Roman Empire, furniture was often made from inferior wood with cracks. These were filled in with wax, painted over, and sold as high quality. With use, the

faults became visible. As a guarantee of quality better furniture was marked *sine cera*—without wax, nothing concealed.

Can I say that what I am and what I do is "without wax"—sincere before God, and consistent with what Christ taught in the Sermon on the Mount?

### My Response

Match an action which you will resolve to do alongside that which you say in the space below:

With My Lips, I Say,	With My Life
Blessed are the "poor in spirit,"	_____
Blessed are the "peacemakers."	_____
"Thy kingdom come, thy will be done in all the earth."	_____
I love my enemies, and pray for those who persecute me.	_____
I do unto others what I would have them do unto me.	_____
(You may want to add statements.)	



The Adult book in the 1967 Home Missions Graded Series is, as you know, *Forest Trails to Urban Jungles* by L. H. Moore. The purpose of your study of this book is at least a twin objective:

To help individuals appreciate the importance of the Great Lakes area in the early days of our history and at the present time.

To lead to an understanding of problems Baptists face in the Great Lakes area.

Have you already studied this book? If not, make plans to do so. All Baptist women will profit from this excellent study.

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

ORDER BOTH FROM BAPTIST BOOK STORES.

positive religion. It must now be said that the primary task of Christianity is not simply to make people 'good'; its task is to make people Christian. The church errs when it comes to feel that leading people to live good, clean, moral lives is its ultimate task. Yet many church leaders are satisfied with this mistaken view. For him to accept his mission and to fulfill his ministry in the world is thus the distinctive aspect of the Christian life. The view here stated seems well substantiated in what Christ said regarding salt and light. In these two masterful figures of speech, both the being and the doing of Christian life are inseparably related. The objective of each, moreover, has "the earth" or "world" in view.

#### Attitudes Are Significant

Jesus pointed up in the Sermon on the Mount that he did not come to destroy the law or the prophets, but to fulfill them. He revealed, moreover, that in fulfilling them, those who did not "exceed" the righteousness of the Scribes and Pharisees could in no wise enter the kingdom of heaven. To exceed the righteousness of these meticulous keepers of the law, however, requires more than mere literal observance of the law. The law, for example, forbids one to kill, but Christ said that one who is angry with his brother is in danger of judgment. He added that one's right relationship with his offended brother is more important than the making of his stewardship gift at the altar (Matt. 5:21-26). Not merely is one forbidden to commit adultery, but the very existence of lust in the mind makes one guilty. The law may allow retaliation, but he who would follow Christ must be willing to go the "second mile," to give his "cloak, also." Indeed, one is to love his enemies and pray for them who persecute him. "What do ye more than others?" (Matt. 5:7) Jesus pointedly asked. Must not both the life and the work of the Christian exceed even the best standards of the non-Christian?

A true follower of Christ is not to make his major investment in the treasures of earth, but in the treasures of heaven. Knowing that God who cares even for the birds of the heaven and the grass of the field cares for him, one is to put first things first by seeking first the kingdom and his righteousness. If one is to be a rectifier of others' faults, he is first to make sure that he has rectified his own: "How wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, the beam is in thine own eye?" (Matt. 7:4).

All the teachings set down in the Sermon on the Mount are important considerations for one who would responsibly fulfill his mission as a Christian.

In a day when, due to the power of modern communication, all the world knows, and almost at once, what all the rest of the world is doing, failure on the part of Christians to apply the teachings of Christ to their daily living will be well known to those they would win. Instead of letting their shortcomings glare embarrassingly in the eyes of the world, it becomes more imperative than ever that they remember the Master's admonition: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

#### The Worldwide Kingdom

In two particular sections of the Sermon on the Mount, the one relating to the Lord's prayer (Matt. 6:5-15), and the one relating to the Golden Rule (Matt. 7:7-12), the whole world is so distinctly in view as to give these passages special meaning for missions. Jesus enjoined his disciples to pray: "Thy kingdom come. Thy will be done, as in heaven, so on earth" (Matt. 6:10 ASV). The conception here of the coming of the kingdom, of course, has worldwide dimensions.

Followers of Christ are to be concerned to see his will done in all the earth. In interpreting this part of the

prayer one commentator in fact says: "Thus are we taught to pray, and consequently to expect and to labor, for the extension of Christ's kingdom over the whole world." In harmony with this is the Great Commission (Matt. 28:19-20); and hence the missionary imperatives for preaching the gospel to the heathen, and to the spiritually destitute everywhere. Every Christian in some sense should be a missionary. Matthew Henry believes "thy kingdom come: thy will be done" means "Let the gospel be preached in all and embraced by all; let all be brought to subscribe to the record God has given in his Word concerning his Son, and to embrace him as their Saviour and Sovereign. Let the bounds of the gospel-church be enlarged, the kingdom of the world be made Christ's kingdom, and all men become subjects to it, and live as becomes their character."

This matchless prayer supports what Christ had preached and had taught his disciples to preach regarding the kingdom. Through all the centuries since Adam, God had sought by love and patient persuasion to lead men into the spiritual realm of renewed personal relationship with him. The unceasing prayer and passion of true followers of Christ are ever to look toward this goal.

#### The Golden Rule Is Missionary

Another expression in the Sermon on the Mount seems also to have significant overtones, if not direct implications, for missions. It is what has been called the Golden Rule: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Matt. 7:12 ASV). This rule, of course, was set down to regulate all our conduct and all our relationships.

In this comprehensive purpose, however, it also encompasses missions. Its spirit, as well as its precepts, as John A. Broadus says, "cover the entire ground of what is required by the law and the prophets," especially as these relate to our duties to our fellowmen. Others have taught, as Confucius, "Do not to others what you do not want them to do to you." The difference between the Golden Rule and such negative precepts is the difference between day and night. In contrast with all others, Jesus placed the accent on the positive. If we are merely not to do unto others what we would not have them do unto us, little is required besides avoiding harm to others.

If, however, we are to do unto others what we would have them do unto us, there is an ocean's depth of responsibility placed upon us. When the Golden Rule is laid down by the side of the fact of the lostness of mankind without Christ and the further fact that the great masses of the lost will never hear the gospel unless someone who knows it bears the message to them, then the obligation that it lays upon us is staggering.

Those who recognize the importance of the Golden Rule can never be comfortable when hearing such pointed questions as: "How then shall they call on him in whom they have not believed? and how shall they believe in him

of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14).

How can we who have found the jewel of great price in Christ and discovered the riches of his salvation and fellowship imagine ourselves in the state of the great hoards who have never even heard of him, and thus know nothing of his saving grace, and avoid the obligation the Golden Rule lays upon us? Its demands indeed in this light are almost the equivalent of those of the Great Commission itself.

#### Doing the Sayings of the Lord

Dr. George W. Truett is quoted once to have said: "The consequences to a church without a mission spirit are so direful that it becomes a hospital; unless it is converted, God removes its candlestick and then it becomes a graveyard. Our only safety is that we give ourselves to the supreme purpose and passion of Christianity." This implies that we must be acceptable subjects in the kingdom into which we have entered through the new birth and that we share the knowledge of his salvation and his grace with all whose misfortune it is not to know the wonderful gift of his love.

Dr. Ruth Berrey in a prayer meeting message recently spoke of the five hundred to six hundred per day whom she and her staff often treated on the missions field in Nigeria. Yet she denied that the heart attack she has suffered was due to the strain of this demanding medical service. Instead, she insisted, it was due to the burden she felt for the hundreds she had had to turn away. How can one who senses the meaning of the Golden Rule as it relates to Christian missions escape a similar burden for the uncounted multitudes around the world who are, in effect, being turned away?

The great Sermon on the Mount declares, near its conclusion: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). The only way one can truly make Christ Lord is not by a mere verbal affirmation, but by doing what he wills. Affirming this truth, the Sermon on the Mount concludes with a reminder that whoever both hears and does God's will is likened unto one who builds his house upon a rock where it withstands the tests of time and of storms. "It is a momentous question," said the Reverend John A. Broadus, "for everyone of us, am I doing the sayings of the Lord?"

#### WEEK OF PRAYER for HOME MISSIONS

March 5-12, 1967

Annie Armstrong Offering

GOAL: \$4,500,000



# Behind this door IT'S IN THE RECORD



\* Professional workers of the Historical Commission are Davis Woolley (seated) and Lynn E. May, Jr.  
PHOTO BY J. CAREY WOOD

by Davis Woolley  
Executive Secretary  
Historical Commission, SBC

**B**APTIST church members need to know their history in order to understand themselves and to know and appreciate their world mission. For this cause the Southern Baptist Convention brought into being the Southern Baptist Historical Commission which is to preserve records so Baptists can learn and profit from their history and heritage.

The Historical Commission also has been assigned the task of assist-

ing denominational agencies, associations, and churches in more effectively recording their history and to assist them in procuring and preserving a complete file of materials to tell the story of Baptists, especially Southern Baptists.

In addition to this assignment, the Commission has been asked to utilize these records for the benefit of Convention agencies and to make them available to scholars doing research in Baptist history and heritage.

In order to accomplish these tasks the Historical Commission, composed of thirty-six commissioners elected by the Convention, maintains offices in the Sunday School Board Building in Nashville, Tennessee, and with the Board operates the Dargan-Carver Library. The Commission has two professional workers—an executive secretary and a research director. These are assisted by four secretarial workers.

It is impossible for the staff of the Commission to meet the demands of all the churches, associations, and state conventions in the area of historical interests. So, the Commission maintains cooperative relationships

with state convention history agencies and encourages the associations and churches to have history committees at work, especially to assist in the observance of anniversary occasions. In addition, each of the agencies of the Southern Baptist Convention is charged with preserving its own records and sharing historical materials with the Commission for preservation and use. With these partners in the historical task, the Commission is thereby able to gather historical records, to encourage the keeping of records, and to use more effectively historical materials.

The Dargan-Carver Library, which the Commission maintains in cooperation with the Baptist Sunday School Board, houses the historical materials including books, periodicals, films, tape recordings, pictures, minutes and pamphlets, and especially microfilm materials. When these are unavailable in printed form rare Baptist materials which are needed by the Historical Commission, these materials are placed on microfilm. An entire book can be placed on a reel of film to be read by the use of a microfilm

reader machine. The microfilm process has enabled the Historical Commission to gather together in Nashville an unusually fine collection of Baptist materials from all over the world. It has been the hope of the Commission that a complete file of Baptist printed materials may one day be preserved in the library and made available to students of Baptist history. Much of the printed materials will of necessity be procured on film because many printed books and pamphlets are no longer available.

You may become a member of the Southern Baptist Historical Society. The annual dues are \$3.00 and membership privileges include a quarterly *Newsletter*, subscription to two issues of *Baptist History and Heritage* and two issues of *Quarterly Review*. In addition, Society members may check out books and microfilm without charge and participate in all the projects of the Commission and the Society. Future issues of *Baptist History and Heritage* will have feature articles presenting background themes for the mission study weeks for foreign and home missions emphases.

## BOOKS IN YOUR LIBRARY

Have you examined your personal library or your church library for books on Baptist principles and history? Do you need to add other books?

What is the significance of our rich heritage of religious liberty? Who are some of the men who have contributed to the cause of freedom?

Perhaps at no time in history has it been more important for us to reexamine our history and heritage and to establish in the minds and hearts of Southern Baptists the significance of distinctive principles which we hold dear.

These rare books (one copy of each) are for sale for \$2.00 each from Historical Commission, 127 Ninth Avenue, North, Nashville, Tennessee 37203:

*Baptist Union Record*, Vol. III (1896)

*A Harmony of the Gospels* (1893), John A. Broadus

*Winning to Christ* (1914), P. E. Burroughs

*Christian Doctrine* (1937), W. T. Conner

*The Office of Deacon* (1928), J. T. Henderson

*Stewardship Vitalized* (1926), Walt N. Johnson

*Christian Witnessing* (1942), Frank H. Leavell

*The Churches of the New Testament* (1921), George W. McDaniel, 2 copies

*The Life and Faith of the Baptists* (1927), H. Wheeler Robinson

*A Blaze of Evangelism Across the Equator* (1937), L. R. Scarborough



# As You Go...



## Prepare for a Week of Prayer for Home Missions

### A Cooperative Effort

The Annie Armstrong Offering for home missions has long been promoted as a churchwide offering. Of even greater value is churchwide observance of the Week of Prayer for Home Missions.

Encourage parents to make home missions needs a concern at family worship, using Call to Prayer in ROYAL SERVICE and the stand-up prayer reminder sent to your president for distribution; note suggestions for March 5, 11, 12.

In the church council, or by other means, the WMU president may consult with the pastor, the minister of education, the music director, the Brotherhood president, and the Sunday School superintendent about plans for the week, especially if the material for Wednesday will be used at the prayer meeting hour.

A meaningful involvement in a Week of Prayer for Home Missions requires the cooperation of stewardship, publicity, community missions committees. The chairmen of these committees should meet early with the prayer committee so that all phases of publicity and participation will be ready at the proper time. The stewardship and publicity committees can display in best place the build-up poster. (See Forecaster "To the Chairmen" for suggestions about it.) If the poster is to be used in the interest center during the week, arrangements need to be made for moving it to the proper place.

You will want to keep the church informed about the church goal for the Annie Armstrong Offering and how you are progressing in gifts. (See Forecaster "To the Chairmen" for suggestions.) Use church bulletin, church library, and other means to keep before the church the need for prayer and gifts. Challenge people to give with thoughtful self-denial.

The community missions committee could provide written suggestions for follow-through on any day when subject matter dovetails with the ministry and witness involvement of your members.

### Scheduling the Hours

1. Be sure that all the church knows the hours scheduled for prayer at the church. In some churches men, women, and young people schedule 6:30-7:30 A.M., information and prayer; 7:10-7:30 A.M., breakfast. Then at 10:00-11:00 A.M., women and others are at the church. It may be that your church comes at other hours. Choose those which meet your needs.

2. Safeguard the time and use it well. Begin exactly on time and close at the agreed minute.

3. Make all arrangements necessary with the church office or janitor about the room.

### Plan Prayerfully

The whole committee should feel responsible for the whole week and every detail of it, not just for segments which may be assigned to various ones. The prayer chairman and her committee must discipline themselves and make necessary adjustments in personal schedules to be sure that they will have time to plan and execute plans.

Perhaps the prayer committee and all who will participate

in any way in the service for a day could come early for praying together.

Select participants with care. They should be people of prayer and concern for missions. Explain procedure clearly. Urge careful and prayerful preparation.

Ask the person who leads the meditation on a particular day also to be responsible for guiding time for reflection, "Let Me Walk with Thee," at the close.

Quiet music as people enter is conducive to individual silent prayer if the first early-comers will set the example. Music should not be the background of other silent prayer periods unless specifically called for in the material.

### Daily Procedure (total time, one hour)

Hymn: 5 minutes

Meditation: 5 minutes

Call to Prayer: 5 minutes

Paths of Service: 10 minutes

If the material is presented as given, it will average 10 to 15 minutes of "talking" and 10 to 15 minutes of praying. Two topics are suggested for each day. One entire topic may be omitted, or the material in each may be cut as desired. It is hoped that none of the prayer requests will be omitted.

Gathering of Offering: 5 minutes

Let Me Walk with Thee (moments of reflection): 5 minutes

Hymn: "O Master, Let Me Walk with Thee" (as directed by person leading moments of reflection), 5 minutes

### Wednesday Evening

When the Wednesday evening prayer service is devoted to the observance of the week of prayer, alternate suggestions are:

1. The pastor speaking on the total Home Mission Board program, using material from ROYAL SERVICE and the leaflet "Response" as basic information, following his message with a discussion of what your church might do in your community.

2. A panel discussion in which the pastor, WMU president, Brotherhood president, minister of education, chairman of missions committee, Training Union director, and a YWA member participate. Each person needs to be given the material in ROYAL SERVICE for Wednesday and the leaflet "Response" in advance for careful preparation. No rehearsal should be necessary.

The WMU president should consult the pastor about this far in advance, showing him the suggested materials and seeking his advice about which of the suggested procedures to follow. If the panel is used, enough copies of each of the other leaflets mentioned should be ordered from the Home Mission Board for those participating. If the pastor is to be the one speaker, the leaflet "Response," concerning the work of the Home Mission Board, should be ordered in advance for him; also materials received from your state WMU office for the week of prayer. A practical, realistic discussion of what your church can do would help stimulate your church members to

action. No "outsider" could point this up. There may be specific assignments given for work which needs to be done in your community.

#### Materials Available

Order (free) from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303:

#### For Wednesday:

Leaflet, "Response," on the work of the Home Mission Board for use by pastor and/or distribution to all who will attend Wednesday night service.

Following leaflets mentioned in suggested panel discussion (order only two or three each): "Juvenile Rehabilitation," "The Rescue Mission," "US-2," "Christian Service Corps," "Student Summer Missions"

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

Program Covers—carrying poster design, for use in mimeographing programs for week or for church bulletin for Sunday beginning week of prayer—25 for 55 cents; 100 for \$2.00 (available January 1)

Mission Action Series pamphlets as follows (15 cents each):

- "How to Discover Needs for Mission Action"
- "How to Minister to International Students"
- "How to Minister in Institutions"
- "How to Work with Language Groups"

#### "How to Minister Through Juvenile Rehabilitation"

"How to Conduct Mission Sunday Schools, Mission Bible Classes, and Mission Vacation Bible Schools"

These free materials are sent from your state WMU offices, so you need not order.

1. Materials for a large build-up poster to be added to at intervals prior to the week of prayer, for use on bulletin board, and if desired, for later use as interest center in the room where you meet
2. A small eye-level streamer, for bulletin board, carrying announcement of dates of meetings and offering goal of church
3. Offering envelopes (distributed according to state plan)
4. Stand-up prayer reminders for family worship.

## SUNDAY, March 5

Today we begin a week of burdened concern for the spiritual well-being of people in our country. Tomorrow at the church there will gather those who will engage in individual and corporate prayer. Will you and your family be present? (Choose from material on the following pages information to share with others this week.)

On this Sunday morning, use the stand-up prayer reminder. Pray about your gift to the Annie Armstrong Offering for Home Missions.

Use Call to Prayer, page 18.

MONDAY, March 6

# As You Go...

# Search



## HOME MISSION BOARD *Allocations*

for

### 1967 Annie Armstrong Offering for Home Missions

Goal: \$4,500,000

1. Operation of Programs	\$3,500,000	4. Establishing New Churches	300,000
2. Special Missions Projects	500,000	(divided equally between Church Loan Fund and Mission Pastors; Aid for establishing new churches in pioneer areas)	
Missionary Salary Increases	\$100,000		
Missions Buildings	340,000		
Disaster Relief Fund	25,000		
Dayton (Ohio) New Life Crusade	20,000		
National Baptist Scholarships	15,000		
3. Church Site Loan Fund	200,000		

**Note:** Items 1 through 3 are to be provided in the order listed, and funds beyond \$4,200,000 used in establishing new churches as indicated above.

#### Hymn: "America"

**Introduction to Week:** William Carey said, "One of the first and most important duties incumbent upon us is fervent and united prayer." Woman's Missionary Union was organized in 1888 as a result of and for the purpose of prayer. In its first year of organization, a major financial project was for home missions: to collect gifts for building a church in Cuba.

Miss Annie Armstrong, corresponding secretary of the new organization, led in beginning a Week of Self-Denial, forerunner of the Week of Prayer for Home Missions, which was begun in 1895. Each year the offering received is inspired by and helps to answer fervent prayer. There is no way to measure the value of concerted prayer.

In 1966 the churches of the Southern Baptist Convention met the goal for the Annie Armstrong Offering for Home Missions for the first time since 1961. The goal was \$4,000,000. The goal this year is \$4,500,000. The goal for our church is \$\_\_\_\_\_.

The Home Mission Board seeks to minister to the spiritual needs of people in the United States, Panama, Cuba, and Puerto Rico, through twelve broad areas of service: evangelism, development, chaplaincy ministries, church loans, establishing new churches and church-type missions, associational administration service, pioneer missions, rural-urban missions, metropolitan missions, language

missions, work with National Baptists, Christian social ministries, and work related to non-evangelicals. Effective response to needs is dependent not only upon the more than 2,500 missionaries commissioned by the Home Mission Board but also upon the cooperative witnessing, praying, and giving by every church member.

In his annual report in 1966, the executive secretary of the Home Mission Board, Dr. Arthur B. Rutledge, said: "Every resource of Southern Baptist home missions is being marshaled for a creative approach to discover the individual's, the church's, and the denomination's mission in a changing society."

As we meet each day this week to listen and pray and give as specific needs are presented to us, may our aim be commitment of self to witness with sincerity and concern where we are. Only then can a church fulfil its mission in the community and world.

**Call to Prayer** (See p. 18.)

#### Meditation

The theme for the Week of Prayer for Home Missions is "As You Go." Today our emphasis is "AS YOU GO . . . SEARCH." These Scripture passages are familiar to most of us (Read Jer. 29:13 and John 15:4-5.)

One of the definitions for the verb "search" is to rummage. Every woman knows about rummaging. It may com-

pass an entire day, successfully diverting attention from its pressing responsibilities, and resulting in nothing more than nostalgic reminiscing, piles of rediscovered (usually forgotten) "stuff," and complete forgetfulness of the original purpose for rummaging. We could "rummage away" this entire week which is set apart for prayer: digging up old letters, using pretty posters, soft music, mimeographed material, and even bring a little money which we easily could do without. But this is not the kind of "search" we are talking about; for rummaging seldom results in progress, but is time-wasting.

Another definition of "search" is: to seek by looking, studying, investigation. This is our purpose for today, for the week, and weeks thereafter. What is the object of our search? Not God, for we have already found and accepted His heart-knowledge of his Son as Saviour. But have we reached out the deep need of those whom we pass by as we "go" here in our country and in our community? Have we investigated our record toward helping others know how to find him, to so live that they find him in us? Have we been from what others are doing.

This week let us look at, inquire about, investigate two things: the need of our countrymen for Christ, and what we can do—both directly and indirectly. In our hymn for this week, "O Master, Let Me Walk with Thee" there is a stanza that pleads: "Tell me Thy secret." The Japanese poet, Tagore, spoke beautifully of a thrilling "Discovery" he made in an early morning search:

*And the thought  
Was this:  
That a secret plan  
Is hid in my hand;  
That my hand is big,  
Big  
Because of this plan.*

*That God,  
Who dwells in my hand,  
Knows this secret plan  
Of the things He will do for the world  
Using my hand!*

Remember that our searching as we go this week may lead us to discover what God can do with our hands and with our lives.

Today we shall walk together down two paths of service: one with people of many tongues which we call language minorities; the other among people who worship in churches remote to us, the people whom we refer to as non-evangelicals.

*From the Slums by Toyohiko Kagawa. Copyright 1963 By Louis J. Erickson. By permission, Westminster Press.*

## Paths of Service

### Language Missions

Words of Emma Lazarus are carved upon the base of the Statue of Liberty. They sound a charitable note but only a partial truth. One line reads: "Your huddled masses yearning to breathe free." Many of those who enter our country by the "golden door" remain "huddled masses" surrounded by the wall of language and culture barriers. The majority of them are not "wretched refuse," as she says, for by the torch of the Statue of Liberty pass the most highly skilled, best educated professional men and women from many countries to make immeasurable contribution, to benefit from the American way of life.

There are more than 35 million people in language groups served by the Home Mission Board. Ninety percent of these are unevangelized. Mr. Gerald Palmer is secretary of the Department of Language Missions, which includes work with language-culture groups in the United States, the sign language of the deaf, as well as work in Cuba, Panama and the Canal Zone, and Puerto Rico. Northeastern United States, the subject today, is that area nearest to the "golden door" guarded by the Statue of Liberty.

American Baptists discontinued language group churches in 1957 in favor of bringing people of different languages to worship in American Baptist congregations. Because of the great number of unevangelized, Southern Baptists have undertaken an intensive witnessing effort among language groups in the Northeastern part of the United States where there are more than seventy-five national groups, not necessarily "minority" groups. Buffalo, New York, is 45 percent Polish. Chicago has 800 thousand Polish-American citizens. The most effective missionary to them is a Christian from a language group, for he understands the culture, as well as the language, and can more easily win their friendship.

Rev. Elias Golinka was born in Poland. Converted from the Roman Catholic faith, he served as a Baptist pastor in Poland and later was imprisoned by both the Russians and Germans. Still later he served as chaplain to displaced persons in Allied camps in Germany. In 1950 he came to the USA with his family to become pastor of an American Baptist church and to attend a Baptist seminary in St. Paul, Minnesota. Later he moved to Chicago to work with displaced persons and became pastor of the Church of Our Saviour (Polish Baptist) there, which place he served for twelve years. Since 1963 he has been assistant secretary of Southern Baptist language missions in the Northeast area.

Nella Popow, a Russian born in Germany, came to the States with her parents after World War II. An earnest Christian, she was appointed as a summer worker under the Home Mission Board, assigned to the Polish Baptist Church in New York. During one summer she gathered sixty-five children for Vacation Bible School in the Polish Church in Brooklyn, New York.

There is also a transient group of foreign born who constitute a missions opportunity. There are over ninety thousand foreign students in the USA, many in graduate schools for advanced research, their expenses being financed by overseas firms by whom they are employed. Dr. Eva Marie Kennard, international student worker at the University of California in Berkeley, serving under the Home Mission Board, says that these students have come to America to search diligently for knowledge, and many will leave without having met Him who is the truth. The foreigner who finds Christ as his Saviour while he is here will often become the Master's best ambassador in his native land.

Every American Christian has opportunity to be a foreign missionary right here in the United States if, as we go, we search out people of a different language or culture.

*Let us pray for men, women, boys, girls of many tongues and nations who live among us. (The entire period may be silent prayer, directed by the leader. Be sure to allow enough time for people to pray. Or, specific prayer requests may be distributed in advance to individuals who will pray in order as numbered, without any direction by the leader.)*

1. Thank God for America, mentioning specific causes for your gratitude (*pray*).
2. Thank God for our land of freedom which attracts so many people from other lands (*pray*).
3. Pray for the pastors of all foreign-language churches in the USA (*pray*).
4. Pray for missionaries to the deaf, those appointed by the Board and those who work with the deaf in their churches and communities (*pray*).
5. Pray for Christians in Cuba, thanking God for their faithfulness and courage (*pray*).
6. Ask God to help the Christians in the US to know how, and to be willing, to meet the physical and spiritual needs of Cuban refugees in our midst (*pray*).
7. Pray for missionaries and other Christians in Panama and Puerto Rico (*pray*).
8. Thank God that you are a Christian. Ask him to help you to know how to use your hands, your life as a benediction and blessing to others (*pray*).

### Non-evangelicals

Some of the people coming into the United States from other countries are introduced here in false and hopeless faiths to which an increasing number of Americans adhere. The Home Mission Board has recently broadened its help to Southern Baptists in meeting a growing need for understanding other faiths and how to witness to those who believe their tenets. Included are Jews, Roman Cath-

olics, followers of Christian sects, and non-Christian world religions.

1. Almost 6 million of the world's 13.5 million Jews live in the United States. More Jews live in metropolitan New York than in the country of Israel. We must win the friendship of these neighbors and witness to them of Jesus the Messiah, the Saviour of the world. The one whom they wait for has come. He lives! He is available to them . . . now.

2. Over 45 million Americans are affiliated with the Roman Catholic Church. We need to understand what these believe and bear witness to them concerning the full grace of God through faith in Jesus Christ the Lord. Factual information is provided by the Home Mission Board to clarify rumors and define specific witnessing approaches.

3. Ministry related to Christian sects, such as Mormons and Jehovah's Witnesses, is imperative. The number of such groups is growing in membership. People are reaching out for security and laying hold on distortions of the gospel.

American life is becoming increasingly "internationalized," and followers of non-Christian world religions, such as Buddhism, Hinduism, Islam, are conducting missionary work in the United States. We must understand their beliefs and show them Christ who, lifted up, draws men unto himself.

This work is under the leadership of Dr. Joseph R. Estes. It provides information and guidance which enables Christians and local church groups to understand the teachings and practices of many religious groups and to witness to them.

*Let us pray (see suggestions above for guiding prayer period).*

1. Let us thank God for the Old Testament and its foundational meaning to the Christian faith (*pray*).
2. Praise God for the promised Messiah who came, and is now the risen, reigning Saviour (*pray*).
3. Thank God for contributions which Jews have made to American culture, for the strength of their family life, and for their concern for all who share their faith, both here and in Israel (*pray*).
4. Pray for Christian Jews, that they may be courageous witnesses among their own people (*pray*).
5. Ask God to remove critical attitudes toward those of non-evangelical faiths and to change criticism to genuine concern (*pray*).
6. Thank God for the recent developments in the Roman Catholic Church which have opened new doors of opportunity (*pray*).
7. Pray that more Bibles may be put into the hands of Catholics, perhaps by you, so they may learn for themselves the full truth of the gospel (*pray*).

...to make Christians zealous in sharing the  
...Christ (pray).

...the cloak is shared and the loaf is  
...work and the penny are shared. The sorrow  
...and hope are shared. By loving hearts they  
...and by the fulfillers of the commandment."

JOAN KIRYON MACKENZIE, Africa, 1920

...With Thee (moments of reflection)

...and without pause between questions.)  
...from this place, let us reflect for a few  
...difference has it made that I came today?  
...about genuine? Will this experience make  
...to my manner of life? Will I search for

DAY, March 7

as You Can

Counter



...Let Me Walk with Thee"

...p. 18.)

...Psalm 34:4; John 15:7)

...hold hold of the secret that God can and

opportunities to be friendly—for Christ's sake—to those  
of other nationalities and religions who live in my town?  
Will this hour make any difference in the actions and out-  
reach of our church in this community? Will we be willing  
for anyone in our town to say he never heard of Jesus  
Christ, or, he never saw a Christian? Will my prayer life  
be deepened by what I have learned today?

Why am I a member of a missionary society . . . am I  
qualified to be by heart concern<sup>a</sup> everyday life? special  
service?

Let us bow our heads and think on these questions we  
have asked ourselves, then let us pray silently.

(Allow a minute or two of complete silence, then soloist  
sings the first and second stanzas of "O Master, Let Me  
Walk with Thee," which is the benediction.)

must use us to accomplish his purpose in the world, we  
can more sincerely pray the words of our hymn for this  
week:

O Master, let me walk with Thee  
In lowly paths of service free;  
Tell me Thy secret, help me bear  
The strain of toil, the fret of care.

WASHINGTON GLADDEN

If we are walking with Jesus, the "toil" in which we  
engage helps meet needs of people and the "care" which  
possesses us is genuine concern for others whom we  
ENCOUNTER . . . AS WE GO

It is disheartening that many church members, some  
faithful in coming to the church, are blind to conditions  
under which people live, right in their own church com-  
munity. Driving down the expressway from their beauti-  
fully landscaped suburban homes to the church parking  
lot, they purposely avoid the streets where businesses have  
moved in among once elegant homes which have deterior-  
ated and been chopped up into numerous pieces called  
apartments. They do not see, nailed against the peeling  
paint on once-white columns, the crudely printed signs,  
with the S usually backwards: ROOMS FOR RENT. Be-  
cause they do not pass this way, they fail to encounter  
scrawny children playing in the streets and see gaunt faces  
of lonely old men who sit all day peering through shredded  
curtains to watch the world go by.

A Bible scholar reminds us that when the lawyer asked  
Jesus, "Who is my neighbor?" he was trying to justify his  
own disobedience. Through the parable of the good Sam-  
aritan, Jesus answered, in effect, "You are the neighbor.  
Go along and try to be obedient by loving others." Neigh-  
borliness is not a quality in other people; it is rather their  
claim upon us.

When Jesus invited us to "ask whatever you will, and it  
shall be done for you" (John 15:7 RSV), it was a promise  
to enable us to bear fruit for him. He has no need for  
merely beautiful, flowering branches. Value is measured  
by the abundance of fruit. He will and is able without limit  
to supply whatever we ask to support the weight of fruit  
bearing.

Today as we encounter needs being met by people in  
other cities which might also be found in our own, let us  
pray that we may be obedient, fearless, fruitful Christians,  
as we go. Let us pray.

God, fill my heart with greater care  
For all your children,  
Everywhere.  
Care for the hungry to be fed,  
And gratitude for daily bread.  
Care for the lowly and the great,  
Care for the old, who only wait  
Care for the lonely  
Whose need I might fill,  
Care for the sorrowing and the ill.  
Care for those who do not know  
You gave your Son,  
You loved them so.

Then help me, Lord, to show I care  
For all your children.  
Everywhere. Amen.

#### Paths of Service

#### Mission Centers

Today we encounter two more ways in which the Home  
Mission Board is guiding employed workers and volunteers  
to help in solving physical and spiritual needs. First, we  
shall visit two mission centers. One of the newer centers  
is the Techwood Baptist Center in downtown Atlanta. It  
uses each week thirty-five volunteer workers from Atlanta  
churches to reach people of all ages, from the very young  
to the very old, serving a thirteen-square-block area in  
which there are five thousand people, about one third of  
whom are retirement age or over.

Baptist mission centers reach out to people where they  
are, performing simple and critical services and providing  
for some just "a place to go" to be with other people. A  
center may provide day care for children, kindergarten,  
athletics, homemaking classes, literacy education, health  
clinics, libraries, educational and recreational films; en-  
gage people in plays and pageants, choirs, general group  
singing, discussion groups of all types, Bible study, crafts,  
summer camps, hobby groups.

Quite a different type center is Lincoln Place Mission  
in Granite City, Illinois. The 1960 Annie Armstrong  
Offering for Home Missions provided a new building for  
this growing center. It is unique among mission centers  
because of its ministry to many nationalities who live in a  
St. Louis industrial area. They cling to many old country  
customs.

The Macedonians hold Feast Days and Name Days,  
wearing national dress and singing folk songs learned gen-  
eration to generation. Mexicans hold Fiesta Days. Ar-  
menians observe the Blessing of the Grapes, a tradition  
traceable to the days of Noah, in which they thank God  
for his providence.

These and other Americans came together in a day-  
and-night program at "Lincoln Place," enriching one  
another with various backgrounds, and learning through  
the center more about the gospel and the practical appli-  
cation of Christianity. Lincoln Place Mission has Woman's  
Missionary Union organizations in its program. In GAs six  
girls have become Queen Regents and three of them are  
Queen Regents in Service. In YWAs two girls, Macedo-  
nian and Armenian, attended YWA week at Ridgecrest  
in 1966.

The people at this center respond enthusiastically. Tith-  
ing for the Christian is taught to all age groups, and  
teen-agers are especially thrilled to bring the tithe from  
their first jobs. In the past sixteen years the congregation  
which gathers at the center has never failed to reach goals  
for home and foreign missions offerings.

Through a Christ-centered, church-related ministry

must reach out to win to Christ those who might not be reached by a regular church program.

*(Directs the prayer period by mentioning the needs and allowing time for prayer between.)*

*(Prays for directors and employed workers in various mission centers in our nation (pray).)*

*(Thank God for volunteer neighbors who lead Christ to us by serving others (pray).)*

*(Pray for the people who attend these centers (pray).)*

*(Pray for churches and associations that may contribute to the possibility of starting similar work, perhaps with the help of nearby agricultural migrants. Pray that from these workers volunteers may go out to help meet the needs of our own community (pray).)*

*(In this final moment of silence, express to God your thanks and promise of your heart regarding this phase of our work (pause). Amen.)*

#### **Southern Baptist Home and Adoption Center**

In the course of this discussion you will be asked to pray silently and aloud as you choose. May your listening be a part of the experience.

The only picture on the walls of the dining room of the Southern Baptist Home and Adoption Center in New Orleans is a large painting of the artist's conception of Christ sitting at the Samaritan woman at the well. The painting depicts rebuke, forgiveness, compassion, hope to the two unwed girls who regularly eat there during the weeks or months they wait for their babies to be born. Mrs. Margie LaPrairie, director of this home for nine years, has had twelve hundred girls in refuge at Sellers Home. She gives up their babies for adoption and return home to their new, strengthened by the loving care, counsel, and religious instruction they have received. The home is a busy, for lack of space, many girls for every one room. Most girls come from professedly Christian homes. The average age is eighteen, though some are twelve, thirteen, fourteen years old.

The staff includes six trained social workers, four nurses for the girls, nine nurses in the nursery, and a part-time physician who is professor of counseling and guidance at the Southern Baptist Theological Seminary. He serves as medical-pastor, referring them to a professional psychiatrist when needed. The girls receive individual and group counseling. Religious instruction includes chapel every day and worship services on Wednesday and Sunday.

Girls may come to the home as early as they desire and

must go home, without their babies, as soon as they are physically able. There is a fixed fee for all who come, but no girl is turned away for lack of money. Many of them come alone. Sometimes a mother brings her daughter, but more often it is a girl's father who comes with her. Fifty percent come from family situations which make them fear or dread to return home, although the home may be considered Christian.

The girls never know where their babies are placed, but they are assured they are in homes where they are needed and wanted. While the letters or calls from girls needing to come to the home are always tearful, those received from families where babies have been placed are filled with joy and gratitude and baby pictures!

This is the only Southern Baptist mission center for unwed mothers. Its wise, warmhearted director says: "We try to help girls know that they are important, that God cares and forgives, and he will help them to face life again and make it a better one."

Now may we pray as God directs us, silently or aloud. *(Allow at least five minutes for prayer . . . more if desirable; then the leader voices a prayer to close this period.)*

#### **Gathering of Offering**

Emerson said: "Money, which represents the prose of life, and which is hardly spoken of in parables without an apology, is, in its effects and laws, as beautiful as roses."

#### **Let Me Walk with Thee** (moments of reflection)

Today we have encountered heartbreaking situations, thus far looking at them rather objectively. Now let us spend these moments "thinking on these things" with bowed heads. *(The leader reads the following, pausing briefly as needed.)*

You who are mothers, ask yourselves, What am I doing to strengthen my children against the many temptations they encounter?

What is, or should be, my attitude toward a girl or boy who makes a tragic mistake?

What is our church doing to strengthen the families where tragedy has struck? Could we start a weekday program that would help? Could . . . should . . . our association start a mission center?

If some of the people we have encountered in our discussions today came to our church, would they feel welcome and wanted here?

Perhaps we need to confess sins of omission sincerely, remembering that God cares and forgives . . . and will help us to do so!

*(Soloist sings softly first stanza of "O Master, Let Me Walk with Thee," with the Amen.)*

WEDNESDAY, March 8

## As You Go

## Reach Out



**Hymn:** "I Love Thy Kingdom, Lord"

**Call to Prayer** (See p. 18.)

**Introduction** (at prayer meeting, by pastor, WMU president, or Brotherhood president)

**Scripture Reading** (by YWA, Int. GA, or RA member):  
Isaiah 1:17; John 15:12-14

**Message by Pastor:** Our Church Reaching Out  
or

**Panel Discussion:** Paths of Service

**Pastor:** This is the Week of Prayer for Home Missions. *(Tell how your church is observing the week, your offering goal, and other information.)*

The Convention goal for the Annie Armstrong Offering is \$4,500,000. The Home Mission Board guides and places missionaries in strategic places in our country. It also encourages and provides help to local churches.

Tonight we want to consider how our church might do more about reaching people in our area who do not now, or may never, come to us as members of our church, but to whom all of us, or some of us, might make Christ known. We want to discuss several things and pray about

some of the opportunities. If you have questions, comments, or other suggestions, there will be time for them at the close of this discussion. Someone has said: "Any church that is not related significantly in an outgoing way to the people and community around it is in danger, in fact is approaching its own death." Let's consider this statement. Will someone comment?

**Chairman of Missions Committee, or one who might speak in this capacity** *(If these are the opinions of the person who responds, he can voice them in his own words. If not, then he will want to speak as he desires.):* Pastor, I agree with that. Of course we don't want to serve others for our own sakes; but it works both ways. Many churches are now making use of their building facilities for weekday programs.

Under the leadership of the missions committee and with the help of the WMU and Brotherhood, the needs of the community in which the church is located are surveyed for people, their needs, the facilities and personnel available to meet need, and other information. Then a church considers the possibility of sustained weekday and weeknight activities planned and directed by church groups, using church building and property as needed.

Have you planned your gift to the Annie Armstrong Offering?

After the ministries are carefully organized, taking into consideration the actual personnel possibilities, then volunteers from the entire church lead in the areas in which they are best qualified. Some teach people to read and write, some establish approved day-care centers for children of working mothers, tutoring programs for potential school dropouts, mothers clubs, sewing classes, craft classes, discussion groups suited to the needs of those who come. The Home Mission Board offers suggestions on how to begin and sustain such programs.

Perhaps in most instances, it isn't a matter of not knowing how to help people. It may be that we are not concerned enough about people and are not willing to put forth the effort of time and money to help them for Christ's sake. Or, we say: "We'll have to wait until we can get a new building; then we'll see about meeting the actual needs of lonely, ill, distressed, isolated, disadvantaged people at our door. I'd like to see us use our space every day in the week to help the folks who live right around here."

**Brotherhood President:** Our Brotherhood literature has been calling attention to the Home Mission Board's program of juvenile rehabilitation. I think this would be of value to our entire community, including some of our church families who might be blessed by this ministry or would be benefited by knowing that our people care about them and the problems of their young people.

Recently I heard a speaker say, "Never does one stand so tall as when he helps a youth in need." One orphaned Junior boy asked a juvenile rehabilitation director, "What can I do to get a grown man for a friend?" Helping young people and their families is an excellent way for us to become more involved in mission action. The Home Mission Board explains the plan in this leaflet I hold in my hand (hold up "Juvenile Rehabilitation").

Churches in the association may work together in cooperation with juvenile courts, police, and community agencies interested in the welfare of youth, or one church can begin juvenile rehabilitation work. When church families share Christian compassion, many young people find release from more than prison. Juvenile offenders may be paroled to sponsors or foster homes.

It is estimated that by 1970 there will be in our country 40 million children between ten and nineteen years of age. The number of delinquent children may be expected to increase, and the seriousness of their crimes will increase. I hope we can consider an organized church effort for juvenile delinquents soon if at all possible.

**Ministry of Education (shows leaflet "The Rescue Mission"):** Another way we can "reach out" into the ugly spots of the city is by participating in the work of rescue missions, for which the Home Mission Board also offers guidance. (If your town has such a mission, tell briefly about its program.) A rescue mission is a soul-saving, as well as a life-saving, place. Human wreckage is salvaged

by the power of the Holy Spirit. It is an oasis in the desert of despair. More than 5 million men and women in the USA are in need of rescue-mission-type service: a clean bed, a good meal, and somebody to show genuine concern about their physical and spiritual plight.

A rescue mission provides opportunity for men and women who are strong Christians to befriend those in great mental and spiritual distress. A church needs to plan carefully what the men and women of the church can do about this need or other ways to help it if there are adults who need a helping hand in the community. This leaflet helps a church get started. The associational missionary is able to advise and secure help.

**Pause for prayer** for the Home Mission Board as it guides churches and associations in weekday programs, juvenile rehabilitation, and rescue mission work. And let us pray that God will reveal to our church the places or people whom we are neglecting; that we will not be content to continue to minister only to ourselves (in advance ask someone to be ready to lead this prayer).

**Training Union Director:** As we give increasing attention to meeting the needs of people in our community, some of our church members might be impressed that they should volunteer for home mission service in other places. It may be that Training Union might provide training sessions for doing some of this work. Perhaps you have heard about the US-2 program (hold up leaflet, "US-2").

US-2 is the Board's plan for enlisting young people twenty-seven years old or under, and who are college graduates, to invest two years of their lives in helping to meet urgent spiritual and social needs of people in our land. They may be assigned to the US, Panama, or Puerto Rico by the Board. Their travel and living expenses are paid plus further pay when they have completed two years; also a special scholarship bonus is provided for those planning to continue study in seminary or other graduate school.

Linda Linzy, a Kentucky girl, was prepared by training and experience to teach the mentally retarded. She had been offered a job at a high salary. But she could not get away from the feeling that God wanted her in some type of mission service. After struggling with the decision, she applied for work in the US-2 program, just to see what missionary work was like. This is what she later wrote about it (she finishes her two years this summer): "After I decided to let God have his way, things began to fall into place. Months later I was appointed to Lincoln Place Mission in Granite City, Illinois. Little did I know the shock I was going to receive."

"When we had talked about home missions, I had always thought of an Indian on a reservation or a dirty child in a poverty pocket. The people at Lincoln Place are in neither category. They are well dressed and well fed. Many nationalities are represented in that neighborhood. My concept of missions had to be enlarged to in-

**Last year Southern Baptists exceeded the goal for the Annie Armstrong Offering. We can do so again! The 1967 Annie Armstrong Offering goal is \$4,500,000.**

clude the up-and-out as well as the down-and-out, for the gospel of Christ is for all.

"It is just as important for the two-car family to know Christ as it is for the person who has nothing. Through the US-2 program, I have come to realize the importance of the practicing Christian layman."

Some single boy or girl or some of our young couples who are college graduates and under twenty-seven might like to look at the US-2 leaflet. I hope someone will.

**YWA Member:** You do not have to be a college graduate to be a summer missionary. To me, one of the Board's most effective programs is that explained in this leaflet called "Student Summer Missions" (hold up leaflet).

A student summer missionary must be a college upper-classman. Since this program was started in 1944 more than nine thousand student summer missionaries have been sent into practically every home missions field for every type service. The Home Mission Board pays the student \$30 a week, or \$60 a week for a married couple. The term of service is ten weeks during summer vacation. Students do everything: preaching and helping to establish churches, working in Vacation Bible Schools, summer camps, all the church organizations; and taking surveys.

For last summer's term over 1,000 applications were received, but only 650 could be appointed because there was not money for more. The Annie Armstrong Offering for Home Missions which we are receiving this week supports this program and many other phases of missions work in America.

I think summer missionary experience would be wonderful and would make a young person feel that his summer was invested for God. If anyone would like to see this leaflet to see how to make plans for next year, check with me. It's too late to apply for this summer, as applications have to be in by the last of January each year.

**WMU President:** In the past only young people had opportunities like this. But adults with their summers or longer periods of time free are in the Christian Service Corps (hold up leaflet "Christian Service Corps").

The Home Mission Board designed this program for mature Christian men and women, thirty-five years of age and above. There are two plans of service: one is for a short period of two to ten weeks of volunteer service in the summer. The longer term of service is an adaptation of what used to be known as the Tentmaker program.

which is no longer in existence by that name. An individual or a couple may decide to move to a particular area and secure employment, agreeing to help for a year, or longer if needed, without pay, with an assigned home missions project in the area.

Mrs. Harry D. Wood, Jr., a pastor's wife and state WMU stewardship director for North Carolina, spent one summer in Hawaii, assigned to the Christian Service Corps. She helped with Vacation Bible Schools, directed choir, played the piano, taught Bible classes, mission study, and of course, had wonderful opportunities for personal soul-winning.

When asked if she could summarize what the experience meant to her, Mrs. Wood said: "I received more than I gave—not only leading young people to know Christ, but also being led into a deeper understanding of the problems faced by young people who break away from traditional patterns of their families, loving new friends but also being loved by them. My life was changed, for no one can share Christ with hungry hearts without finding him more precious."

A couple from Texas, pledging to themselves to be missionaries wherever they lived, moved to Gallup, New Mexico, as Christian Service Corpsmen. They secured jobs as teachers in the public schools and entered wholeheartedly into working with the pastor, starting and sustaining Girls' Auxiliaries, Royal Ambassadors, and a Christian center for Spanish and Indian children.

I hope these opportunities to invest life for Christ which we have heard about tonight will inspire many of us to respond to need in our community, and that others, young people and adults, will begin to think and pray and plan about being a part of our church reaching out as we go. Let us have a time of prayer now for the witness of US-2 workers, student summer missionaries, Christian Service Corpsmen, and the people at the Home Mission Board who direct these programs and charge the people qualified to serve.

**Prayer (Secure someone in advance to lead.)**

**Pastor:** (Open the meeting for discussion and comments. Perhaps some definite suggestions may come from this group concerning the possibilities for your church. You may wish to give opportunity for expressions of personal decisions and dedication. Call attention to the need for prayer concerning the lost in our homeland by the entire church throughout the remainder of this special week. Give those present an opportunity to contribute tonight to the Annie Armstrong Offering for Home Missions.)

**Gathering of Offering**

Someone has said that "every offering envelope is a love letter to the world, full of the lovingkindness of God."

(While the offering is being received, a soloist may sing "O Master, Let Me Walk with Thee," at least stanza 2.)

**Benediction**



THURSDAY, March 9

# As You...

# GROW



Hymn: "More Like the Master"

Call to Prayer (See p. 18.)

Meditation (read 2 Peter 3:18; John 15:1-5)

Phillips translation of John 15:4 is: "You must GO ON GROWING in Me and I will grow in you. For just as the branch cannot bear any fruit unless it shares the life of the vine, so you can produce nothing unless you GO ON GROWING in Me."

Children are obsessed with the desire to "grow up." They stumble around in Mother's high heel shoes or try to take long steps as Daddy does. But most adults are reluctant to continued physical growth, particularly in belt size. Scales are kept handy to check on "growth," and reducing diets are the daily menu. If we were as concerned about our need to grow spiritually as we are about keeping from growing physically, what giant souls we would be! Too many of us, too much of the time, keep our souls starved. Far more pitiable than a poor developed body is a dwarfed soul.

The New Testament admonishes us to grow in spirit as long as life lasts. "Go on growing in Me," Jesus the Vine says to us the branches. Abiding in the Vine is the branch's source of growing power. Spiritual life development is the result of such abiding.

A child delights to outgrow clothes and generally dislikes to wear hand-me-downs. In the realm of the spirit there are things we desperately need to discard although sometimes we are reluctant to do so. We had almost rather be dwarfed or deformed by such things as inherited opinions and prejudices, false ideas based on fables, childish concepts (which is not the same as the "childlike" faith Jesus commended).

Spiritual growth does not come by trying. It comes by abiding. Prayer is a means of abiding. It is communion with Christ, the Vine. As we abide in him, we will share more of his compassion for all people: educated and illiterate, clean and dirty, rich and poor, nonwhite and white, known and unknown.

As scales and yardsticks are the measures of physical growth, service is the evidence of spiritual growth. As we abide in him through prayer, we pray often, earnestly, whole weeks even, for others. Through this act of prayer, called intercession, we become fruitbearing branches. We discover other avenues of service through which to express our concern, sometimes even to putting feet to our prayer.

Is your prayer list growing? Is your prayer time lengthening? Do you ever cry over newspaper headlines relating

tragedies that have befallen people you do not know? Do you ever pray for the victims of tragedy? There will never come a day in your spiritual life when you say, "Now I am grown up!" But by daily abiding, you will daily GROW... AS YOU GO.

## Paths of Service

### Work Among National Baptists

Today we will walk both city streets and mountain trails for all are paths of service in Christ's name. In both places witnessing to and with National Baptists is done. We need to remember that work with Negroes is not a new undertaking for Southern Baptists. It has been engaged in since the organization of the Southern Baptist Convention in 1845. This was also one of the first types of home missions work undertaken by Woman's Missionary Union.

In 1896 Miss Annie Armstrong, then corresponding secretary of Woman's Missionary Union of the Southern Baptist Convention, was visited in her Baltimore office by the corresponding secretary of the Foreign Mission Board of the National Baptist Convention who requested her aid in organizing the women's work of the Negro convention. Miss Armstrong enthusiastically offered her assistance and told the gentleman to tell the Negro women in the meantime to look for aid in the white churches nearby.

Their organization was effected in 1900, patterned after the plan of Woman's Missionary Union. At this time the Sunday School Board and Home Mission Board of the Southern Baptist Convention were doing a large work directly among Negro people. Miss Armstrong's earnest desire was to arouse in Negro Baptists an intense missionary spirit.

**AS YOU GO GROW** Today there are about nineteen million Negroes in the United States, eight million of whom are Baptists. The Annie Armstrong Offering for Home Missions provides more than 50 percent of the Home Mission Board's budget for work with National Baptists. National leaders of Woman's Missionary Union cooperate with leaders of the National Baptist women's work in conferences on national and state levels. State WMU organizations help provide material and workers in Vacation Bible Schools, summer camps, and other church-related work. There is mutual benefit in such sharing.

The Home Mission Board has 35 teacher-missionaries in Negro schools and seminaries, 19 workers in Negro mission centers, 12 state directors of departments of work with National Baptists, employs a director for Baptist Student Union work for 55 Negro colleges, and provides financial aid for approximately 150 students annually studying for church vocations.

All six of the Southern Baptist seminaries and many Baptist colleges have Negro students. It is estimated that more than two hundred Southern Baptist churches have Negro members. Negro congregations in a number of states are affiliated with Southern Baptist associations and

state conventions. Interracial workshops, human relations conferences, and camps are increasing in number.

More and more Southern Baptists are beginning to see National Baptists as their allies in the Christian faith. The training of a Negro Christian youth may be an investment in both home and foreign missions, for he can be a missionary in areas where a white person cannot go.

*America! America! God shed His grace on thee,  
And crown thy good with brotherhood  
From sea to shining sea.*

KATHARINE LEE BATES

Let us pray silently and at length for this phase of our home missions work. Pray that as we grow in Christ he will help us to be color-blind. Ask God's leadership upon all Christian influences for justice among people of all races. Ask God's specific leadership for our Woman's Missionary Union and church in this area of Christian witnessing.

(Pause for five minutes of silent prayer. At close of this time, read the following \*)

*In Him shall true hearts everywhere  
Their high communion find;  
His service is the golden cord,  
Close binding all mankind.*

*Join hands, then, brothers of the faith,  
Whatever your race may be:  
Who serves my Father as a son  
Is surely kin to me.*

JOHN OXENHAM

### Rural-Urban Missions

(Secure in advance four people to be prepared to lead in prayer called for at the close of this discussion.)

All of these paths of service are really multilane roads with occasional traffic loops, merges, and side roads, but generally running parallel with a very narrow median. Of course many Negroes live in towns with a population of under fifty thousand... which makes them a part of the path of service known as rural-urban missions. The Annie Armstrong Offering for Home Missions provides approximately half the total operating budget of the Department of Rural-Urban Missions.

In the territory included in this population bracket 69 percent of Southern Baptist churches are located, while 70 percent of the population of the United States live in cities of above fifty thousand. The exodus from some communities leaves ghost towns with "for sale" signs on some

\*Reprinted from "In Christ There Is No East or West" by permission of the American Tract Society, Oradell, New Jersey.

church buildings whose membership has moved away. While in other areas, to which people may have been attracted by greater employment opportunities, there is no church at all. The tide is never still. The need is ever present.

Some special concerns of rural-urban missions are resort missions, field guidance ministries, and mountain missions. The resort missions approach is new, growing and rewarding, ministering to small resort communities which seasonally attract large numbers of visitors. Last year trailer chapels were used in resort missions work. People come to these to worship, to discuss, to go out to win and to witness. This ministry does not establish churches but opens the doors of more living temples to the indwelling Christ.

From earliest history, man has been awed by mountains, often to the point of worshipping them. Mountain sites are favored spiritual retreats. But mountains in themselves are not holy, nor are those who live on them naturally religious. The mountain missions ministry presents variety of need.

Mountain people are often said to be basically religious. This may be true in some areas, but not in all. Some mountain churches are backward and dying and others are virile and progressive. Several mountain churches operate as many as a dozen missions.

The Home Mission Board assists with what is known as in-service training as a part of its mountain missions program, enabling the mountain preacher to get college and/or theological training while he also pastors a church.

## Reverie

It lures the land,  
to haunting its prey,  
Where wealth accumulates,  
and men decay.

OLIVER GOLDSMITH

I listen to the agony of God—  
But know full well  
That not until I share their  
bitter cry—  
Earth's pain and hell—  
Can God with his spirit dwell  
To bring His kingdom nigh.

GEORGIA HARKNESS

For ministers who are qualified, seminary extension courses are provided at intervals in central locations.

Frequently a part of missions work in towns of this population scale includes language groups, military personnel, National Baptists, migrants, illiterates, and others. It includes the development of the total church program and involves close interrelation among church, association, state mission board, and Home Mission Board. Any undertaking involving so many relationships requires much "red tape," multitudinous approvals, and much balancing of budgets. Let us all pray for this work as four of our group lead us (the requests need not be read):

1. Pray for those who are leading in rural-urban missions, that they may have foresight to plan wisely for the future, for understanding of the other person's point of view, patience to wait while busy, for the necessary funds and "go-ahead" signals, courage to try divinely inspired new approaches (pray).

2. Pray for all associational superintendents of missions and state mission secretaries (pray).

3. Pray for resort missions in winter resort areas, and plans being projected for summer resorts (pray).

4. Pray for the Bible institutes and preachers schools, seminary extension teachers, and students (pray).

(The leader will close the prayer by praying that we may be quick to see what we can do where we are, and with God's guidance to do it, generous in giving and going to reach beyond where we are.)

### Gathering of Offering

Mrs. George McWilliams, chairman of the WMU Golden Jubilee held in 1938, said, "Money has ever been the acid test of one's interest in and love for a cause."

### Let Me Walk with Thee (moments of reflection)

(Ask group to stand and sing stanza 3 of "O Master, Let Me Walk with Thee" and remain standing with bowed heads as these questions are asked.)

1. Have I personally tried to help a Negro to know the freedom that is available only in salvation through Christ, or have I encouraged a Christian in his daily walk?

2. Have I grown in my understanding of a Negro?

3. Is there a resort area nearby where our church might regularly witness?

4. Am I a missionary when vacationing? What do I do? What could I do?

5. Could our WMU offer to help provide missionary education in some school for preachers or Bible institute?

(Leader read, or volunteer sing, at close):

Teach me Thy patience, still with Thee  
In closer, dearer company;  
In works that keep faith sweet and strong,  
In trust that triumphs over wrong. Amen.  
WASHINGTON, GLADEN

FRIDAY, March 10

# As You Go...

# Live



Hymn: "Where Cross the Crowded Ways of Life"

Call to Prayer (See p. 18.)

Meditation (read John 15:8-9; Phil. 1:21)

When Woman's Missionary Union voted in Annual Meeting, May, 1894, to observe a Week of Self-Denial and to give the resultant offering to home missions, no one realized that the Board would by then be in such critical financial condition that it would consider withdrawing missionaries. In the spring of 1895, Miss Annie Armstrong, through the denomination press, informed Baptist women of urgent need when she wrote:

"A week of self-denial! How does that compare with Christ's life on earth? Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we, through his poverty might be rich. In view of this unmerited favor, let us give ourselves with deeper, truer meaning than ever before to our self-denying Redeemer, and then with grateful eyes and mellowed hearts we shall see ways of denying ourselves, and we shall be willing to follow those ways, to the glory of his name and the success of his servants."

ROYAL SERVICE • MARCH 1967

AS YOU GO . . . LIVE! In May of that year victory was reported. More than the needed amount was given. In churches where self-denial was practiced among women, it was reported that revivals often resulted.

Over one hundred years ago a young Methodist school-teacher was overwhelmed by a missionary sermon she heard in a little church in Mississippi. So much so that she hastily scribbled a note and dropped it, with her gift, into the offering plate. The note read, "I give \$5.00 and myself," and signed her name, "Mary McClellan."

Doubtless the offering was blessed and multiplied for good purpose. "Myself" went with her preacher-husband in China in 1853. The gift of this one life resulted in the Woman's Methodist Foreign Mission Society, in mission schools in China and Japan, and a son who was as startling a sharer as his mother and who became a great missionary bishop in China, also touching life in every major continent and "generous in a fault."

God can do much with our money. He can do more with our lives.

In *Pilgrim's Progress* it was Mr. Standfast who said: "I have loved to hear my Lord spoken of; and wherever I have seen the print of His shoe in the earth, there I have



coveted to set my foot too."

**AS YOU GO . . . LIVE!** An old Indian woman walked eight miles carrying a pottery vase she had lovingly and skillfully made as a gift for the missionary who was soon to go on furlough. As he fondled it in his hands and traced the exquisite old tribal patterns, he said gratefully, "And to think that you walked eight miles to bring it to me, and will have to walk eight miles back!" Her brown face showed amazement as she replied, "But the walk is part of the gift!"

A life cannot be folded and put into an offering envelope. But it can be clearly labeled, "For Christ," and dedicated to following the print of his sandals down all the paths of need (read or sing):

*In peace that only Thou canst give,  
With Thee, O Master, let me live.*

WASHINGTON GLADDEN

#### Paths of Service

##### Blazing New Trails (Pioneer Missions)

(In advance, ask four people to be prepared to pray as suggested at the close of the discussion.)

At a meeting of state Baptist leaders in Birmingham several years ago, a professor from Columbia University, New York, waiting to speak on the program, was amused to hear an earlier speaker refer to New York as a "pioneer missions field," the connotation to her mind being covered wagons or tent dwellers.

The term "pioneer missions" does not refer to the state of economic development of an area, but to the fact that Southern Baptists are just beginning missions work in these areas. There are twenty-three such states, in which one third of the population of the United States lives. They are spread across the northern half of the United States.

It is estimated that a million and a half people in these states have moved there since 1940 from the southern half of the country, and that 800 thousand of these have not yet joined any church.

American (formerly called "Northern") Baptists have been at work in this area for years and are still there, and continue to do a fine and inspiring work. The Southern Baptist Convention feels that there is plenty of work to do for God to more than keep all Christian denominational groups busy.

The Home Mission Board is assisting state conventions of eleven of these twenty-three states to reach out into their own and adjoining states to win persons to Christ, to constitute new churches, support area missionaries and pastors, secure church sites, and construct new buildings. An average of more than two missions per week are organized in the pioneer areas.

For example, Southern Baptist work was begun in Michigan in 1951 with the organization of the Motor Cities Association of Southern Baptists in Michigan with

six churches. Today there are 148 churches and many missions. The comments of a pastor who was escorting a group of visitors on a tour were untraditional and refreshing as he spoke of one church:

"This was one of the original six Southern Baptist churches here. The pastor helped erect the building with his own hands. They now operate three missions."

And again, "This church has more 'grandchildren' than any other in the association." Asked about his own church, he admitted, "We don't think about how many members we can get or what kind of a church plant we can build, but how soon can we start another mission." His church now has about 250 members. Since January, 1960, more than one hundred of his most capable leaders have voluntarily gone out to start and become a part of three missions which this church now supports using leadership abilities, financial contributions, and witnessing zeal to reach others for Christ.

This is the enthusiastic, self-effacing spirit of pioneer missions, and this is what it is accomplishing. It would work anywhere. **AS YOU GO . . . LIVE!**

Four people have been asked to lead us as we pray for pioneer missions work in the United States.

(The leader need not read requests, but be sure that those who pray have been given information.)

1. Thank God for the enthusiasm, courage, and hard work of missionaries and volunteers doing pioneer missions work (pray).

2. Pray for small Baptist churches, some in rented store buildings, for their members who give of themselves and their money to make Christ known (pray).

3. Pray also for Baptist work in Alaska and Hawaii, where witnessing is difficult (pray).

4. Pray that God will bless and multiply gifts through the Annie Armstrong Offering for Home Missions which supplements pastors' salaries in pioneer areas (pray).

##### Upward Trails (Metropolitan Missions)

Seventy out of one hundred Americans live in cities with a population of over fifty thousand. Six out of ten are not affiliated with any church. Metropolitan missions is focused upon more than eighty cities, each having a population of 150 thousand or more, located in over twenty states. One missionary said that a person who comes to a city becomes a number. He is often lost in the crowd. City missions keeps in mind the importance of the individual.

A state missions secretary said recently, "The gravest problem facing the Christian mission today is the challenge of the city and the emerging city-society."

Southern Baptists have been moving in upon Metropolitan New York since 1954. Churches have been established in most unlikely places. A former Jewish synagogue in the Bronx last year became the home of the Evangelical Baptist Church, a former mission of the First Baptist Church of Brooklyn. The Home Mission Board made pos-

sible the acquiring of this building which was repaired and remodeled by the members of the congregation. A Methodist church building also houses the Bayonne Spanish Baptist Chapel, which marked its second anniversary recently with a Latin-American rally. A conference room of a Statler-Hilton Inn is the Sunday house of worship of the congregation of the Idlewild Baptist Chapel.

This area both attracts missionaries and sends out missionaries. Last summer eleven student summer missionaries from five states were assigned to ten points, including the First Polish Baptist Church of Brooklyn, U.S. 2 and Christian Service Corps workers are participating in a variety of ways. Last year two of the metropolitan pastors followed God's call from home to overseas missions: Mr. and Mrs. Howard Hinde were appointed to teach for three years at Ricks Institute in Liberia, after having (since 1959) established the Madison Avenue Southern Baptist Church which now sponsors four chapels. Another pastor and wife, Mr. and Mrs. Siegfried Enge, from Highland Avenue Church in Queens, are now in field evangelism in Argentina!

**AS YOU GO . . . LIVE!** An entirely new type ministry to people in the upper income brackets is that being provided in pilot projects in high-rise apartments in Chicago, Washington, D.C., and Atlanta. A minister and wife are housed in apartment complexes in New York City and Atlanta where they seek to become personally acquainted with the residents, provide a Christian ministry to all who desire or accept it, lead them to accept Christ and/or provide a way for them to express their faith and witness through a Baptist or other evangelical church. If possible, room will also be provided for a library, counseling room, and space for group meetings (see "A High-rise Witness," *Januaries, 1967 RIVAL SERVICE*).

"Mushrooming! . . . Exploding! . . . Blooming!" are words to describe the tremendous growth of American cities. These words from "America the Beautiful" sound hollow and boastful!

*Thine alabaster cities gleam,  
Undimmed by human tears!*

KATHARINE LEE HATES

All concerned Christians need to witness, and give, and pray, and live, that—through them—the Master who long ago wept over the city may "among these restless throngs abide . . . [and] tread the city's streets again!"

Let us begin praying now, and without ceasing. It is God who can make America Christian!

(Audible prayer led by persons having this discussion, including needs mentioned and implied herein.)

##### Lightening of Offering

Mary emptied her alabaster box upon the feet of Jesus and wiped them with her hair. To the scoffers, Jesus replied: "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath

done, be told" (Matt. 26:13). Commenting upon this, Margaret Applegarh said, "How perfect to pour out something precious and find it imperishable!"

##### Let Me Walk with Thee (moments of reflection)

(Ask group to open hymnals to "O Master, Let Me Walk with Thee" and stand with heads bowed for closing moments of reflection as the leader asks the following questions, pausing for the group to ponder them.)

1. What do I know about the spiritual needs (not to be confused with their habits of church attendance) of the people on my block?

2. What does my life every day indicate to them about my relationship to God? . . . about my concern for them?

3. How do I measure up by Christ's standards of what a neighbor ought to be?

4. Is it possible that I might be a missionary somewhere beyond my own community?

5. Am I willing to ask God about this possibility, and then listen and follow his answer?

(Now ask group to move slowly out of the room, continuing their walk with the Master, taking hymnbooks along and singing first two stanzas as recessional as they leave the room. Pianist may continue playing until all have gone out. Hymnals may be left in chairs placed at exits. Ask that no one talk until she is outside the meeting room.)

## SATURDAY, March 11

Have you been blessed by experiences of prayer and renewed dedication to the cause of Christ in our country, in your community? Pray about needs you have realized. What about your Annie Armstrong Offering for Home Missions? Did you deny self and give with thoughtful concern? Should you give more?

Use stand-up prayer reminder and Call to Prayer, page 19. At close of prayer read or sing:

*Teach me Thy patience; still with Thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong. Amen.*

WASHINGTON GLADDEN

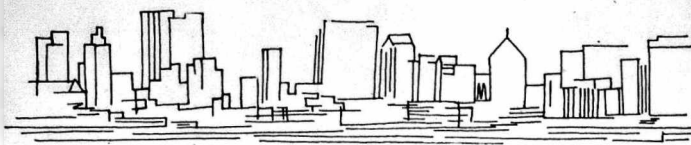
## SUNDAY, March 12

Have you spent this week prayerfully, concerned over the needs of home missions? Have you made a gift to the Annie Armstrong Offering? Have you studied or read the week of prayer material?

Use the stand-up prayer reminder.

Use Call to Prayer.

Write down for yourself the benefits of this week to you and your family.



## Mainly in Storefronts

by Francis M. DuBose

Southern Baptist pioneer missions, like foreign missions, is often presented from a perspective of glamour and glory. As a matter of fact, however, there is much more to pioneer work than missionary romance.

What are the factors which make pioneer missions such a difficult task? We can illustrate from Detroit.

One reason is the fact that Southern Baptists are a minority in Detroit. We do not have large churches with long years of prominence. There is no downtown "Old First." There is no "uptown" church with a pulpit occupied by a nationally known preacher. There is no university church. Most of our churches in the Detroit area were started in storefronts, and some of them are still there.

### Caught in the Middle

To complicate the difficulty of being a minority group, we are often looked upon with suspicion by older status church groups in the city. The general public does not have the slightest idea that we are the largest evangelical group in the nation—and couldn't care less! Often we are caught in the middle—on the one hand by the liberals who regard us as fundamentalists, and on the other hand by the fundamentalists who regard us as liberals.

### Urban Living—Rapid Paced

Another factor which makes Southern Baptist work in a city like Detroit difficult is the more advanced urban way of life. Secularization, impersonalization, and mobility make it very difficult to communicate the gospel. Once-active Southern Baptists find the rapid pace of urban living carrying them past the churches to other interests. Numerous ministers, accustomed to the warmth of the rural South, find it difficult to be a pastor in a city like Detroit where the preacher is not "the person." Pastors who stay in the Detroit area are men (and their families) who pay a high price.

Mr. DuBose formerly was superintendent of missions, Detroit, Michigan. In July of last year, he went to Golden Gate Baptist Theological Seminary as associate professor of missions and evangelism and director of the Institute of Urban Church Life.

### Cultural Complexity

Related to the advanced urbanization in the large Northern city is the cultural complexity. In Detroit a man finds himself among over a million people of foreign stock—over 200,000 Poles alone. In any major city of the North, there is a degree of cultural complexity.

### Resources Limited

A matter which is painfully real to a missionary in a pioneer area is the limited resources with which to work. The impressive record made by the Detroit work has been realized through the leadership of pastors, most of whom are compelled to supplement their incomes with secular jobs. Moreover, numerous pastors who are giving full time are doing so with below minimum salaries or with the help of working wives.

### Tough Work and Tough Men

Why do such glowing reports come of great satisfaction and sense of fulfillment by those who serve in pioneer areas? There are numerous answers. The general toughness of the work attracts the type men who are looking not for a situation but an opportunity. The minority status has made for a greater awareness and appreciation of other religious groups, and cooperating with them. The general unfriendliness has evoked greater love and compassion—thus a deeper and more meaningful ministry. The contrary winds of urbanization and secularization have only worked for a better quality of discipleship. The challenge of cultural complexity has effected a doubling of dedication in an effort to minister meaningfully. Lack of physical resources has made it impossible to build an emphasis upon such things—and this has contributed to an emphasis upon more meaningful spiritual values of church life and work.

Pioneer fields have a way of bringing out the strong points in the very weakest of us. In a strange, new, and often adverse setting, our Christian faith and Baptist convictions are challenged in every possible way. The meeting of this challenge contributes to the relevance and effectiveness which is characteristic generally of Southern Baptist work in the newer fields.

## Dear Pastor—

Recently we asked a Birmingham pastor what he would like for us to say in our letters to pastors. We consider this letter a tremendous responsibility, and we pray earnestly that we shall use wisely this monthly communication with you. This pastor said he would like for WMU to keep him reminded of our emphases—and plans.

So, we want to say in this letter that we have a tremendous concern for the Week of Prayer for Home Missions, March 5-12, and the Annie Armstrong Offering. The goal for the offering for 1967 is \$4,500,000.

The goal for 1966 was \$4,000,000. Last November, Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board, gave us the good news that the 1966 Annie Armstrong Offering had exceeded its goal. This was the first time since 1961 that the goal had been reached.

The Annie Armstrong Offering goal for 1967 is an increase of one-half million dollars. We might be inclined to set a lower goal except for the fact that we must get ready for the year of emphasis on world missions and evangelism in 1969, the year also designated for the Crusade of the Americas. It may well be the year Southern Baptists begin a real advance for the Lord. For too many years now we have declined in baptisms and growth and we need a great blessing from the Holy Spirit in order to move forward. Dr. Fred B. Moseley of the Home Mission Board has said: "If we have a worthy crusade in North America, we must build at least five hundred new churches and the fires of revival must be kindled throughout the land." He also stated that if we do this, our churches will need to increase gifts through the Cooperative Program by two million dollars, and the Annie Armstrong Offering by two million dollars.

In 1968 and 1969, if we express heightened concern over the spiritual plight of people in our country by a great outpouring of gifts, we must begin now to give more. An increase of one-half million dollars is a good beginning.

We hope you do not mind our putting so much in this letter about need for more money, but this Birmingham pastor helped us to think big thoughts.

WMU Staff

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127 9TH AV N  
NASHVILLE TENN 37203

WEEK of PRAYER  
for  
HOME MISSIONS

MARCH 5-12, 1967

*and the  
Annie Armstrong  
Offering*

GOAL: \$4,500,000