





February 1968


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Day by Day

- - Living

THE art of being "is knowing that when we move into the future it becomes the now, and that now is the appointed time!" So wrote Willard A. Peterson. He further said it "is recognizing that courage, joy, serenity, faith, hope and love are immediately available now. It is opening yourself so that these qualities can be expressed through you in everyday living."^{*}

It is his last sentence that is the crux of the matter. Expressing courage, joy, serenity, faith, hope, and love in sincerity toward others takes some doing. In fact, a person who is not a Christian cannot do so, and the Christian of himself is helpless to live in such a selfless relationship. It is the Holy Spirit who accomplishes such miracles in our lives—occasionally. Knowing of a certainty that such scarce virtues are immediately available, believing them to be so, this is the point at which faith and hope operate. Love is something else.

Love means that to be at rest with my brother's superior—or inferior—qualities or position I do not have to scorn him or belittle him in order to hold onto my own being. It means that a deep well of serenity within allows me to permit him to express his frustrations without my losing an estimation of his true worth. It means that I exercise compassion (putting myself in his place) toward him, seeking his good, his right to develop, his need to serve and be recognized, even as I want these for myself.

In this appointed hour, let us pursue the presence of God in our lives, so that we shall not delay our calling.

^{*}From *The Art of Living* by Willard A. Peterson, Simon and Schuster, Inc. publishers. Copyright 1960 by Willard A. Peterson. Used by permission.

by Ethalee Hamric

Special

TRAINING

at Seminaries



SOUTHERN BAPTIST pastors and other church leaders are realizing what graduation speakers have been saying for a long time—that commencement marks a new beginning, not the end of education. And the six Southern Baptist theological seminaries are finding various ways to respond to the growing demand for "continuing education."

Whether they are called seminars, workshops, institutes, conferences, retreats, programs, forums, study groups, or just plain meetings, these get-togethers share a common purpose: to meet the continuing education needs of church and denominational leaders who are constantly discovering that yesterday's education is not sufficient for the needs of today's world.

The number and kinds of continuing education programs vary from campus to campus of the six seminaries supported by Southern Baptists, but there's a good chance

Mr. Dillard is director of administration, Southern Baptist Theological Seminary, Louisville, Kentucky

that one or more of the following is in progress on one or more of the six seminary campuses during any month of the year.

Continuing Theological Education Conference

Designed as something of a refresher course for pastors, this is the most popular type of continuing education program. Seminary professors concentrate on updating the theological education of the participants, most of whom hold seminary degrees already. Several such conferences are held each year. Others are conducted by seminary faculty members away from the campus in such metropolitan areas as Atlanta, New York, Denver, and in smaller communities like Topeka, Georgia, and the Rappahannock Association in Virginia.

Evangelism Workshop

Southern Baptist evangelists participate in this program of continuing education focused on helping them to minister more effectively through the churches of the Convention. The program includes out-

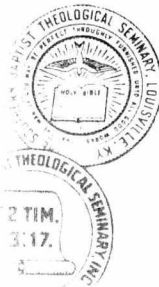
standing leaders in the area of evangelism as well as seminary professors.

Ministers Wives Retreat

The success of this program is a firm reminder that continuing education is equally important for a minister's wife. Enthusiastic participants have described its values as "fellowship with those who understand my peculiar problems," "encouragement for my responsibilities as a pastor's wife," "spiritual uplift, relief from tensions, refueling, unwinding, physical refreshment, and information on how to be more efficient."

Church and Denominational Secretaries Institute

Also for the women, this workshop is designed to assist secretaries to be more effective in the performance of a vital work in church and denominational life. As some other programs, leaders in agencies of the Southern Baptist Convention share with seminary professors in guiding these women in their study.



Associational Missions Workshop

Associational leaders who attend this continuing education program find answers to their needs in areas such as new techniques in evangelism, Baptist relationships with other denominations and other faiths, mission strategy, meeting community needs, and associational programs and organization.

If it is not the month for one of these, there are still the Church Music Institute, Religious Education Association, Church Kindergarten Workshop, Church Renewal Conference, Church Administration Conference, Counseling Conference, Juvenile Rehabilitation Conference, Christian Laymen's Forum—and more!

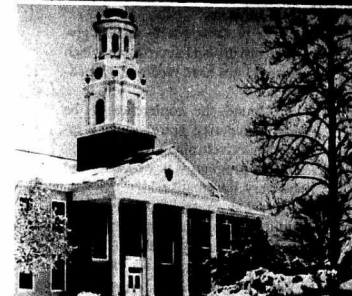
While schedules vary, most of these in-service training programs are highly concentrated study sessions lasting a week or less.

The intensive study-in-depth which characterizes a Continuing Theological Education Conference and most similar seminary programs has strong appeal to the participants who are glad to concentrate on

by Badgett Dillard

Southern Baptist seminaries

1. Golden Gate—California
2. New Orleans—Louisiana
3. Southwestern—Texas
4. Midwestern—Missouri
5. Southern—Kentucky
6. Southeastern—North Carolina



serious study without (they're glad to say!) fearing the examination at the end of the course. Except for conferences designed for academic credit, there are no examinations when the work is completed.

What do these who attend think of these in-service training programs? Here are some typical responses:

"The conference was a refreshing stimulant to my thinking. It helped me reorient myself to the world of ideas."

"The professors were superb, giving us insights and approaches which we could not have received by reading books."

"I found the conference to be most stimulating, spiritually and intellectually refreshing."

"The program was well balanced and very informative."

In many ways, the task of the seminaries to equip men of God "unto every good work" (2 Tim 2:21) really just begins on commencement day!

Addresses

1. Golden Gate Baptist Theological Seminary
Seminary Drive
Mill Valley, California 94941
2. Midwestern Baptist Theological Seminary
5001 North Oak Street
Tralfway
Kansas City, Missouri 64118
3. New Orleans Baptist Theological Seminary
3939 Gentilly Boulevard
New Orleans, Louisiana 70126
4. Southeastern Baptist Theological Seminary
Wake Forest, North Carolina 27587
5. Southern Baptist Theological Seminary
2825 Lexington Road
Louisville, Kentucky 40206
6. Southwestern Baptist Theological Seminary
Box 22000
Fort Worth, Texas 76122



Now Spring

If Winter comes, can Spring be far behind?" Percy Bysshe Shelley asked, thus expressing anticipation of the future.

On our calendar January, February, March are considered winter months. In some sections of our country this means snow and ice with chilling, high winds. To those who live in the deep South these months mean spring comes early with many evidences of new life: pear blossoms, forsythia, jonquils, dogwood, redbud, tulips in bloom, matching the huddling of all the trees.

In beautiful Hawaii, it means beauty—continuing. Beautiful weather, flowers, trees, beaches, mountains, people.

To every woman in Woman's Missionary Societies all across our land, from Alaska to the tip end of Florida from Hawaii to the northernmost shore of Maine, these

three months mean an ascending emphasis on home missions, culminating in March with the Week of Prayer for Home Missions and the Annie Armstrong Offering.

These three months mean an awareness of the needs for undergirding work being done by churches and associations which are assisted by the Home Mission Board.

On the cover you see two excellent sources of information about home missions. Every Baptist family needs to keep alert and to understand the challenges and trends affecting the means and ways required for telling others about Christ.

On the inside back cover you will find information about how to subscribe to ROYAL SERVICE and to Home Missions. Turn there now, please, read, and then subscribe to both so that the future involvement of your family in missions will be enhanced.



from Washington

by Cyril E. Bryant

Editor, *The Baptist World*

Publication of Baptist World Alliance

The Story of What One Man Did to Counteract Cigarette Advertising

The next time you hear a radio or television announcement concerning health hazards in cigarette smoking recall a twenty-six-year-old gentleman in New York City who had determination to see an idea through.

John F. Banzhaf III had read reports from the US Department of Health, Education, and Welfare about health dangers in cigarette smoke. He also was familiar with the tracts and posters on the subject put out by the American Cancer Society. And he knew that Congress had enacted a law requiring that packages of cigarettes bear a label saying that cigarette smoking might be injurious to health.

He also was seeing and hearing a barrage of cigarette advertising on his home television (see ROYAL SERVICE, *this issue* 1967, p. 6) and it struck him as a gross inconsistency. He wrote a letter, therefore, to WCBS-TV in New York and asked that free air time be provided for "responsible groups" to present the health case about cigarette smoking. He made this appeal on the basis of a "fairness doctrine" which gives a political candidate or other individual or group "equal time" if he feels he has been damaged by broadcasts on a station.

The station turned down Mr. Banzhaf's request. So the young man, just graduated from law school, took his appeal to the Federal Communications Commission which determines if stations are operating in the public interest.

The Federal Communications Commission said that Mr. Banzhaf had a point. They would not require that stations carrying cigarette commercials give equal time to presentation of anti-cigarette material, but they would require that stations using these commercials "provide a significant amount of time" for educational material about the dangers of smoking. This other material might simply

be the reading of reports from the American Cancer Society and physicians in the Department of Health, Education, and Welfare. But it must be done, and at times when the audiences are largest (in keeping with advertising's aim at the larger audiences).

The FCC's initial ruling was made last June 2. Tobacco companies immediately protested that the order was discriminatory. Broadcasting companies feared that the ruling might eventually endanger advertising accounts that, nationally, produce about \$200 million income a year.

Counter suits were filed and the appeals heard. And on September 8, 1967, the men at the Federal Communications Commission announced they were standing firm by their original decision.

"The ruling is really a simple and practical one, required by the public interest," the FCC said in their statement last September. It noted that since cigarette commercials urge consumption of a product "whose normal use has been found by the Congress and the government to represent a serious potential damage to public health there is no question as to the continuing obligation of a licensee [broadcasting station operator] who presents such commercials" to inform his listeners of "the other side of the matter."

Whether one agrees with the government's position, one fact in the episode remains crystal clear: a single individual had made himself heard. And because he expressed himself so forcibly to the agencies of a democratic government, a major new policy has been set for the broadcast ing and advertising businesses.

Next time you are tempted to write your Congressman or any other agency, do it! Our democratic system thrives best when its good citizens make their opinions known.

Dr. Arthur B. Rutledge
Executive Secretary
Home Mission Board



missions here and there - -

Project 500

The Home Mission Board, as a part of the Southern Baptist Convention's 1968-69 emphasis on "A Church Fulfilling Its Mission Through Evangelism and World Missions," is seeking through several channels to help in establishing churches.

In the fall of 1967 the Home Mission Board began Project 500, a two-year project designed to help in establishing five hundred new churches and church-type missions in strategic locations within the newer geographical areas of the Convention (those areas entered since 1940).

More than \$2 million in Cooperative Program funds are connected with Project 500. And of the \$12 million combining 1968 and 1969 goals for the Annie Armstrong Offering for Home Missions, \$2.5 million or almost 20 percent of the total goals has been allocated to Project 500.

Studies of the areas involved were made by associational superintendents of missions, state directors of missions, and the Home Mission Board before selection of the five hundred locations.

Woman's Missionary Union and other Convention agencies are helping the Home Mission Board in developing plans in support of this project. But as in all Baptist work, Southern Baptist churches are strategic.

"A key to the success of this ambitious project lies in the involvement of all SBC churches in personal participation," according to Dr. Arthur B. Rutledge, executive secretary-treasurer of the Home Mission Board.

He urges every Baptist to

- develop a concern for providing an evangelical witness in designated areas
- pray continuously for the success of Project 500 and particularly for each new church

by Sue Miles Brooks and Ione Gray

- contribute generously week by week in churches through the Cooperative Program
- give generously to the annual Annie Armstrong Offering
- be aware and prayerful of opportunities for personal missions involvement through moving to one of these strategic areas

Project 500 is scheduled to be completed in 1969.

The Home Mission Board says that Baptists also can assist new churches and missions by:

- using vacations to help in surveys, Vacation Bible Schools, in teaching Bible classes
- organizing (with the Home Mission Board's help) groups to participate in building projects at the sites of new churches
- applying to the Home Mission Board for work through the Christian Service Corps
- businessmen encouraging and participating in work as they travel to areas where new churches and missions are established

(Write to the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303 for information.)



Above: Dr. Winston Crawley, secretary for the Orient, Foreign Mission Board. Above right: Dr. and Mrs. Crawley and daughter Joy.



attitude thinks of the churches in other lands as 'Southern Baptist' churches.

"The colonial attitude toward missions is a relic of the past. Really, it was never fitting for Baptists. Believers in the Lord Jesus owe their allegiance to their Lord and not to the missionary or the denomination that sends him. They look to the New Testament as their standard of faith and practice. The churches are their churches under the headship of Christ. They have their own leaders. They develop their own denominational structures.

"To such Baptist churches and denominations in other lands we Southern Baptists and our missionaries relate fraternally and cooperatively, as friends and brothers.

"In immediate results this indigenous way is likely to be less impressive than the colonial. Decentralized and democratic functioning is slower than direction and control from some central headquarters. But the indigenous approach is stronger in the long run."

Dr. Crawley said the approach and policy of the Foreign Mission Board are along indigenous lines. He cited as examples the Board's cooperative relationship to strong Baptist conventions in Japan and Hong Kong and its relationship to young Baptist constituencies in various stages of development in other Orient countries.

"In each case we are trying to follow procedures that contribute to the developing of indigenous responsibility," he explained. "We do this even when some other procedures might get quicker results. We believe the indigenous approach will get better results, and we believe it constitutes long range wisdom. Thus, we seek to use our resources in ways that reinforce local church and denominational strength."

Dr. Crawley concluded: "It is up to the Foreign Mission Board and its staff, both administrative and missionary, to maintain and to help Southern Baptists understand and support the truly Baptist, profoundly scriptural, and, in our day, utterly essential way of decentralized and indigenous mission development around the world."

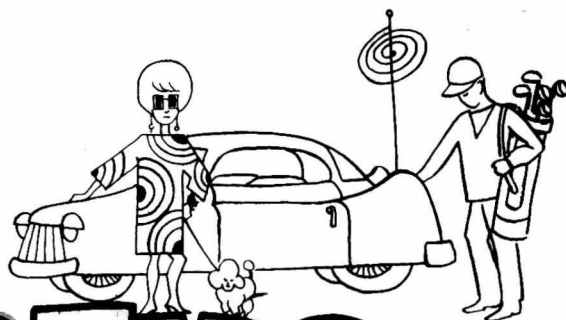
"Colonial Missions" Outmoded

Dr. Winston Crawley analyzed what he called "one of the most widespread, persistent, and troublesome misunderstandings involved in the worldwide missionary enterprise" in a report to the Southern Baptist Foreign Mission Board, meeting at Glorieta Baptist Assembly, last August 17-18.

Explaining that this misunderstanding is more a matter of attitude and assumption than a stated position, the Board's secretary for the Orient said it may be described as a colonial approach to missions.

"The assumption underlying this viewpoint of missions," he said, "is that the work overseas is our work and should be subject to our control. The churches resulting from the work are 'our churches'; the national workers (preachers and evangelists) are employed by us and are our workers."

"The assumption is that we should make and carry out the plans for the work. We have the know-how and our ways are the standard and ideal by which we guide and evaluate the progress of the work. In its extreme form this



FADS --

and Southern Baptists

by Harry E. Dickinson

WILL you stretch your imagination? It's necessary. Conceive of a relationship between such fads as the length of hair or skirt, the style of suit or automobile, the noise communicated by the latest "hit" records. Consider these on the one hand, and on the other the response Southern Baptists make to the challenge of Christian missions. Sort of ridiculous, you think? Well, yes. But a relationship does exist and examining it is an interesting experience.

This is how I see it. The power

Dr. Dickinson is a professor of sociology, Samford University, Birmingham, Alabama.

of fads to attract attention is generally recognized by ambitious social leaders who often use them as symbols of membership and status in the groups they dominate. The rank and file seems to gain confidence in group acceptance and to feel that they share prestige with their leaders by using certain symbols, as long as they attract attention! One astute observer remarked with a twinkle: "Man's eagerness to follow the next Pied Piper to nowhere is without known limit."

Modern advertisers know the power of status symbols and by a technique called "planned obsolescence" create an insatiable desire for the latest in cars, clothes, gadgets so that familiar articles lose their

attraction and are discarded for new ones even while they still are useful. This is exploitation, and quite in tune with our modern emphasis on material possessions, and is a successful philosophy used in advertising. As Dagwood once said of Blondie, "It's amazing what women would rather have than money." Blondie could just as truly have said the same about Dagwood and his neighbor, Herb, of course. So much for following fads.

What does this tendency mean to Southern Baptists, particularly with regard to our missionary enterprise? For one thing, it is quite obvious that Baptists are not outside the scope of superficial, materialistic influences. The hair of Baptist boys may not be quite as long, nor the skirts of the girls quite as "mini" (we hope), as some, but trends in the direction of fads are evident. Certainly our taste in automobiles and in buildings is "in tune with the times." In striving to "keep up," are we losing in our churches the capacity to relate with conviction to Christ? In other words, are our "happenings" often just that—without power from the Holy Spirit? The poet William Wordsworth said long ago:

The world is too much with us,
late and soon,
getting and spending, we lay
waste our powers

What distinguishes churches in our aimless world? To base our pride on belonging in a group impressive church buildings, large budgets, with growing numbers on our church rolls, may convince the world—that our values and them are fundamentally the same.

What would you say are identification marks of a Christian? How about these: confession of personal faith in Christ as Saviour and Lord, and unflinching, self-sacrificing concern for persons for whom Christ died? (Actually neither of these has meaning apart from the other.) By genuine love and concern for persons, individually, we convince a

skeptical world of the sincerity and effectiveness of our faith in Jesus Christ whose very gospel is love for every person. Without this evidence, our "profession of faith" may drive men away from the church for which Christ died, and lives today.

Among those notable for a well-marked identification badge are the young men and women who have surrendered the advantages of living in our "affluent society" in order to transport the message of hope and the power of Christ's gospel to people in wastelands in our country and in sixty-five countries of the world.

Do you feel that it is easy to distinguish them from the masses of us who are often marked by "status striving"? They have a singular prestige worthy of our striving to share, and we may do so.

How? First by humbling ourselves and asking God to help us clarify our values. Then he may call us to a special task. Surely he will impel us to want to become involved with persons in neglected areas where people need us. With material values in focus surely our gifts will be substantially increased as we avoid the temptation to invest in expensive and unneeded status symbols, both individually and in churches.

A university student in a Southern city recently made a study to determine the extent of work being done by churches with juvenile delinquents. He interviewed a large number of church leaders. His report revealed that they were doing practically nothing, and yet the need was overwhelming. Christ's teaching lays upon us the obligation to apply Christian love to our brother's problem.

By definition, a fad is known by its short life which makes it a poor symbol for something of eternal worth. Early Christians won distinction in the corrupt ancient world by their love for one another. The banner of love carries an unfading and challenging glory.

ROYAL SERVICE • FEBRUARY 1968

You are concerned about our youth of today, aren't you? How do I know? Because WMS members show concern by providing a missions organization, Young Woman's Auxiliary, geared to the needs of young women.

In our circle meeting this month we concentrate on young people, especially students. We look at opportunities and witness by students and to them in the USA.

I want to suggest a book which should be in every church library. You will want to get a copy for your own teen-agers, nieces, nephews, and grandchildren. The book is Dr. Evelyn Millis Duvall's *Why Wait Till Marriage?* Written by an authority on the subject, the book holds high the concept of Christian ideals regarding social problems. The book deals frankly with some of the prevalent ideas associated with sex. The old suggestion that, "You can't know whether you are in love without premarital relationships," is dealt with in a straightforward way. The author spells out problems which arise when sex is misused. Every page of the book is designed to help young people know exactly why they should wait until marriage for consummation of love. Sex, as ordained and established by God, is treated honestly and reverently. Young readers can see clearly the importance of right choices regarding decisions which they face on dates and in other relationships.

Why Wait Till Marriage? Evelyn Millis Duvall, \$2.95

by Fayly H. Cothorn

Books AND THEIR
MEANING FOR Missions

FOSTER PARENTS

A NEW DIMENSION IN MISSIONS

by L. William Crews

I DIDN'T KNOW there were people in the world that would do things like this for me," remarked sixteen-year old Christie.

The Woman's Missionary Union and Brotherhood of a local suburban church in Ft. Lauderdale, Florida,

Mr. Crews is assistant secretary in the Department of Christian Social Ministries, Home Mission Board

had taken Christie as a special mission action project. After an urgent telephone request from juvenile rehabilitation director, William O. Boheler, of the Gulf Stream Baptist Association, a mission action group went into action.

Christie had to be removed from her home. Her father had been absent since she was three. Her mother's alcoholic problem had be-

come so acute that she would be a "friend" to anyone who would buy her a drink. A WMU member opened her heart and her home. Others provided a gift shower to meet Christie's immediate small needs. Funds were also provided for Christie to go shopping for clothing. The Brotherhood responded regularly with lunch money for school. There were, of course, problems in Christie's adjustment, but she is now making good progress in emotional and spiritual growth and development. She will graduate from high school next year.

A similar situation existed in Nashville, Tennessee. Terrie became the foster child of a Christian couple.

The WMU and Brotherhood made Terrie their special project; a couple provided a home. After two years in this foster home, Terrie graduated from high school. During the graduating exercise, Terrie broke rank, walked over to her foster parents, kissed them and remarked, "Thank you for making this possible for me."

The need for foster homes has become critical in forty-one of our fifty states according to a recent magazine reporter's survey. The need is so acute in some communities that child welfare agencies are advertising on TV, radio, and in newspapers for foster parents.

Clark Dean of the Wayne County Juvenile Court in Detroit, Michigan, says that thousands of children through no fault of their own are being sent to training schools, mental institutions, and detention homes each year in the United States because there are no foster or group homes available to care for them.

Our denominational child-care programs are to be commended for providing additional foster and group homes for youth. The needs are so great, however, that many communities are looking to church people to provide additional homes.

Foster family care has been described as substitute care in which the natural parent is helped by another set of parents. Unlike other forms of substitute care, institutional child care and adoption, foster family care is designed to be temporary and to offer the child care in a family setting.

The most frequent kinds of situations to bring children into foster family care are those in which a mother in marginal economic circumstances, who has been caring for the children without a mate, becomes physically or mentally ill, or those in which children are neglected or abandoned by their parents. There are several kinds of foster homes, such as receiving homes, free, wage and work homes, group homes, or boarding homes.

The most frequently used resource is the foster family boarding home. This accounts for some 95 percent of all foster family placements. In the boarding home, payments to foster parents cover food, clothing, and incidental costs. The agency also assumes responsibility for medical and dental care. Monthly payments per child range from \$30 to \$60 in most states. There is no payment for the time and energy devoted to the care of the child. After the maintenance of the child there is very little, if any, profit left.

The Oregon State Public Welfare Commission discovered in a recent study that, "successful" foster homes, in contrast to "unsuccessful" were those in which there occurred (1) the foster father's high degree of participation in the child's care, and (2) the foster parents' acceptance of the natural parents as significant persons in the child's life. The report showed that in successful foster families, as a rule, the foster father was strongly masculine, definitely the head of the family, secure in his job, and well-adjusted in the com-

munity. He took part in caring for the foster child, was kind but firm, and provided guidance and advice. The foster father's role was equally important in relation to foster sons and foster daughters.

The typical successful foster mother was a gentle, poised woman—a good housekeeper, but not a rigid one—who did not get excited when teen-agers cluttered up the place.

The foster parents helped the foster child to understand that he could be loved, gave him affection without expecting immediate return, set up clear "ground rules" for behavior, but recognized the teen-ager's need for privacy and for group activities, and helped him with his school work without too much pressure. The highest rate of success occurred among foster parents who had no children of their own in the home.

There are thousands of Christian couples with children off to college or married, who could provide foster care and a home with a purpose.

The following agencies should be contacted for exploration: the child welfare division of the public welfare office, the denominational child-care director, the juvenile court, the Family Services Association of America, or the Baptist associational juvenile rehabilitation director.

By becoming Johnny's foster parents a fifty-year-old Christian couple responded to his wish: "My one wish to God is that I might be born all over again in a Christian home." They also receive Claris, who said: "I want a pair of hose, some lipstick, and a foster home for Christmas."

The foster mother commented: "My call is to be a foster mother to dependent, neglected children."

"This is what God the Father considers to be pure and genuine religion: to take care of orphans and widows in their suffering, and to keep oneself from being corrupted by the world" (James 1:27 TEV).

What is the World Missions Conference, and is there to be one this year?

I shall reverse your question for my answer, yes, there is to be a World Missions Conference this year at Glorieta, New Mexico, July 25-31. Mark your calendar and write for reservations now to Mr. Mark Short, Glorieta Baptist Assembly, Glorieta, New Mexico 87535. Read on and you will want to mark this week now with a red pencil. Here is why? Last summer the first World Missions Conference was held at Ridgecrest, North Carolina. More than 2,200 persons were there to participate in that first Convention-wide conference. Sponsored by WMU and Brotherhood, assisted by the Foreign Mission Board and Home Mission Board, the conference featured seminars, workshops, on foreign, home, state, and community missions.

The theme for the seven-day conference was "Impact for Missions '67." Throughout the week, Southern Baptist missions leaders talked about the need to get involved in missions at home and around the world. The conference attracted many family groups. In fact, over eight hundred young people—all ages—were there to hear missionaries and to have fun and fellowship. Definitive plans were made for all

ages and the auditorium assemblies appeared in a special way to the young people.

One of the highlights was the international fair which featured displays, music, games, and refreshments from around the world.

Similar plans are in the making for the conference in July with the theme "Impact for Missions '68." Won't you take your family?

What is Baptist World Alliance Sunday?

Once a year—the first Sunday each February—Baptists around the world in meditation and prayer in their churches observe what has come to be known as Baptist World Alliance Sunday. This year the date is February 4.

The observance takes many forms. Some churches invite international guests; others show films of Christian work overseas; pastors devote their sermons to the meaning of this worldwide Baptist fellowship. The main purpose of such a day is to encourage individual Baptists in every part of the world to pray for the work and witness of fellow believers.

Be alert to opportunities for informing church members about the Baptist World Alliance. It is a tremendous fellowship and Southern Baptists are a vital part of it. Additional information concerning the

purpose and work of the Alliance may be found in *The Baptist World Alliance*, a publication of the Baptist World Alliance.

I notice that February is designated as Transfer Church Membership Month. What does this mean?

A free leaflet, "Nonresident Church Member Enlistment Plan," (available from state Sunday School secretaries or from Sunday School Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203) gives the details of the plan.

The use of the nonresident church member enlistment plan already is helping churches in the area of outreach. Sponsored jointly by the Division of Evangelism of the Home Mission Board and the Sunday School Department of the Baptist Sunday School Board, the plan involves wise use of the Sunday School organization and leadership in achieving these two goals: (1) to maintain continual communication between churches, providing information regarding members who have moved, and (2) to visit nonresident members until they are reached for active church membership and participation (see p. 40).

**Individual subscriptions, \$2.00 per year; \$3.00 for three years, from Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington, D.C. 20004.*

.....IS THIS YOUR QUESTION

by Marie Mathis....

Call to Prayer

Prepared by Janice Singleton

1 THURSDAY For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. *Colossians 1:9* (read vs. 9-14).

"I work with ministerial students at Southwest Baptist College in Bolivar, Missouri," writes H. K. Neely. "Pray for students as pastors and in other preaching opportunities. Pray that we guide them aright during these formative years."

Pray for these—Missouri: H. K. Neely; Oklahoma: W. T. Watts; Cuba: Mrs. Andres Rodriguez; Nigeria: Mrs. B. T. Griffin; Mrs. M. K. Wasson; Indonesia: Mrs. B. I. Jones; Taiwan: J. A. Herring; Retired: I. E. Gonzalez (Texas); Gladys Keith (Louisiana).

2 FRIDAY For it pleased the Father that in him should all fulness dwell. *Colossians 1:19* (read vs. 13-19).

"My assignment as general language missionary is to northern Illinois where work is well begun. I am charged with the responsibility of starting new work, getting new missionaries established, and challenging existing churches to minister to people in their neighborhoods. Many of these people speak a language other than English. Our greatest need is for wisdom in decisions this work requires," writes James Godsoe, Broadview, Illinois.

Pray for these—Illinois: James Godsoe; Florida: G. W. Thomas; Louisiana: Sara Ruth Wilson; Brazil: J. P. Kirk; Indonesia: E. B. Beavers; Retired: Mrs. A. Worthington (Oklahoma).

3 SATURDAY And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present you holy and unblemished and unapproachable in his sight. *Colossians 1:21-22* (read vs. 20-23).

Missionaries are listed on their birthdays. Addresses are in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230 and 4-4246 MISSIONS.

RDYA: SERVICE • FEBRUARY 1968

In addition to a Sunday School crusade and emphasis on church music in the churches in the Philippines, Vacation Bible School clinics were held in four new dialect areas. This has made necessary the production of new materials. Pray for publications work in Manila.

Pray for these—Philippines: Mary Lucile Saunders; Malaysia: J. D. Ragan; Indonesia: F. B. Owen; Japan: Dorothea Lane; Nigeria: Mrs. H. D. McCamey; Switzerland: R. E. Owens; Brazil: S. A. Oualik; Alaska: Mrs. N. L. Haerell; Oklahoma: Mrs. C. J. Smith; Texas: R. B. Alvarez.

SUNDAY To them God chose to make known how February 4 great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. *Colossians 1:27* RSV (read vs. 24-29).

The nationwide evangelistic campaign for 1968 in Chile has as its theme, "Christ, the Answer." Missionary Evan F. Holmes has been busy in pre-crusade tent meetings where he often shows religious films. People are showing interest in the gospel. Pray for this crusade.

Pray for these—Chile: E. F. Holmes; Peru: J. C. Redding; Argentina: Jasper Saunkoah, Jr.; Brazil: Mrs. B. A. O'Neal; Mrs. R. A. Fowler; Mexico: M. E. Dodson; Massachusetts: Judy Bair; Illinois: Mrs. M. O. Berry; Retired: Mrs. Frank DiMaggio (Louisiana); Mrs. J. E. Jackson (China-Japan-Philippines).

5 MONDAY For in him dwelleth all the fullness of the Godhead bodily. *Colossians 2:9* (read vs. 1-15).

Southern Baptists have three missionary couples in France, the most recent arrivals being Rev. and Mrs. John M. Wilkes, now in language study in Tours. They expect to do evangelistic work among the French people. Pray for simultaneous evangelistic meetings planned by the French Baptist Federation beginning next month.

Pray for these—France: J. M. Wilkes; Nigeria: C. F. Roberson; Israel: N. F. Lytle; Ecuador: Mrs. J. P. Gilbert; Argentina: R. H. Pinder; Panama: Duesdeth Escobar; Mississippi: Therman Bryant; Retired: Lila Watson (China-Taiwan-Hong Kong).

WANTED

New Hymn Texts by Southern Baptists

The fifth biennial Southern Baptist Hymn Writing Competition, sponsored by the Church Music Department, Baptist Sunday School Board, is open between November 1, 1967, and April 1, 1968. Members of Southern Baptist churches are urged to submit new hymn texts that relate to the ministry function of the church. Cash awards will be given. Send for a folder of rules and submit on entries until you have read it carefully. Address:

1968 HYMN WRITING COMPETITION
127 Ninth Avenue, North
Nashville, Tennessee 37203

6 TUESDAY *And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful* Colossians 3:15 (read vv. 1-15).

The loss by death of a valuable worker and job transfer of many church members have brought great difficulties to the church for Spanish speaking people in El Paso, Texas, led by Daniel Contreras. Mrs. Contreras sees a vast area of need before them and asks us to pray that others leaders may be enlisted soon.

Pray for these—Texas: Mrs. Daniel Contreras, Cuba: Francisco Rodriguez; Brazil: J. D. Harrod; Thailand: Jerry Hobbs; Japan: Reiji Hoshizaki; Nigeria: Delilah Jones, Hattie Mae Gardner, Emogene Harris, Retired Mrs. V. T. Yearwood (Panama).

7 WEDNESDAY *And whatsoever ye do, do it heartily, as to the Lord, and not unto men* Colossians 3:23 (read 3:16 to 4:6).

Mrs. Robert Fling, president of Woman's Missionary Union, SBC, last year visited home missions fields in the northeast, seeing tremendous opportunities and pressing needs. She asks us to share her concern for the Week of Prayer for Home Missions, March 3-10.

Pray for these—Panama: R. C. Johnson, Mrs. E. M. Treadwell; Brazil: G. B. Brice; Marlon Kirksey; Paraguay: Sally Kate Graves; Uganda: Mrs. J. D. Hooien; Ghana: C. G. Carlo; Rhodesia: L. C. Atamp; Philippines: Mrs. S. M. Waldron; Retired: Mattie Baker (Brazil), Mrs. Paul Rognsin (California).

8 THURSDAY *Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God* Colossians 4:12 (read vv. 7-18).

Yesterday you prayed for the Week of Prayer for Home Missions. The Annie Armstrong Offering goal this year is \$5,500,000. What is your church's goal? What will you give? Pray about this.

Pray for these—New Mexico: Mrs. Ross Hanna; Texas: M. E. O'Neill; Argentina: D. E. Mines; Rhodesia: Mrs. J. P. Grggs; Nigeria: D. E. Smith; Israel: Mrs. D. G. Thorne; Philippines: J. I. Stanley, Retired: Katie Murray (China-Taiwan).

9 FRIDAY *Behold my servant, whom I uphold, mine elect, in whom my soul delighteth. I have put my spirit upon him: he shall bring forth judgment to the Gentiles* Isaiah 42:1 (read vv. 1-7).

The Bob Beats of Gwelo, Rhodesia, have written of visits to Durbin and other points in South Africa for youth meetings and conferences. There were thrilling results in conversions and dedications among students and other young people. Pray for Christians of South Africa, especially for Baptists as they witness there. We do not have missionaries on location in that country.

Pray for these—Rhodesia: H. W. Neely; Louisiana: L. R. Parker, Jr.; Florida: Alexander Pasetti.

10 SATURDAY *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth* Isaiah 49:6 (read vv. 5-12).

Just before leaving Spain in August for a year's furlough in the States, Rev. James M. Watson, missionary pastor of English-language Immanuel Baptist Church in Madrid, baptized fourteen persons. This was the largest number ever baptized by the church at one time, although there are additions to the church at almost every service. Pray for this church, that it will continue to grow.

Pray for these—Nigeria: W. D. Frazier, Jane Ellen Gaines, Mrs. D. N. Mayhall; Ghana: Nadine Lavan, Taiwan: Mrs. H. W. Tomlinson; Chile: Judith Guymet; Venezuela: Mrs. R. I. Owensby; Mexico: B. J. Walsh; Texas: Silviano Lara, Pennsylvania: Merlin Boone; Retired: Abraham Wright (Illinois).

SUNDAY *For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed* Isaiah 50:7 (read vv. 1-11).

Tent evangelism is rewarding in Chile. God is bringing amazing results. Let me tell you about our recent campaign in Lapa, a town about sixty miles from Concepcion, writes missionary journeyman Ite Bruce. Each night the tent overflowed after the five hundred chairs were filled. People stood in the aisles. Almost a hundred

people made professions of faith." Pray for new converts.

Pray for these—Brazil: Mrs. W. H. Smith; Switzerland: T. E. Sommerkamp, Jr.; Tanzania: R. J. E. Stewart; Korea: Ruby Wheat; Japan: Mrs. S. P. Howard, Jr.; Philippines: C. L. Miller; Panama: Mrs. Daniel Gruver; New Mexico: A. M. Lugo; Retired: Mrs. C. A. Baker (Brazil), Miss Clifford Barratt (China-Taiwan).

11 MONDAY *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed* Isaiah 53:5 (read vv. 1-12).

Members of Young Woman's Auxiliary of University Baptist Church, Quito, Ecuador, observed their first YWA Focus Week just a year ago. The counselor, Mrs. Stanley Stamps, directed their activities which included a Valentine party, a rally to which all the girls were invited, special music at the morning church service, and plans to organize a Sunbeam Band. Pray today for young women in your church during YWA Focus Week, February 11-17.

Pray for these—Brazil: Mrs. H. E. Peacock, Ruth Randall, W. L. C. Richardson, Mrs. H. O. Headrick; Uganda: Mrs. H. B. Boone, New Mexico: Darrell Tapley, Louisiana: Ada Young, Retired: H. A. Borah (Illinois), J. B. Happs (China).

12 TUESDAY *Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David* Isaiah 55:3 (read vv. 1-13).

The new Baptist radio recording studio in Beirut, Lebanon is expected to provide a Christian witness to Arab countries in the area. Via short wave stations in Addis Ababa, Ethiopia, and in Monte Carlo, the programs will be beamed throughout the Middle East and North Africa. Rev. J. Conrad Willmon is chairman of the radio television committee formed by the Arab Baptist General Mission.

Pray for these—Lebanon: J. C. Willmon, Israel: M. C. Reed, Japan: Mrs. T. O. Cox, Taiwan: R. E. Morris, Thailand: J. R. Marshall, Jr., Ghana: Mrs. G. M. Faile, Jr., Nigeria: S. R. Flewelling, Peru: M. T. Furr, Argentina: I. C. Anderson, Uruguay: Mrs. J. D. Spann, Honduras: Mrs. S. W. Wheeler; Puerto Rico: Mrs. D. T. Moore; Texas: Jose Contreras, Benjamin Diaz, Kentucky: Annette Johnson; Illinois: R. A. Venegas, Retired: Mrs. M. S. Blair (Argentina).

13 WEDNESDAY *For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations* Isaiah 61:11 (read vv. 1-11).

Mrs. Ava Nell McWhorter, who directs the school of nursing at Baptist Hospital in Gaza, last year had ten young men and women in the graduating class. After

three years of service as special project nurse, Miss McWhorter has been appointed as a career missionary. Pray for her.

Pray for these—Gaza: Ava Nell McWhorter; Indonesia: K. Z. Ellison; Ethiopia: J. R. Cheyne; Liberia: Mrs. J. M. Carpenter; Brazil: W. A. Hutton, D. N. Sharpley; Oregon: Judy Rice, South Carolina: Gladys Farmer.

15 THURSDAY *For, behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind* Isaiah 65:17 (read vv. 17-25).

The influence of a Mexican Baptist Bible Institute student killed last year in a car accident lingers on at the Spanish Baptist Church in San Antonio, Texas. Jovita Galan, kindergarten teacher, writes: "We named our Junior choir the Paul Jimenez Junior Choir. He helped organize it and in his memory it is named." Thank God for the influence of this man and for this church.

Pray for these—Texas: Jovita Galan; Argentina: Mrs. Hoke Smith, Jr.; Brazil: D. W. McNeill, Nigeria: Miss Dale Moore, Vietnam: Mrs. R. R. Compher; Thailand: Mrs. D. R. Cobb, Retired: Martha Franks (Taiwan), Olive Lawton (Taiwan).

16 FRIDAY *For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish* Psalm 146 (read vv. 1-6).

In the first year of a five-year program of evangelistic advance, Baptists in Mexico organized twenty-four new churches, started ninety-five missions, and more than a hundred preaching points. They baptized nearly three thousand new believers. Six regional crusades are planned for this year. The most effective and encouraging characteristic of Mexican evangelism today is emphasis on personal witnessing. Pray for these efforts in Mexico this year.

Pray for these—Venezuela: C. R. Smith; Jamaica: D. L. Mills; Chile: Mrs. J. W. Geiger, Jr., France: Mrs. J. D. Hancox; Ghana: W. E. Verner; Nigeria: J. A. Yarborough, Korea: F. J. Baker; Japan: Mrs. D. W. O'Reagan; Vietnam: Mrs. R. D. Merrell, Sr.; Philippines: Mrs. T. C. Hamilton, Texas: R. G. Falcon; Tennessee: W. O. Jones; Retired: E. M. Bostick, Jr. (China); Ola Lea (China-Taiwan); Mrs. L. L. Johnson (Brazil).

17 SATURDAY *My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up* Psalm 5:3 (read vv. 1-7).

At the Baptist Hospital in Guadalajara, Mexico, two nurses are celebrating birthdays today. They are Miss Katharine Weldon, who has been there since 1965, and Mrs. James C. Ware, whose husband is administrator of the hospital. Pray for the witness in Mexico through hospitals and schools.

Pray for these—Mexico: Katharine Weldon, Mrs. J. C.

Ware; Philippines: Homer Peden, Jr.; Thailand: Mrs. R. C. Hill; Korea: T. H. Dowell; Liberia: Mrs. R. N. Bellinger

SUNDAY O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Psalm 8:1 (read vv. 1-9)

"A great need in our Spanish church is for faithful, dependable workers. Our greatest joy is in seeing people saved. Recently a man for whom we had been praying accepted Christ, then the next day witnessed to his lost friend, and the following Sunday began to testify," writes Mrs. Quinn Morgan, Bakersfield, California.

Pray for these—California: Mrs. Quinn Morgan, Cuba: Mrs. Manuel Quintana; Indonesia: Mrs. J. H. Carpenter; Lebanon: Mahel Summers.

19 MONDAY The heavens declare the glory of God and the firmament sheweth his handiwork. Psalm 19:1 (read vv. 1-14)

Mrs. Elizabeth Newman, director of the good will center in East Saint Louis, Illinois, uses the "Bible on Record," not only for the blind in the community, but also for elderly people who live nearby. "Many of them have never before been reached by the gospel message. Pray for the witness of the Word."

Pray for these—Illinois: Elizabeth Newman, Kansas: P. F. Allison, Utah: Mrs. Pedro Carranza; Panama: Attilio Rivera, Venezuela: R. L. Owensby, Colombia: C. R. Bailey, Argentina: A. B. Bedford, Brazil: Mrs. F. D. Hawkins, R. B. Hughes, Mexico: J. M. Philpot, Uganda: C. R. Blundell, Nigeria: R. H. Fanum, T. J. Kennedy, Israel: Mrs. F. A. Hooper, III, Thailand: Jennell Green, Philippines: Mrs. B. B. Tisdale, Switzerland: Y. C. Woodfin, III, Retired: Mrs. J. L. Isaacs (Oklahoma)

20 TUESDAY 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)

Dr. H. Cornell Goerner, secretary for Africa, requests "your earnest prayer for Southern Baptists' first representatives in Ethiopia, that doors may be opened for a work and witness, the beginnings of which we can barely begin to discern, and the end of which defy imagination."

Pray for these—Nigeria: W. A. Crowley; Ecuador: J.

P. Gilbert; Mississippi: Milton Bryant; Indiana: Robert Lawson; Retired: Mrs. J. L. Moye (Texas), Mrs. Pascual Arpaio (California), I. V. Larson (China-Philippines-Taiwan)

21 WEDNESDAY Who is this King of glory? The Lord of hosts, he is the king of glory. Psalm 24:10 (read vv. 1-10)

The graduating program at the theological institute in Asuncion, Paraguay, was combined with a concert of sacred music. The school choir, made up of the entire student body, is directed by Mrs. Mack P. Jones. Four young women from the school of nursing at the Baptist Hospital were graduates.

Pray for these—Paraguay: Mrs. M. P. Jones; Guatemala: Mrs. R. R. Greenwood; Brazil: A. A. Giannetta, Mrs. H. W. Fite, Jr., J. E. Musgrave, Jr., Clara Williams; Mexico: Mrs. E. H. Walworth; Philippines: Mrs. W. R. Wakefield; Korea: Lucy Wagner; Indonesia: A. T. Willis, Jr.; East Africa: M. M. Morrow; Nigeria: Mrs. Wiley Faw, Margaret Marchman; Switzerland: Dale Wyatt; Panama: Mr. and Mrs. L. A. Sealey; Texas: R. G. Van Royen; Florida: Lloyd Whyte; Arizona: Doris Christensen.

22 THURSDAY Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. Joshua 1:9 (read vv. 1-9)

On this day when Americans observe the birthday of the first president of our republic, we will do well to think of other countries and their problems. The Dominican Republic has been an independent nation since 1865 but is still struggling for democratic rule. Pray for the Paul E. Pointers in Santiago and three other missionary couples in this country, that their influence for Christ may grow.

Pray for these—Dominican Republic: Mrs. P. E. Potter, Chile: J. W. Geiger, Jr., Mexico: Mrs. F. G. Ross; Tanzania: Mrs. A. F. Senter, Taiwan: Mrs. J. H. Hammel, Mrs. G. L. Hix, Japan: Mrs. F. L. Oliver, Panama: Mrs. I. V. Perez, Texas: S. R. Hernandez, F. J. Garcia

23 FRIDAY God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom

Birmingham, Alabama 35203, and request a leaflet in which you will find instructions about how to make a request for a prayer partner.

also he made the worlds. Hebrews 1:1-2 (read vv. 1-9).

Many churches and associations in Latin America have recording studios where programs are prepared and distributed to local stations. It is estimated that more than five hundred Baptist radio programs and twenty-five television programs went on the air in 1966. Pray for this ministry.

Pray for these—Nigeria: Mrs. T. K. Edwards; Japan: Alma Graves, North Carolina: C. C. Craig, Jr.; Washington, D.C.: Andrew Fowler.

24 SATURDAY How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. Hebrews 2:3 (read 1:10 to 2:4).

The Rolling Hills Baptist Chapel (Pittsburg, Pa.) meets in the Masonic Temple. "Though our membership is only twenty-eight, we have from fifty to seventy-five in attendance. They are Italian, German, Japanese, Polish, Russian, and Anglo-Saxon. Our urgent need is property and a building. Please pray that these needs will be realized," asks Mrs. Armando Silverio.

Pray for these—Pennsylvania: Mrs. Armando Silverio, Texas: Mrs. Nelda Garcia, Viola Campbell; Mexico: R. B. Robertson; Brazil: Mrs. W. L. Smith, L. A. Doyle, Jr.; Philippines: Mrs. J. T. Lochridge; Indonesia: G. R. Frazier, Hong Kong, Doris Stark; Japan: Doris Walters, Lebanon: Mrs. J. K. Ragland; Nigeria: Mrs. Ruth Rumpholt; Retired: Mrs. R. T. Bryan (China), Lora Clement (China-Malaysia).

SUNDAY But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man. Hebrews 2:9 (read vv. 5-18)

Four Southern Baptist MKs (missionary kids) last summer conducted a weekend youth revival at Shiroishi Baptist Church, Suwayama, Japan. Each of the teenagers gave a testimony and brought special music. One of these was Miriam Gullatt, daughter of Rev. and Mrs. Tom D. Gullatt. Pray for these and other children of missionaries, many of whom are separated from parents for schooling in the States.

Pray for these—Japan: Mrs. I. D. Gullatt, Philippines: Mrs. H. Lawhorn, Sr., R. L. Stanley; Zambia: N. W. Wood, Chile: Mrs. B. E. Adams, Retired: Jane Lide (China)

26 MONDAY Yet Jesus has been counted worthy of so much more glory than Moses as the builder of a house has more honour than the house. Hebrews 3:3 (read vv. 1-6)

Mrs. Donald Phlegar expresses gratitude for answered prayer in the recovery of her six-year-old daughter from

rheumatic fever. She and her husband work with several language groups in Delano, California. Pray particularly for a woman recently won to the Lord, for her husband and six foster daughters, four Mexican, and two Anglo.

Pray for these—California: Mrs. Donald Phlegar; Texas: J. W. Ross; Brazil: Mrs. W. B. McNealy; Nigeria: Mrs. R. F. Goldie; Kenya: Mrs. M. E. Phillips; Taiwan: S. A. Ricketson; Retired: Mrs. D. P. Appleby (Brazil).

27 TUESDAY Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Hebrews 3:12 (read vv. 7-19)

Pray today for Raymond L. Morlock as he works with juvenile rehabilitation committees in churches in an effort to enlist their resources in ministering to youths in conflict with society and God. Many times this means ministering to their families, also. Mr. Morlock is director of this work in Wetiva Association, with headquarters in Miami, Florida.

Pray for these—Florida: R. L. Morlock; Arizona: J. W. Bell; Mexico: Mrs. E. L. Cole, Brazil: Mrs. G. B. Hrico; Tanzania: Mrs. C. W. Bedenbaugh; Nigeria: Mrs. W. D. Frazier; Philippines: R. N. Nash, Mrs. J. D. Floyd, Retired: Mrs. Lee Aull (New Mexico)

28 WEDNESDAY Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Hebrews 4:16 (read vv. 1-16)

Though we are rapidly becoming an urbanized nation, two thirds of the churches in our Convention territory are still classified as rural (open country), and many others are in villages and small towns. The Home Mission Board assists churches in development and in-service guidance for ministers. Rev. Walter D. Thompson directs this work in India, California.

Pray for these—California: W. D. Thompson, Homer Yearwood, Cuba: Mrs. Marcos Rodriguez; Tanzania: Mrs. W. F. Allen; Kenya: Sally Boss; Nigeria: R. F. Goldie, Philippines: Mrs. J. H. Humphrey; Japan: R. F. Shoenike, Retired: Mrs. F. H. Linton (Panama)

29 THURSDAY And being made perfect, he became the author of eternal salvation unto all them that obey him. Hebrews 5:9 (read vv. 1-10)

The Baptist Hospital in Gaza, which remained open throughout the Middle East crisis, treated more than 2000 wounded and performed about 1300 operations in the two and a half weeks following the outbreak of the war on June 5, 1967. Merrill D. Moore, Jr., and David C. Dorr stayed in Gaza to keep the hospital functioning when other missionaries were evacuated in late May. Dr. Moore wrote: "In this unsettled time when so many things are indefinite, we ask that you continue to pray for us daily."

Pray for—Chile: Mrs. C. I. Alexander

Study in February



Money for Missions

by Monte McMahan Clendinning

Study Question. How is our church involved in missions through gifts to the Cooperative Program and to missions offerings?

MEETING OUTLINE

Song: "O Zion, Haste"
Call to Prayer
Business
Promotional Features (see WMS Forecaster)
Study Session

STUDY SESSION OUTLINE

Introduction
Committee Report from last month
Drama Starter

Leader (and five helpers):

Do We Have a Plan for Giving?
What Is Accomplished Through Our Missions Gifts?
How Does This Plan Work in Our Church?
Are Gifts to Missions Increasing in Our Church?
What About My Giving?

Song: "I Gave My Life for Thee"

Benediction and Follow-through

Get Ready, Program Chairman

1. **Prayer and study.**—Read material prayerfully. Adapt to your own group. Notice especially suggestion in parentheses under Question 2, page 19. If you choose to share information about a home or state missions project nearby, set a time limit for the presentation.

2. **People.**—Two women for drama starter, five women, each to present a question and answer. Where local information is needed, help them secure answers. Decide if they, or someone else, will prepare their charts.

3. **Properties.**—

a. **Interest center.**—Arrange center as you did last month (see January ROYAL SERVICE, p. 22). Replace the paper strip at the bottom with one on which you have printed the study question. How is our church involved in missions through gifts to the Cooperative Program and to missions offerings?

b. **For drama starter:** table, two chairs, coffee pot, two cups and saucers.

c. Write on chalkboard, poster, or wrapping paper the Southern Baptist Convention budget, page 40, September ROYAL SERVICE. Draw a red circle around the items for Home Mission Board and Foreign Mission Board.

Introduction

Leader: During January and February we are focusing our attention on "A Church and Its Missionary Responsibility." Last month we discussed "More Foreign Missionaries—Now." As an outgrowth of that study a committee was asked to bring to us today their findings and comments; see page 26, January ROYAL SERVICE.

(Call for report. Be sure this has been considered by your WMS executive committee, and if that group brings recommendations, this can be presented at this time.)

This month we continue to view our church's missionary responsibility with a companion study on "Money for Missions." Our study question is *(point to interest center)*: How is our church involved in missions through gifts to the Cooperative Program and to missions offerings?

To begin our study let's look in on June and Ann who are neighbors.

Drama Starter

June takes her place at table. As Ann enters, both exchange greetings. They drink coffee throughout the conversation.

Ann: Whew! Am I glad you called me. This coffee's good. I'm so tired I'm about to drop.

June: Are you cleaning house?

Ann: No, it's worse than that. I'm looking at bills, trying to see how I can stretch out budget to include a fabulous dress at (name of local store). I just can't find enough money.

June: I know what you mean. Prices get higher and higher.

Ann: Well, besides regular bills, there are always extra calls for money. If it's not from the children, it's from local organizations, and then there's the church. . . .

June: What do you mean—"and then there's the church?"

Ann: Well, Bill and I try to give money every Sunday to our church, but almost every time you turn around someone is asking for a special offering. You can imagine what Christmas expenses did to our budget, and since Christmas I do believe we've had three or four special appeals. Let me see (counts on fingers)—there was the couple in college, then someone from out West somewhere who told about a need, and then a missionary from India—yes, three I'm sure. You feel like a heel if you don't give something, but I'm not sure at all we can keep this up. June, I know we are in different denominations, but how do you handle this in your church?

(June and Ann slip out quietly after leader begins to speak.)

Leader (to the entire group): If you were June, how would you answer this question? How do we Baptists give to missions through our churches?

(Five women give the following questions and answers.)

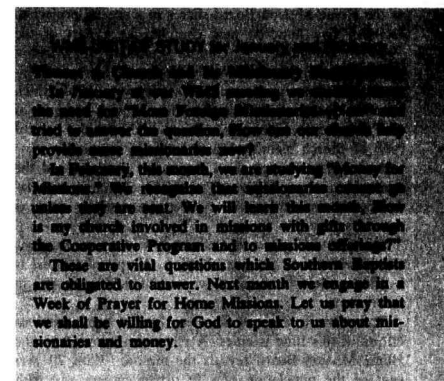
1. Do We Have a Plan for Giving?

When our churches were young, we supported state, national, and world missions by giving special offerings, mainly when speakers came to our churches to make appeal for funds. As missions work grew, this method of financing became unsatisfactory. Some needs were being met; others were being neglected. Some churches were interested in one type missions while others supported different causes. It was all haphazard.

In 1925 Southern Baptists adopted a plan called the Cooperative Program. Dr. Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention says: "The Cooperative Program simply is a plan of cooperation between the state convention and the Southern Baptist Convention which makes it possible for members of churches to give to denominational causes with the assurance that the distribution of those funds will be made on the basis of full information of the effectiveness of the programs in bringing men to God through Jesus Christ."

This does not mean that churches cannot have special offerings. In fact, most of our churches have at least three missions offerings a year: Annie Armstrong Offering for Home Missions, state missions offering, and the Lotte Moon Christmas Offering for Foreign Missions. (Show February's poster from pocket or ten posters on 1967-68 WMS Study Topics, \$1.25 from Woman's Missions Union, 600 North Twentieth Street, Birmingham, Alabama 35203.)

Note that this poster depicts our plan of giving to



world missions, mainly through two channels: the Cooperative Program and special missions offerings. A missionary in Vietnam has computed special missions offerings to blood transfusions for capital needs around the world, while the Cooperative Program is the steady heartbeat of financial resources for daily needs.

Christ commands us to witness to him "unto the uttermost part of the earth" (Acts 1:8). Our faith and offerings, given in the spirit and plan of biblical teachings, enable us to help carry out that commission to some degree.

2. What Is Accomplished Through Our Missions Gifts?

It is impossible to itemize all the results of giving to missions. As you look at the world map before you, try to visualize your missions dollars at work.

In your mind's eye, do you see churches, hospitals, schools, publishing houses, student centers, good will centers, assemblies? Do you grasp the significance of regular salaries for missionaries and pastors in new areas, or for scholarships granted to worthy, needy students? Can you estimate the value of books and medicine, and broadcasts and telecasts—all used to bring men to Jesus Christ? These are only a few of the many things your giving accomplishes.

(If your WMS is located in an area where there is home missions work at a state Baptist institution, substitute here a brief report on this work, omitting the information below. Help women to understand what their missions gifts are doing through this particular ministry. If you do not have such a work nearby, proceed with the following.)

We shall have an opportunity next month to give to home missions through the Annie Armstrong Offering. This year and next this offering takes on new significance

as the Home Mission Board shares in a special project to establish five hundred new churches as a part of the 1968-69 emphasis, "A Church Fulfilling Its Mission Through Evangelism and World Missions." Such a recommendation came as a result of a survey in 1963 which revealed that Southern Baptists must show a net gain of 464 churches per year in order to maintain the present ratio of church membership to total US population.

As we give through the Cooperative Program and the Annie Armstrong Offering, we assist churches, associations, and conventions in pioneer areas where work is relatively new.

Some of our gifts are channeled to work in missions which minister to persons in cities. Of special interest is a pilot project to develop ways of reaching people in resort areas.

The primary target of Southern Baptist home missions efforts at this time is cities. A resolution adopted by the Home Mission Board reveals the reason: "With 70 percent of the population now in urban centers and with the prediction that 90 percent of the population will be there by A.D. 2000," it seems imperative that we move into this work with increased emphasis.

As we give money to the Annie Armstrong Offering and through the Cooperative Program, we help pay salaries of mission superintendents and pastors in newer areas of the Convention. Through our gifts we witness to people living in high-rise apartments; we help reclaim the inner city for Christ; and we help determine new ways of communicating Christ to multitudes of individuals in our modern cities.

3. How Does This Plan Work in Our Church?

(Display the list of agencies which receive money from the \$24,200,000 Southern Baptist Convention budget for 1967. See c., p. 18. Use the comments below to explain the flow of money from churches to SBC agencies. Using a pointer, read the list.)

Basic mission support through the Cooperative Program begins in our church and in other Southern Baptist churches. In 1966 these churches gave \$669,779,972. Out of this enormous amount churches sent \$91,440,279 to state convention offices, leaving \$578,339,693 kept by churches. After the state convention offices received \$91,440,279, they sent \$24,005,047 to the Southern Baptist Convention treasurer's office, keeping \$67,435,232 in the state for state missions. Of the \$669,779,972 received in churches last year, \$24,005,047 went for SBC Cooperative Program commitments. The list here shows amounts for 1966. The SBC budget for 1968 is \$26,700,000. Of this amount 48.76 percent will go for foreign missions and 17.23 percent for home missions. When the budget of \$26,700,000 has been met, all additional money received is divided two thirds to the Foreign Mission Board and one third to the Home Mission Board.

The total amount of the Lottie Moon Christmas Offer-

ing and the Annie Armstrong Offering received in our churches goes to state and Convention offices, and then to the Foreign Mission Board and Home Mission Board. The total state missions offering goes through the church directly to the state office.

4. Are Gifts to Missions Increasing in Our Church?

(Place strip of paper on which you have written "My Church and Missions Giving" at the top of your poster for this month above "Money for Missions." With a thumbtack attach a ribbon to the church on the poster and to a piece of poster paper on which you have written the amount of 1967 gifts from your church to the Lottie Moon Christmas Offering, the Annie Armstrong Offering, and to the state missions offering. With another ribbon write your goals for 1968. Challenge women to be thoughtful and prayerful about their missions offering gifts this year.)

In closing you may want to lead the group in prayer, thanking God for what your church has done in the past, and asking him to help your church to give more sacrificially that the world may know Jesus Christ.)

5. What About My Giving?

Last month we prayed for God to call out more foreign missionaries from our churches—from our homes. For every foreign or home worker called out, additional finances are needed. As missions work expands and grows, more money is needed. Am I increasing my own gifts to missions?

Think about your monthly income. Have you given a tithe to your church this month? What did you give to the Lottie Moon Christmas Offering in December? What will you give to the Annie Armstrong Offering for Home Missions next month? Are you bringing token gifts to God's storehouse? What does your giving say to you about your love for God and his missionary program (pause)?

An elderly man in Brazil had come to know the love of God through accepting Jesus as his Saviour. At his request, the missionary drove her Jeep to his mud house to receive his offering. From thirty sacks of rice he took three, and from beans he carefully measured out one can. When the missionary was thanking him, he interrupted, saying "And now I want to give something for our building fund." He measured out three sacks more of rice and more beans. Knowing his meager income, the missionary protested, but he continued speaking as if she were not present. "And then there's my missions offering," he added. He measured out three additional sacks of rice and more beans.

The missionary remembered that the old gentleman had attended a stewardship study in their little church. The placard she had prepared still hung on the wall: "Jesus Christ Gave Everything; What Will You Give?" This man who had listened so intently was giving his answer and with gladness.

Sing: "I Gave My Life for Thee"

Leader: During a Foreign Missions Conference at Glorieta, Dr. Porter Routh affirmed: "Someone has well said that the major deterrent to world missions today is not the Iron Curtain or the Bamboo Curtain, but the plush curtain which we have pulled."

Are you and I guilty of feeling that we deserve luxury? Have we allowed "things" of this world to dim our view of Christ? Has our love of ease hindered our making a total commitment to Christ of our lives and our money? Have we lost the sense of urgency for reconciling the world to God through Christ? Let us spend these closing moments in silent, heart-searching prayer.

(After moments of silent prayer, ask someone to lead in prayer. You may want to use the following benediction.)

Benediction

O God, we thank thee for what has been accomplished through sacrificial gifts to missions. But, dear God, for-

give us for spending so much money on ourselves and so little on thy kingdom. Open our eyes of understanding. Give us a sense of significant values. Help us to realize anew that all we have and are is a gift from thee. Let us give our money joyously and sacrificially that this generation may know Jesus and abundant life in him.

Follow-Through

With heads still bowed, ask:

1. What will we do with what we have experienced today?
2. Has the Holy Spirit prompted you to make a response?
3. Will you seek his further guidance?
4. Will you decide to increase your gift to the Annie Armstrong Offering?

Or Second WMS Meeting

Student Work in the USA

by Eunice Allison

Study Question: What more can our churches do to heighten awareness by young people of God's claim on their lives?

MEETING OUTLINE

Circle Chairman in Charge

Call to Prayer (read Scripture passage, give missionary information, and pray for missionaries.)

Song (choose one appropriate to Scripture passage)

Business Period

Promotional Features (see WMS Forecaster)

Program Chairman in Charge

Study "Student Work in the USA," or mission study book, *Trumpets in Dixie Fields* (see Mission Study, p. 29.)

To the Program Chairman:

Order from Woman's Missionary Union, 640 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, *Mission Action Group Guide: Internationals* \$1.00, and *Mission Action Projects Guide* \$1.00.

ROYAL SERVICE • FEBRUARY 1968



A1 the Meeting

From (name of church) have gone _____ ministers, _____ missionaries, _____ pastor's wives, and _____ full-time Christian workers. Presently, we have _____ young people in our church who have surrendered to God's call for service. There are _____ young people from our church in colleges, universities, and seminaries. Some are preparing for vocational Christian service.

Young students welcome the untried and the challenging. Our educational systems are demanding their very best. Often our churches ask for only a nose to be counted on Sunday. We often coddle students and treat them as children. We are prone to consider students too immature to shoulder major responsibility and problems.

Only one of the 190,000 students in the U.S.A. during the 1960-61 school year was a member of a Christian church. By February and March, the students were asked to answer the question: "What are the greatest needs of the world?" In helping young people recognize and respond to God's call.

This month we look at student work in the U.S.A. among internationalists as well as our own young people. We bring the question close to home asking: What does our churches do to heighten awareness by young people of God's claim on their lives?

For example, vacationing college students helped build

Now let us look at another group of young people, the international students in the United States.

Sometime ago a student came from Egypt to the campus of a large state university. No one welcomed him. A kind taxi driver spent most of an afternoon locating a room. The room had little furniture—a clothes rack, a chair and table, a makeshift bed, and a small gas heater. In this strange and unattractive environment, this visitor to America began his college life.

*Individual subscription \$2.75 from 127 North Avenue, North Nashville, Tennessee 37203.

Changing Your Address?

Attach Label Here

Are you moving to a new street? a new town? a new state? ROYAL SERVICE would like to know about it, so we can keep your magazine coming to you every month.

Paste the address label from the cover of ROYAL SERVICE to the space provided. Fill in your new address, and mail to:

ROYAL SERVICE
600 North Twentieth Street
Birmingham, Alabama 35203

NAME _____
(please print)

NEW ADDRESS _____

CITY _____

STATE _____ ZIP CODE _____

Allow five weeks for change of address. (If label not available, be sure to send your old address, including the ZIP Code.)

The next two weeks were lonely and uneventful. Each day he went to class and returned to his dismal room. No one noticed him. He came and went—alone. One day before the first semester was over, his asphyxiated body was found on the makeshift bed. Did he take his life? Did he fail to understand the operation of a gas heater? No one knows. How different the story might have been. Many who heard about the tragedy were conscience-stricken, wondering what they could have done for him. This is an extreme case, of course. But it is true that there are desperate needs among these brief sojourners in our country.

God provides Baptists with a challenging missions field in the 100,000 lonely, frustrated internationals among us whom we can reach. Coming here for further training they marvel at our culture, our know-how, and our freedom. Too many of them return home without hearing of our faith in a living God.

Mission Action Group Guide: Internationals (see p. 21) has been prepared to help in ministering to this group. (Show book. Give brief summary and highlights. Or, if a group in your church is working with internationals, ask a woman to report on their work.) It emphasizes these

visitors as individuals to be known, understood, and appreciated. They may be Christians, but mainly, they are non-Christians. In any case, they need a feeling of security and belonging. They are in our country to seek a better way of life to share with their own people. We dare not fail to discover them and their needs.

The Student Department of the Baptist Sunday School Board focuses attention on international students. Adequate guidelines for an effective ministry among this group have been thoughtfully formulated. Working through state student directors, the Student Department is urging churches and individuals to find the overseas student and minister to him.

Churches in Mission Action Among Internationals

Calvary Baptist Church is located near the campus of the University of Missouri. This church has recognized its responsibility to hundreds of internationals on the campus, and uses many means to reach them for Christ.

Each fall the overseas students receive a letter of welcome from the church. One Sunday a year the day is designated as International Hospitality Day. Church families, working through Women's Missionary Society, invite internationals to Sunday School, worship services, and then take them to their homes for the noon meal. An annual banquet provides fellowship; invitations are issued to more than four hundred overseas students.

Scattered throughout the world are internationals with happy thoughts of their stay in the States. This is true because of churches like Calvary whose members are being involved. Some students have gone home as Christians and now work side by side with missionaries. Others will remember kind and loving friendship offered in Jesus' name.

James and Sue Nollette are home missionaries in Los Angeles where there are twenty thousand internationals. Asked how local churches help them in their work, they answered: "Right now we are concentrating on enlisting host families to be friends with internationals, and adopting them. This simply means that friendship is allowed to mature through sharing."

"At the end of each semester we are made to realize anew how vital it is to get to them as quickly as possible. We are elated over the WMU's emphasis on mission action. We believe this will be a new day for work among internationals as Baptist women begin to take hold of this gigantic task."

(Show poster number of internationals in your community or state.)

What should we be doing for internationals? (Wait for responses.) I am so glad that the mission action group guide makes so many practical suggestions. Would you know what to serve a Muslim or a Hindu? It is all in the guide. It even tells you that many overseas students may need lessons in use of a knife and fork since their customs are different from ours.

(If you have a mission action group working with internationals, give reports at this time. If there is a need to begin a group, discuss it now.)

Leaders: Let us honestly and sincerely face facts (present poster on which is written the following):

Should my church . . .

- make definite plans to confront students with God's will for their lives? If so, how?
- keep closer contact with young people away in school and the services?
- launch out in definite plans to minister to internationals in our midst?

Should I . . .

- accept responsibility in missionary organizations?
- ask God to use my children in full-time Christian service?
- open my home to internationals?

Do I . . .

- live so that young people know that God has first place in my life?

As we go, let us talk of needs with our families. Let us mention them in family devotions. Let us love and understand youth and pray for their willingness to serve God.

Closing Prayer

Study • The Missionary Message of the Bible

by Gilbert L. Guffin

History's First Foreign Missions Conference

Scripture Reading: Acts 15:1-35

The multiplied conferences and recurrent conventions of today often become a weariness of the flesh. What good after all do they accomplish? The far-reaching influence of the conference described in Acts 15 suggests such conferences may be wise expenditures of energy and time. "Reading maketh a full man," said Francis Bacon, "conference a ready man." Only eternity will fully reveal how much the conference of the group assembled in Jerusalem, probably sometime in the year A.D. 50, has meant to the cause of Christian missions.

The Prelude to It—a Problem

Not greatly unlike the reasons for many conferences now, this one dealt with a problem of vital importance which had arisen in the church at Antioch (Acts 15:1 reads: "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved"). These men were Pharisees who had become Christians, but had evidently not as yet been fully enlightened concerning how much or how little of the Mosaic law the Christian was obligated to fulfill. Though they had acknowledged Christ as Saviour, they felt it essential to continue observance of

certain Jewish rites. They therefore saw salvation as resting not entirely on the grace of God, but as requiring at least the fulfillment of the Jewish law of circumcision. This view was like the argument made today by some that for salvation one must not only believe in Jesus Christ as Lord and Saviour, but he must also be baptized.

The sect of the Pharisees was creating a great stir in the church over this issue. Paul and Barnabas, it is said, "had no small contention and disputation with them" (Acts 15:2). Obviously, a disagreement between the missionaries and those who had recently come from Jerusalem could not help but affect the church. But wisdom prevailed, as it was soon decided that the issue should be settled soon and once for all.

The Preparation for It

Perhaps at a conference—obviously under the leading of the Holy Spirit—the church decided to send Paul and Barnabas with certain other members of the congregation also to Jerusalem to meet with the apostles and elders there for a discussion of this question. In effect, they were appointing messengers to represent them in the conference and to bring back a decision for their guidance.

It should be noted, however, that they anticipated only a conference in Jerusalem and not a handing down of a decree or an edict from some authority.

The church at Antioch was thoughtful this time of the needs of their representatives. Acts 15:3 is best translated: "They therefore having been furnished with the requisites for the journey by the assembly [church], proceeded on their way." Funds were likely provided for the journey.

This was not, however, to be a mere journey up to Jerusalem and back, but an opportunity also for continued witness and missionary service. The group went through Phoenicia, which was Gentile territory lying on the Mediterranean coast south of what is now Lebanon, and then on through Samaria, the area which the typical non-Christian Jew of that day would have avoided because of its mixed population. In each of these, news of the conversion of Gentiles elsewhere brought great rejoicing among those who had already believed. Churches had previously been established in these areas obviously by believers who had been scattered earlier from Jerusalem by persecution. Unlike too many who journey in this day in church gatherings, forgetting the opportunities afforded on the way for missionary work, Paul and Barnabas and their associates neglected no opportunity for winning men to Christ.

The Place of It

As already noted, Paul and Barnabas and the others from Antioch had been commissioned to take up the problem which had arisen among them with the church, and especially the apostles, at Jerusalem. Although Antioch had now become the leading center for foreign missionary endeavor, Jerusalem continued to have a major influence due to the presence in it of such leaders as Peter, James, and John, and perhaps several others of the original group of disciples. This is not to say, however, that Jerusalem considered itself the "mother" church and thus to have authority over other congregations elsewhere. Apparently Antioch recognized that those who had personally been taught by Christ would be the best advisors on an issue of such serious consequences as that which had arisen. Interestingly, the leaders at Jerusalem now seem to have centered more on James than on Peter or the other apostles.

How many of the brethren in Jerusalem gathered for the conference with the group from Antioch we are not told. It is said though that those who had come from Antioch "were received of the church, and of the apostles and elders" (Acts 15:4), suggesting not merely a private conference with the apostles but also a full church meeting. Possibly after a general discussion of the issue brought before the body, there was a further meeting in which the apostles and elders came together "to consider of this matter" (Acts 15:6). Whether this supposition is valid or not, it is obvious from Acts 15:5 that there were some of the same sect who had caused difficulty at Antioch in the gathering at Jerusalem. When it is remembered how

often the Pharisees fell under the condemnation of Christ for their restrictive attitudes, one may be surprised that apparently a considerable number of Pharisees were now members of the church. The point of view taken by these converted Pharisees concerning observance of certain traditional rites should not, however, be surprising.

The Program Pursued by It

Unlike our well-ordered conventions or conferences of this day with their program participants scheduled in advance, the meeting at Jerusalem had no previously prepared order to follow. When gathered, however, the church heard the testimony of Paul and Barnabas about what had been wrought through them on their great missionary journey. Obviously, also the issue which had arisen at Antioch was reported to the church as were the difficulties it posed. Almost at once those who belonged to the sect of the Pharisees in the Jerusalem church began to defend the position their brethren had been advocating at Antioch.

The whole conference, though tense and sometimes given to heated discussion, seems to have been marked by democratic orderliness, by reverence, and by respect for one another. It was also characterized by deep seriousness. Undoubtedly, many of those present could see how consequential the issue before them had become. The time had arrived for it to be thrashed out solemnly and satisfactorily. Apparently, the church was unhurried in its deliberations. We are told: "And when there had been much disputing" [better translated "a long debate"] (Acts 15:7). Peter took the floor for his testimony. In debate, full freedom was afforded for anyone to speak who wanted to discuss the issue. It is obvious that neither Peter nor anyone else sought to dominate or to dictate the conclusions which were to be reached.

Ultimately, Peter was moved, however, to bear his own testimony as to what God had done through him in reaching Gentiles with the gospel. He insisted that God had made no difference between Jew and Gentile and that the Holy Spirit had worked in each alike to bring about conviction and lead to salvation. He pleaded that no yoke be placed about the necks of the Gentiles such as advocated by the sect of the Pharisees. He proclaimed, moreover, that the Gentile, like the Jew, is saved through grace (the undeserved favor and mercy of the Lord Jesus) (Acts 15:11). The impact of Peter's testimony was so profound that it left the congregation apparently in breathless silence. Everyone remained silent until Barnabas and Paul felt moved to relate their own experience publicly as to the signs and wonders which God had wrought through them among the Gentiles.

The testimony of Peter followed by the witness of Barnabas and Paul had a telling effect. But it was the wisdom of James which brought the conference to its climax. James set forth from the prophets, especially from Amos, Jeremiah, and Isaiah, the argument that it had always been God's purpose to reach the Gentiles as well

as the Jews (Acts 15:15-18). The respect given James by those assembled in the conference is indicated by how influential his opinions were upon the body. "Wherefore my sentence is" (Acts 15:19) is better translated "wherefore my judgment is" or "wherefore my opinion is." He was not pronouncing an edict or giving a verdict, as one possessed with superior authority, but stating conviction.

Prevailing Decision Reached by It

What James recommended apparently even convinced those present with a Pharisaic background, for a unanimous decision was given by the congregation concerning his recommendation. James advised that no obstacle be put in the way of Gentile believers and no cause of disturbance or confusion be allowed in the work of the church. His judgment was tantamount to saying that men are saved by grace through faith and not by the keeping of certain religious rites. To this judgment he added only the advice that word be sent to Antioch and to the churches elsewhere that believers abstain from the "pollutions of the idols, and from fornication, and from things strangled, and from blood" (Acts 15:20). These were practical considerations to help guard the influence of Christians and to keep the world from confusing Christian practices with those in the pagan temples. Obviously, sexual immorality was also a prohibition which must be sustained. This prohibition was and is one of the fundamental and unchangeable laws of God.

Significantly, though there was considerable debate in the conference and emotions must have been deeply stirred by the discussions, there seems to have been total unanimity and even joy in the conclusion to which James' counsel brought the whole discussion. We are told that what he advised not only "pleased" the apostles and elders but also the whole church.

To relieve Barnabas and Paul apparently of any embarrassment or of suspicion by members of churches elsewhere that they were not correct interpreters of the decision of Jerusalem, the assembly sent some of its own company back to Antioch to bear the decisions of the conference and to convey their greetings.

It is significant that a written statement was prepared by the conference, which forever set the matter on record so as to leave no doubt concerning the conclusion reached. The decision or letter itself may have been drafted by the hand of James. Some of his own unique phraseology at least found its way into the communication.

The news which came out of the conference at Jerusalem brought great joy and consolation to the church at Antioch and to churches elsewhere throughout the areas reached by the missionaries. The courageous and historic decision which had been made was cause enough for joy, but that joy was perhaps enhanced by the commendations also sent concerning "our beloved Barnabas and Paul, men who have hazarded their lives in the name of our Lord Jesus Christ" (Acts 15:25-26). The Jerusalem conference let it be known that it stood fully behind these great missionaries and left no question anywhere as to the complete endorsement of the message these missionaries were bearing.

Wordsworth has said

Mind that have nothing to confer
Find little to perceive

Those who took part in the missionary discussion at Jerusalem truly had something about which to confer. Clarifying as they did the conditions of salvation and specifying also the principles which should govern Christian behavior, made that conference like a life-giving fountain whose benefits have flowed refreshingly down across the centuries.

STUDY GUIDE

Using the Bible, the lesson, "History's First Foreign Missions Conference," page 25, and this guide, study individually or in groups the missionary message of the Bible.

A Religious "Summit" Conference

Begin the lesson by reviewing briefly Acts 13:45-46 and its effect on the spread of the gospel. Also, focus attention on Acts 13:47-50 pointing out the enthusiasm

with which the gospel was accepted by the Gentiles and the growing jealousy of the Jews.

As you turn to the present lesson, write the words "Summit Conference" on the chalkboard. If no chalkboard is available, use cardboard or the want-ad section of the newspaper and a felt-tip pen. Ask the group to define this term in their own words. Now read Acts 15:1-21. After reading these verses, ask the group if this situation would fit their definition of a summit conference.

Allow a moment or two for response.

As you proceed, ask the group to define the problem faced by the church. In defining the problem, let the group find answers to the following questions: (1) Who caused the problem? (Acts 15:1) (2) Were they Christian Jews? (Acts 15:1).

Ask someone to read again Acts 15:1 and indicate the implication of this teaching of these "Christian" Jews. See page 25 for discussion on this point.

How serious was this problem in the church at Antioch? (See Acts 15:2.) Ask someone to indicate what the church decided to do in finding an answer for this problem. (See Acts 15:2 and p. 25.)

The Participants

Ask the group to identify from Acts 15:4-13 the individuals and groups which participated in the conference. List them on the chalkboard. Response should include the church, the apostles, the elders, those who belonged to the party of the Pharisees—Christians with the same philosophy as those who created the problem at Antioch—Paul, Barnabas, Peter, and James. Ask someone to relate the manner in which the conference was conducted. Apparently it was a democratic conference in which all who chose were allowed to speak. Check section 4 of lesson material for fuller discussion. Discuss briefly the part that various individuals played in the conference. Again you may list them briefly for emphasis. Response should include:

1. **Paul and Barnabas**—"They declared all that God had done with them" (Acts 15:4 RSV). "They related what signs and wonders God had done through them among the Gentiles" (Acts 15:12 RSV).

2. **The Party of the Pharisees**—"They said, 'It is necessary to circumcise them, and to charge them to keep the law of Moses'" (Acts 15:5 RSV). The word *them* refers to the Gentiles.

3. **Peter**—"In Acts 15:6-11 he recounts how God revealed to him that there is no distinction between Gentile and Jew. In essence Peter said if God makes no distinction, should we? Peter also went on to say that it was making a "trial of" or challenging God to say their salvation was not genuine or to try to impose the law as a condition of salvation—a law that "neither our fathers nor we have been able to bear" (Acts 15:10 RSV).

4. **James**—"He gave emphasis to that which had been spoken by Peter. He then proceeded to point out that the prophet Amos in Amos 9:11-12 had prophesied that the Gentile had a place in the plan and purpose of God. He concluded in Acts 15:19 RSV that, "We should not trouble those of the Gentiles who turn to God." He took his stand that circumcision is not required and that the Gentiles should no longer be annoyed by it.

The Decision of the Conference

If time permits, you may read Acts 15:22-35 or ask

someone in advance to be prepared to read it. Otherwise, ask members of group to scan these verses and indicate the decision of the conference (See Acts 15:28-29.) For fuller discussion see page 27. Also, ask the group to indicate who participated in making these decisions (Acts 15:22,25).

To whom were the decisions communicated (Acts 15:23)? How were they received (Acts 15:30-31)? Was this the end of the problem? Although the Scriptures say that the decision was reached by the "whole church," this does not necessarily mean that each individual present was in complete agreement. In his commentary on Acts, Dr. Frank Stagg says, "The whole church shared in the position assumed in the letter; this, of course, does not mean that each individual was in agreement with it, for the Judaizers were at work for some years after this, seeking to force circumcision on the Gentiles."^{*} It seems more reasonable to believe that those of the party of the Pharisees realized that they could not influence the conference, so decided to say no more for the time being. One thing we do know is that this was not the end of the problem because the Judaizers continued to hinder Paul's missionary efforts for years after this conference. (See lesson material, p. 27 for Dr. Guffin's comments and discuss.)

Implications of This Conference for Us

In drawing the session to a close, review the problem for the group (whether salvation is by grace—the undeserved favor and mercy of God, or are there other requirements such as circumcision, keeping the law, or good works) and the answer arrived at. To shed further light on this subject either read or ask someone to read Ephesians 2:8-10.

Another vital truth referred to in this lesson, one that has already been referred to in previous lessons, is that God has made no distinction in the races, so can we afford to? It would be good to ask someone to read Acts 15:10 and Acts 11:17 to lend emphasis to this truth. As we often guilty of withstanding God or "making trial of God because of traditional attitudes and practices?

Does this question faced at the Jerusalem conference still plague us today? Do we not see many people confused by those groups who insist there is more required for salvation than believing that Christ is the divine Son of God who alone offers pardon from sin to all who accept him as Saviour and Lord?

Close with prayer that the Holy Spirit will help each person to see the magnitude of what Jesus did on the cross for whom he did it, and how his gift of eternal salvation is to be received. Pray also that each recognizes stewardship and assumes his obligation to tell others about Jesus.

^{*}From *The Book of Acts*, \$3.50 from Baptist Book Stores.



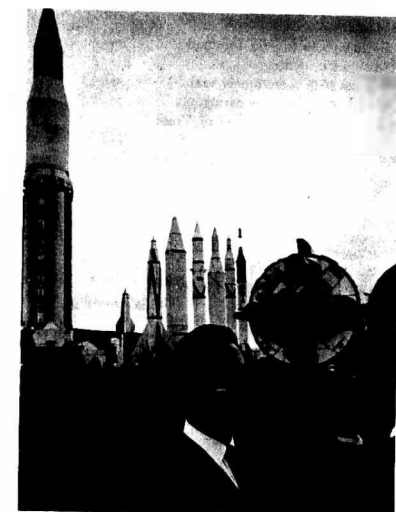
MISSION STUDY

Trumpets in Dixie is a fascinating book. The subject matter in this book will appeal to all the adults of the church. The book deals with changes taking place in this area of our country—changes in the economy, traditions, churches. It pursues the new role of missions required in this era. Plan for WMS study and invite the entire church.

Trumpets in Dixie, W. C. Fields, 75 cents

Teacher's Guide, 40 cents

AVAILABLE FROM BAPTIST BOOK STORES



SEARCHING

If I can help to bear the load
Someone is bearing,
If I can help some lonely soul
To know that God is caring
If I can break the gloom of doubt
That clouds some mind,
Help me, O gracious Lord,
These troubled ones to find

MAUDE DILLARD FRYER

Mrs. Dillard wrote last year "I will be eighty-seven in a few months, and I write and try to memorize every month so that my mind will remain alert."



UNAFRAID

The sound of the sea was in the wind
And with thunderous roar it lashed the trees,
Ominous clouds were riding the sky
And the birds were crying as they flew by;
But I watched unafraid, remembering a voice
That stilled the sea,
And calmed the winds on Galilee,
And I was unafraid of the storm.

MAUDE DILLARD FRYER
Baptist Village
Waycross, Georgia

TRY OTHER SHEEP

Dear Lord, we find it hard to love,
For some of us were taught to hate,
For generations men have said
"Their race is servant, we are great!"

With hearts grown cold, minds clouded, closed,
Our prejudice is rooted deep,
Oh, Love of Christ, weed out all hate,
Teach us to love thy other sheep.

MARJORIE LOU STIMP
Kansas City, Missouri

THE WELL OF LIFE

Down deep among the moss and ferns there dwells
A cool sequestered spring of unknown worth
Forgotten by the throngs that tread the earth,
Rejected for the choice of man-made wells
In time of droughts, when water from the wells
Has long been used amidst the cheer and mirth,
Footsteps must seek the rocks and hills that girth
The cool clear spring that sleeps within the dell
So do we each accept the man-made life

Unmindful of its fasting of its kind,
Unthoughtful of its weary treading pace,
Then when the life of glee becomes a strife,
We turn our hearts to higher realms to find
A life of peace, an everlasting grace

IMO CRYSTAL BROWN
Hannibal-LaGrange Baptist College
St. Louis, Missouri

A CHURCH OF MANY CULTURES

by William W. Russell, Teacher

Hawai Baptist Academy, Honolulu



David Tongan, a member of First Baptist Church of Nanakuli, Hawaii. David's grandfather came to Hawaii from Japan to work on the plantations.

PHOTOS BY WILLIAM W. RUSSELL
AND BOB RUSSELL

SOME of these names—Tamaha, Nanaui, Chun, Paloa, Baotista, Kamea, Tongan, Kellamas, and Nakala—sound strange to most people on mainland USA, but they are heard at First Baptist Church of Nanakuli, Hawaii, every bright Sunday morning.

The First Baptist Church is made up of representatives of many ethnic groups because it has taken the gospel literally in that "whoever will may come." The family names suggest many diverse groups: Hawai-

ian, Chinese, Portuguese, Japanese, Puerto Rican are only part of Hawaii's culture complex. And Hughes, Russell, Roper suggest a Caucasian element among those who come to First Baptist Church.

In 1778 Captain Cook and his sailors were the first white men on Hawaii. His two ships, the *Resolution* and the *Discovery*, enroute to Tahiti sighted Oahu and Kauai of the Hawaiian chain and stopped off.

Caucasians are the state's largest ethnic group, but when compared

to the many groups in the total population, Caucasians are only 40 per cent of the 700,000 people who inhabit this beautiful state. This ratio holds true in First Baptist Church of Nanakuli.

Pure Hawaiian ancestry numbered only 10,000 people in 1963, but there has been amazing growth of the part-Hawaiian. Over 100,000 people in this fifteenth state now claim Hawaiian ancestry. Christine Nanaui is of Hawaiian ancestry. She is an Interimist in First Church,

Melton Evans, educational director, and William Russell, former pastor of First Baptist Church of Nanakuli, Hawaii. Mr. Evans is a Retired Chief Petty Officer, U.S. Navy, and serves on a voluntary basis.



ROYAL SERVICE • FEBRUARY 1968

Priscilla Hughes, teacher of Intermediate girls, and David Clanton, summer worker at First Baptist Church. Priscilla is of Filipino descent.



Pamela Russell, a student at the University of Hawaii, is Training Union director. Pamela is Chinese and Caucasian.



Two Hawaiian girls following their father, a plantation worker, to the Blue Mountain College in Mississippi.

typical of many young people. She dreams that some day she will attend Blue Mountain College in Mississippi.

The early Hawaiians were highly susceptible to the diseases of the white man who migrated to these paradise islands. Plantation owners looked west to China for laborers in the fields. An influx of Orientals resulted. Mary Chun, another Intermediate, states: "My ancestors came to the Islands in 1852 as Chinese laborers to work on the plantations. Some went back after their contracts ran out. But some remained to become merchants and businessmen." Chinese population today is about 40,000, and many people in Hawaii claim with a sense of great pride Chinese ancestors in their multiracial background.

David Tengan, a Junior of Japanese ancestry, tells: "My grandfather came from Japan as a plantation worker, then later he raised pineapples himself." David's ancestors first came in 1886 as workers on

the sugar and pineapple plantations. Today the Japanese are the second largest ethnic group in Hawaii.

The third largest distinct ethnic group is the Filipino. "We are considered the fastest growing racial group in Hawaii," says Frances Bautista, a nursery worker at First Baptist Church. People of Filipino ancestry number over 71,000.

In Hawaii's great melting pot, many other ethnic groups are identifiable such as Korean, Samoan from the great Pacific basin.

Deacon Everett Nakata, a man of Japanese ancestry, says: "We of First Baptist Church in Nanakuli are committed to share both the gospel and believer's fellowship in Nanakuli with every man here, as well as with people all around the world."

From the roots of Christian fellowship among varied ethnic groups and cultures, Christ's disciples shall be able to present him to all of Hawaii's people and as God leads contribute to world evangelism, believes Everett Nakata.

MANY tributes have been written in honor of the pastor's wife. I must say that I find such tributes completely in order, having been married to a pastor's wife for seven excitingly unpredictable years.

But seven years ago my wife changed her California bonnet for an imaginary missionary's helmet and followed me to the hitherto unknown world of Central America. She has become worthy of new tributes—and I dedicate these words not only to her but also to hundreds of her missionary sisters who make their homes on the windswept wastes of Western USA, on the dusty plains of Central Africa, on the smotheringly humid delta of East Pakistan, and in all the other exciting (and, many times, unexciting) places in between.

The missionary wife is not to be hallowed as some rare species of saint discovered only in exotic places. She is a typical girl from Arkansas, Indiana, Oregon, or California. She is fully human, and still wins the praise of her family when she prepares a good meat loaf, potato salad, or peanut butter cookies. The main difference, at this point, between her and her stateside sister

TRIBUTE to a Missionary Wife

by her husband
Ted Lindwall
Guatemala



is that she has to grind her own hamburger, make her own mayonnaise, process her own peanut butter—if she lives in a corner of the world where beef, cooking oil, and peanuts are obtainable at the supermarket.

In spite of the fact that my wife opens few cans and never buys frozen foods, she does not spend every waking hour in the kitchen or in our house. She, like a great many missionary wives, is a frequent traveler.

Years ago, when we planned our first vacation, she solemnly warned me that she was no camper—no tents, no camp stoves, no sleeping bags, no cots for her. That was in (Before Guatemala!). Now, my wife may be spending the night on a straw mattress in some humble Indian home near Lake Atitlan or sleeping on a cot under the stars in some distant desert village. Camping is not yet in her blood, but it is in her calendar! Some missionary wife must have whispered those immortal words in Ruth's ears: "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people (and my

children's people, too), and thy God my God" (Ruth 1:16).

Shall I tell you of those uncertain days when we remained locked in our house waiting for the winds of a threatening revolution to become still? (What stateside wife ever stocked a pantry to live out a revolution?) Or, shall I mention the three weeks in which we had no running water, or the six months when we had no hot water? Shall I tell of the cruel snake the boys brought to show their mother? No! These events could take place in the life of any overseas family.

I would rather leave an oft-repeated real-life picture of this missionary wife entering into some distant country home, addressing her cheerful yet strongly accented greetings in a new language. She warmly embraces the Indian woman, who returns the embrace with equal warmth. Together they admire all the children, beginning with the youngest. They sit down to a lunch of tortillas and rice soup, and soon the women talk about the Master. Both are smiling, and their smiles are spontaneous. Herein is love. And here is the greatest tribute we can lay at the feet of any missionary wife.

INTERNATIONALS—

EVERYWHERE

WHY ARE WE SLOW to find the foreign-born in our communities and witness to them of Christ's love? In almost every town and city in our country, North and South, East and West, there are either students or permanent residents from overseas.

Eleana was one of these. She was a summer visitor from Argentina, an exchange student. She visited several rural communities during her stay. Ours was one of these. I remember inviting her to our church and my Sunday School class while she was a houseguest of a nearby neighbor.

"She won't come," several people discouraged me. "She's Catholic."

Surprisingly, she accepted the invitation and seemed genuinely interested in what Baptists believe. Of course, I took great care with my teaching the three times she was in my Sunday School class.

We visited often during those next few weeks. She asked many questions about our faith and answered many of ours about her own religion. No, we did not "convert" Eleana. But who can say what kind of seed was planted in her mind and heart? Who knows what may yet happen even now back in Argentina? The Holy Spirit may win her to Jesus as Saviour. I pray it will be so. It may be he will then use her to win her own countrymen to Christ.

A jet trip to Atlanta proved to be opportunity for me last summer. A young sailor sat beside me "headed home to Birmingham, and then on to Vietnam," he said.

He seemed quite depressed and I finally asked if he would like something to read. I opened my bag and gave him a small copy of Mark's Gospel. It was the story of Jesus in a modern English translation, illustrated with line drawings, very simple and direct.

"That little book will tell you about someone you need to know before you go to Vietnam," I told him.

"Who is that?" he looked puzzled as he asked.

"This is a part of the Bible and this book tells you about Jesus Christ our Lord," I said. That was all. He thanked me and read for some time, commenting occasionally on what he was reading.

When he got off in Atlanta, he tried to return the book, but I told him it was his to keep. He thanked me again and left the plane. I do not know what happened to that young man in Birmingham or Vietnam. I do not know his name, but God does. I prayed, however, that he would become acquainted with Jesus through the reading of that beautiful Gospel.

More recently, a talented young woman from our section was selected to visit a family in Cali, Colombia, for several months and observe their homelife. Even though this had nothing to do with missions work, we knew that Mary Ann would be a missionary while away. She is that kind of person.

Almost at the same time we

learned of her trip to Colombia we found that a young German exchange student would be coming to our community to live for a year. I realized that he was the same age as the young people in my high school department in Sunday School. We would have opportunity to witness of our faith to this young man coming from another culture. Will our actions have anything to do with foreign missions in the years to come? I believe that they will!

Think of the endless possibilities for this kind of contact. Home missions with worldwide implications is easier than we might imagine. Wives of servicemen living in every town across our nation, wives from Korea, Japan, England, Germany—all are hungry for personal attention and warm friendliness.

A friend told me recently that she has many opportunities to witness to Japanese wives from Buddhist backgrounds. She says that everyone of them seems to be seeking a faith that will give them hope.

We are having Bible study groups, using a Bible written in both English and Japanese. We communicate with the Scriptures when our language understanding breaks down. Many of these girls have already accepted Christ, been baptized and are influencing their non-Christian American GI husbands.

The young foreign student coming to our shores is an obvious person to receive a Christian witness.

What about the adult men who come to our towns from other countries to tour industrial plants or on other business? and the foreigner and his family who comes for medical research or to intern in our hospitals? and, that never-ending stream of military personnel coming from other countries to train here and return to foreign soil? All these exchanges and visitors call to us to be careful of our Christian influences and attitudes. These are all foreign missions possibilities.

How exciting it was to hear a Southern Baptist missionary from Saigon tell of his experiences with Christian GIs in Vietnam. He said many of them are asking for something to do while they are there fighting for peace. They are teaching adult nonreaders, sharing Bibles and Gospel tracts. They distribute clothing to refugees, make friends with orphaned children.

We can do the same with the foreign-born who are temporarily in our land. We can try—in Jesus' name—to meet their needs.

Even though we may not speak their language, we can speak with a heart language that all people everywhere understand, the language of love. This universal language can be expressed only by those who genuinely care and who see in every situation opportunity to "tell how great things the Lord hath done" (Mark 5:19).

CUSTOMS and RECIPES



by Enza O. Pullen

Webster defines "hospitality" as generous and cordial reception of guests. As a child, I can remember how happy we were when relatives and friends came to call or to visit. Much preparation went into the planning of the entertainment and the food for the occasion. This custom has not changed. Few of us can go to the smoke-house for a ham or to the root cellar for vegetables, but our homes are equipped with freezers and the supermarkets are not far away, and nearby parks can substitute for large dining rooms or backyards. Many still take pride in their jellies and jams, as well as casseroles, pies, and cakes.

There are many reasons and excuses for get-togethers. Social, civic, and church groups present all kinds of projects which call for group participation and celebration. Nothing is more fun than a progressive dinner with each course served at a different home, or a potluck or covered dish supper. Cookouts are fast becoming a way of life as a method of entertaining in the summer. Traditional family gatherings, such as the celebration of birthdays, anniversaries, and holidays, are frequently enjoyed by grandparents, parents, and children. All these have a very direct connection with favorite foods. Each woman has a specialty. A few such recipes follow.

Chicken hash is a favorite in our family. It is not always made of chicken, but is sometimes made of leftover beef or turkey. For a company dish to serve at least ten or twelve try this:

1. Chicken Hash

Salt a large hen, 4 to 5 lbs., inside and out, and refrigerate overnight. Next morning, rinse thoroughly and place on a rack in a large pot. Add one quart water and cover tightly. Simmer (not boil) for about 2 hours, or until bones can be removed easily. Cube meat and grind skin. Add the following:

- 1 1/2 c. sauteed bread cubes
- 1 tsp. ground sage
- 2 ribs celery
- 1/2 c. grated onion
- 1 quart chicken stock or broth

Simmer for about 30 minutes.

2. Green Beans with Jowl

Many people have enjoyed and requested the recipe for the Southern method of cooking green beans.

- 2 lbs. pole beans
- 1/4 lb. hog jowl or country-cured bacon
- 1 tsp. sugar, scant
- 1 tsp. Accent, optional
- 1/2 tsp. salt
- 1 onion, peeled but whole
- Water to cover

Use a Dutch oven for this. Snap beans and combine all ingredients. Cover closely and simmer for 2 hours or until the beans look glossy and the water has about cooked away. Remove onion before serving.

3. Spoon Bread

- 2 eggs
 - 1/2 c. cornmeal
 - 1/2 c. boiling water
 - 1/4 stick margarine
 - 1 c. buttermilk
 - 1 tsp. baking powder
 - 1/2 tsp. salt
 - 1/4 tsp. soda
- Sift dry ingredients together. Gradually add boiling water and butter, stirring constantly. Beat egg yolks until light, add buttermilk, and meal mixture. Fold in stiffly beaten egg whites. Pour into greased casserole and bake at 375 degrees for 45 to 50 minutes. Serves four.

4. "Baptist" Pound Cake

This recipe was given to me by Roy J. Gilleland, Jr., Brotherhood secretary, Tennessee Baptist Convention.

- 1/2 c. shortening
 - 1 stick margarine or butter
 - 3 c. granulated sugar
 - 5 eggs
 - 3 c. plain flour
 - 1/2 tsp. baking powder
 - 1 c. milk
 - 1 tsp. vanilla
- Cream butter and shortening with sugar. Add one egg at a time, beating well after each addition. Sift flour. Add baking powder and sift again. Add milk and flour alternately to mixture. Add vanilla. Pour into greased and floured tube pan. Put in cold oven. Bake at 350 degrees for 1 hour and 15 minutes.

5. Chess Pie

- 1/4 lb. butter
 - 1 1/2 c. sugar
 - 1/2 c. vinegar
 - 1/2 tsp. cornmeal
 - 3 eggs
 - Vanilla flavoring
- Sift cornmeal and sugar together. Melt butter and remove from heat. Cool slightly and add cornmeal and sugar, vinegar, lightly beaten eggs and vanilla. Put in unbaked pie shell and bake at 425 degrees for 10 minutes. Reduce heat to 275 degrees and bake about 30 minutes longer or until set.

In the spring of 1965 our church, the First Southern Baptist Church of Kansas City, Kansas, reviewed our one-year ministry to the deaf and to Cuban refugees. We decided to continue both and began to pray that God would lead us in ways to increase usefulness in both and to see how we were relating to the needs of others in our community.

To extend our ministry required a clear focus on the community. We faced such questions as these: Where are the people? What are their needs? What are others doing to meet need? What can we do? Our first response to what we discovered in the survey was to realize that needs were so enormous we questioned whether our efforts would amount to anything in the face of them.

Some of the people of the church were already involved in a Cuban refugee ministry, a deaf ministry, and a storefront mission. I had accepted an invitation to become chaplain in the police department and began work with problem youths and their families. This developed into a juvenile rehabilitation ministry which provided a place of service by adults to youths and their families. As these ministries expanded, one factor became evident—concern for the needs of others was intensified by personal involvement.

Once the church got in focus and many of the members were reminded who they were and of the sure promises of God, other mem-

bers were not content to remain idle. They knew that God was probing their hearts and commanding them to minister, also. We truly became a church with weekday and week-night ministries, with church members using their abilities, training, and resources.

Some of the programs where volunteer leaders are used are pre-school child care, an afternoon and

evening study hall for students from a large high school nearby, church school for elementary children released from public school one and a half hours each week, home visiting to the sick and shut-ins, ministering to the blind. Each of these ministries has a definite challenge, and a survey of the church members reveals that there are those among us who can work well in one area

IN FOCUS AND IN PACE

Vincent is pastor of First Southern Baptist Church, Kansas City, Kansas.

by Charles E. Vincent

RDAL SERVICE • FEBRUARY 1968



while someone else can best serve in another.

How easy it is for a church to be out of focus and surrender its faith. How easy to settle for too little, to adjust to present conditions.

The church is to proclaim and demonstrate faith, and it must never allow comfort to be confused with

progress. Today we are tempted to camp on the border of territories we should possess. We must not be victims of the fear that one man's witness does not count. God works through individuals. He is not through with us by any means. Let's get in focus and keep in pace!

The pastor answers questions—

cases where members provide their own supplies and help those with whom they are working from their own resources.

How do you assign people to specific ministries?

After considering a need, the person most capable to meet the need and willing to do so is assigned to the task. In some cases training is provided through and by agencies in the city; for instance, training in care for the released mentally ill was offered by the local Red Cross. Two of our women accepted this opportunity. Family budgeting problems are assigned to women with degrees in home economics.

Has generosity of service affected generosity in giving money?

Yes, in a way. Even with a tremendous turnover of membership because of transfers, we for the first time in several years have been giving more and more to our budget; some are going beyond the tithe and pledge to help in areas of unbudgeted need.

Has involvement affected the spirit of the church?

Yes, those who have become involved in special ministries have become more spiritually minded, and those who have not show concern for their attitudes. There has become an evident distinction between the members who are involved and those who are not. There is a sense of unrest on the part of the uninvolved.

Is spiritual growth evident in the lives of members?

Definitely.

What is your church membership?

We have a resident membership of 650, including Juniors and Intermediates.

Does the church vote on mission action projects to be undertaken?

Yes.

How many people are working in all projects?

Between fifty and sixty adults and ten young people.

Do you feel you are trying to meet too many needs?

Yes, at times—when we do not have people who follow-through and take personal initiative. We try not to attempt a ministry that does not have a qualified person responsible for its success.

Does the church budget support projects or do individuals bear expenses?

Both! The church supports some of the work; some of it does not need financial support. I'm aware of a few

WMS forecaster

Planned by Margaret Bruce
Royal Service • February 1968

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

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

Woman's Missionary Society

WMS President

BWA Sunday. February 4 has been designated by the Southern Baptist Convention as Baptist World Alliance Sunday. This day has been set apart to interpret the Alliance's purpose to promote a spirit of fellowship, service, and cooperation among Baptists of the world. You will want to be alert to suggestions in Baptist periodicals for observing the day and to lead the WMS in participating in your church's observance.

Race Relations Sunday. Another significant day on the denominational calendar is Race Relations Sunday, February 11. A new pamphlet, "Issues and Answers: Race," and a brochure "Southern Baptist and the Contemporary Racial Crisis" are available from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219, for \$3.00 each. (Southern Baptists \$1.00) These materials give historical insights into how the Southern Baptist Convention is seeking Christian solutions to this contemporary problem.

New WMS Materials. In January you were made aware of new WMS materials to be available by the fall of 1968. You will look forward to these and will make plans for using them in training WMS leaders. Read WMS Forecaster each month for more specific information.



Circle Chairman

Monthly Society Meeting. One of the important duties of the circle chairman is to keep the monthly society meeting before circle members and to encourage full attendance. Elective 3, Aim 6 of the WMS Aims for Advancement points up the importance of this duty of the circle chairman. It states, "an average attendance for the year of one third of the members of each circle at the ten general missionary program meetings of the society." Circle meetings do not take the place of these regular meetings of the society but should create interest in them. As circle chairman, you will keep society meetings paramount and recognize that the circle is a unit of the society and promotes the total work of Woman's Missionary Society.

Transfer Church Membership Week. Each year Transfer Church Membership Week is emphasized in February. Plan WMS enlistment efforts to coincide with this week in your church. Designate WMS members to greet women who join the church with an invitation to WMS membership. Follow-up visitation is most essential. On pages 111-112 of the WMS Manual are pointers for enlistment visitation. (Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 75 cents.) Refer WMS members to these pages and help them understand the importance of the personal contact in enlisting new members.

Interest-Talent Cards. By using the interest-talent card (25 for 30 cents), you can discover abilities of women and can more easily enlist them in WMS. Other enlistment aids are: doorknob calling card, 25 for 50 cents; invitation card, 25 for 30 cents; classification slip (25 to a pad), 10 cents; WMS Enlistment Survey card, 50 for 50 cents; and membership folder, containing abbreviated Statement of Aims for Advancement, 25 for 30 cents. These enlistment aids are available from Woman's Missionary Union, address above, or Baptist Book Stores.

Missions

Program Chairman

Woman's Missionary Society study topic for February is "Money for Missions." This is an extremely important subject for WMS members as the advance of missions depends to a great extent on Southern Baptists' stewardship of possessions.

These resources available from Baptist Book Stores may be helpful in planning this study.

Slides: *The Cooperative Program and Foreign Missions*, 16 slides, color, \$5.00.

Books: *Christian Sharing of Possessions*, Annie Wright Hays, 85 cents.

Principles of Stewardship Development, W. T. Grind staff, 95 cents.

Plays: *Wait a Minute*, 12 characters, 15 minutes, 15 cents.

To All the World Through the Cooperative Program, two readers, eleven to seventeen other people for scenes, 10 cents.

The plays may also be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

Have you ordered the set of ten posters to be used with the 1967-68 general WMS studies? It is \$1.25 and may be secured from Woman's Missionary Union only. You will find these posters helpful as learning aids and as announcement posters.

Mission Study Chairman

Has the study of the book *Trumpets in Dixie* by W. C. Fields (75 cents from Baptist Book Stores) been completed, or will it continue this month and next? In the Teacher's Guide by Doris and Raymond Rigdon (40 cents from Baptist Book Stores), a suggestion is made that the teaching plan for the last chapter include reports on the study of your own community. Such a laboratory study might include: (1) visiting a Baptist institution to discover ways your church or your WMS could assist with the work; (2) investigating the possibilities of a church visitation program in high-rise apartments in your community; (3) discovering persons of special need in the neighborhood and making plans for meeting needs.

The writers of the Teacher's Guide stress the importance of the teacher's dependence upon the Holy Spirit to help with planning and teaching the book. *Spiritual Experiences and Prayers*.

Missions

Prayer Chairman

The Week of Prayer for Home Missions is March 3-10. Perhaps by looking at these statements and checking them off, you and the prayer committee can approach the week with a sense of readiness.

The aim for the week (to show the relationship of intercessory prayer to home missions advance—its meaning, value and results, to lead persons into meaningful prayer experiences, increased giving, and deeper commitment to missions) has been kept in mind as plans have been made.

The music director has been given the suggested hymns and she and the pianist have arranged the music.

The Scripture meditation related to each day's

theme has been planned.

- ☐ The program content has been assigned.
- ☐ The prayer periods and the emphasis on the offering have been arranged for each day.
- ☐ Plans have been made for use of week of prayer posters.
- ☐ WMS members have been encouraged to read supporting materials in SBC periodicals to prepare for the week of prayer.
- ☐ WMS members have been encouraged to use the family prayer guide with their families.
- ☐ Program covers* for use each day have been ordered.
- ☐ WMS members have been informed of all plans for the observance of the Week of Prayer for Home Missions with the Annie Armstrong Offering.

Mission Action Chairman

The aim for the 1968 Week of Prayer for Home Missions includes, "a deeper commitment to service." Efforts will be made each day during the week of prayer to show how home missions can be strengthened by participation in mission action.

Presentation of the Home Mission Board's language missions work, its work with National Baptists, its Christian social ministries, and other needs will doubtless point up areas of need in your neighborhood.

As a result of their experiences during the week of prayer, some members may want to become members of a mission action group already organized. Or, they may want to begin a new group. See the WML Year Book 1967-68, pages 9-10, for more information about organizing mission action groups.

Stewardship Chairman

Has the 1968 Annie Armstrong Offering for Home Missions been promoted adequately in your church? Emphasis will be given throughout the week of prayer to the importance of the offering to the work of home missions. The special project of establishing five hundred new churches and missions and the Home Mission Board's leadership responsibility for the Crusade of the Americas will require liberal gifts this year to the Annie Armstrong Offering.

The enlarged offering goal of \$5,500,000 will need to be kept before WMS members continuously. Also the vital place of intercessory prayer must be kept paramount in the appeals for personal commitment to prayer and giving in behalf of home missions.

For 60 cents, 100 for \$2.00, available January 1 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

LEADING MISSION ACTION

The leader of a mission action group gives overall leadership to the work of the group, but she delegates responsibility for specific work to members. In this way she helps the group make use of the various abilities of its members. The duties of the mission action group leader are:

1. Lead the mission action group in planning and doing its work.
2. Preside at group meetings.
3. Plan ways to enlist other persons in the work of the group.
4. Serve on WMS executive committee.
5. Report progress of work regularly.

The mission action group leader keeps the group aware of its purpose to minister and to witness in Christ's name.

Has an offering envelope been provided for each WMS member?

with the Denomination

Sunday School Board

Transfer Church Membership Week and Nonresident Church Member Enlistment Plan

Approximately 1,971,000 Southern Baptist church members move each year or 18.3 percent of the total membership. One primary problem with Southern Baptists moving is that they move everything except their church membership. Transfer Church Membership Week is spotlighted in February of each year. It is promoted jointly by the Division of Evangelism of the Home Mission Board and the Sunday School Department of the Sunday School Board. The Nonresident Church Member Enlistment Plan utilizes the Sunday School since it is active in 99 percent of the churches. This makes it the logical organization to accept and fulfill this needed action in the churches.

The basic purpose of the Nonresident Church Member Enlistment Plan involves the wise use of the Sunday School organization in leadership in achieving two goals: (1) to maintain continual communication between churches, providing information regarding members who have moved and (2) to visit nonresident members until they are reached for active church membership and participation.

In making Transfer Church Membership Week effective this year, churches can attack the problem of nonresident church members through a church-elected committee.

which would survey the church roll, identify the names of the nonresident members, and secure a correct address for each member—D. Lewis White, General Administration Consultant, Education Division, Sunday School Department, Sunday School Board.

Home Mission Board

Literacy Missions

Literacy missions is a ministry to adults who have missed the opportunity of learning to read and write, and to the foreign-born who do not know how to speak, read, or write English. In the southern half of the country, including the Southwest, every tenth adult, on the average, is a nonreader.

To begin this ministry one should plan for a workshop in literacy missions. Each workshop participant should have a copy of *Streamlined English* by Frank C. Laubach (\$1.60). *Story of Jesus* by Frank C. Laubach (set of three books, \$1.20 per set) is the key to witnessing. Every teacher should have access to this set. (Order *Streamlined English* and *Story of Jesus* from New Readers Press, Box 131, Syracuse, New York 13210 or check your Baptist Book Store.) The *Teacher's Guide to Literacy Missions* is available free to teachers of nonreaders from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

The pamphlet "Approaches to Literacy Missions" may be ordered free from the Home Mission Board.

Juvenile Rehabilitation

Juvenile delinquency is one of the most disturbing and perplexing contemporary problems of our nation. The Home Mission Board through its juvenile rehabilitation ministry offers financial support of personnel and programs and assists in planning weekday ministries. Churches and associations are encouraged to sponsor this program which often draws willing volunteers.

To help with this ministry the Home Mission Board provides these resources:

Filmstrips: *Your Church and Juvenile Rehabilitation*, \$3.50 from Baptist Book Stores

Motion Picture: *Buck and I*—shows the efforts of a Christian layman to help a boy in trouble. The layman works with the youth from the time he appears before the juvenile court, through his probation period, and until he goes into military service, approximately four years. Order from your nearest Baptist Film Center, service charge, \$3.00.

Tract: "Juvenile Rehabilitation" and Juvenile Rehabilitation Booklet, order from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

Woman's Missionary Union provides a *Mission Action Group Guide: Juvenile Rehabilitation* (\$1.00). Order from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

promoting

WMS Work

At Society Meetings

• To promote attendance at the WMU Conference make an outline map of New Mexico and one of North Carolina. On the New Mexico map locate Glorieta and on the map of North Carolina locate Ridgecrest. Have someone display the maps and give the following information:

WMU Conference, Glorieta, New Mexico, July 18-24—For reservations write Mr. Mark Short, Glorieta Baptist Assembly, Glorieta, New Mexico 87535.

WMU Conference, Ridgecrest, North Carolina, August 8-14—For reservations write Mr. Kenneth McAnam, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770.

If there are those in your WMS who have attended one of the conferences, ask them to be responsible for this promotional feature.

At Circle and Mission Action Group Meetings

• Preview Week of Prayer for Home Missions. To inform WMS members of the Week of Prayer for Home Missions the following presentation may be used:

First Reader: Intercessory prayer is essential to home missions advance!

Second Reader: Therefore, the week of March 3-10 has been set apart.

As a week of prayer for home missions.

The theme for the week is "Pray in One Accord."

First Reader: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14).

Second Reader: Pray in one accord—

That His People May Receive Power

That His Message May Be Proclaimed

That the Bruised May Be Healed

That Our Land May Know Him

That He May Speak Through Us

Soloist: (Fourth verse and refrain of "Teach Me to Pray.")

Leader: (Give information regarding time and place of each day's prayer periods in WMS, the church's plans for observing the week of prayer, the Ann Armstrong Offering goal, and its promotion.)



the wmu leader

planned by June Whitlow

Royal Service February 1968

CHANGING TIMES

By Elaine Dickson

There are those who say that the single most dependable fact about life in the twentieth century is that life is changing. Today's world is a world of rapid change.

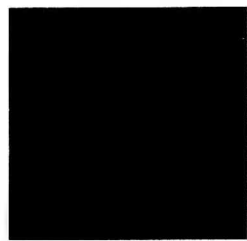
In two brief decades modern technology has converted "earth men" into "space men." New products replace old ones so rapidly that what was an impossibility yesterday is a luxury today and a necessity tomorrow. New ways of doing things and new ways of thinking about things bombard us daily.

While many cry for the good of days few really want to go back to the time and place which in retrospect look so good. Because change, as painful as it sometimes is, is a way of life. Without change there is no growth. Life is a kaleidoscope of change.

The person who is alive and vital at any age is the person who not only welcomes the future and the changes it may bring but also believes that he will have a hand in shaping the future.

Think about your future . . . the future of your church . . . the future





of your Woman's Missionary Union. How will some of the dramatic changes in the future affect the way you think about things and the way you do things? Here are a few of the changes which are predicted:

- The population will increase from 180 million in 1960 to 240 million in 1976.

- In 1960, 63 percent of the US population lived in cities; in 1980, this will increase to 75 percent.

- There are now approximately 16 million people over 65 years old; by 1975 there will be 20 million, by 1980 there will be 24.5 million.

- Each year 20 percent of the American people move to a new location. This percentage will increase in the years to come.

- By 1970 personal income will increase by one third.

- Sunday will continue to lose its identity as a day of worship, becoming more and more a day of fun.

- Color TV sets will become commonplace, new sizes ranging from billfold size to huge wall screens will be produced.

- Picturephones (seeing the other party) will be in use; it will be possible to talk to inanimate objects, phone home and turn off the oven, close the window, turn on the heat, leave a message, turn off the lights.

- Libraries of knowledge will be stored in computers and will be available on instant call.

- Religion will tend to lose its individualism and "ruggedness" of belief.

- People of many religions will be neighbors during the seventies.

- People will enjoy considerably more leisure time: a thirty-hour

work week may become a reality.

- Women will continue to enter the labor force in larger numbers as needs and opportunities expand.

- There will be considerable upheaval in the value systems of our society. Some of these are sex behavior, early marriages, the role of the parents, the role of the home, honesty in business, race, government.

- Family life will face greater tests because of divorce, working mothers, juvenile delinquency, neglected children, unwed mothers, unfaithfulness, unemployment.

- There will be increased conflicts between the "have" and "have not" nations.

- Poverty will continue to be a problem.

- The possibility of another global war will loom on the horizon.

- The growing spirit of nationalism will become an increasing problem as countries—because of communications and transportation—get closer and closer together.

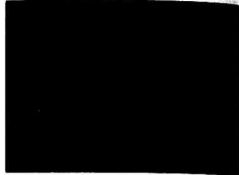
- Mass communication and increasingly rapid transportation will have the effect of implementing a kind of mass culture of conformity.

- Change is coming! How shall we view it? How shall we react to it?

- Coping with change requires perspective. It requires making a few basic affirmations concerning what is changeable and what is changeless for the greatest stabilizer in times of change is our confidence in the changeless. The changeless aspects of life bring stability and continuity and security.

- God is unchanging. Our nature as the children of God and the body of Christ (his church) will not change. The mission Christ gave us to do in the world will not change.

- Stability comes at the point of purpose of ends. Change usually comes in relation to means—how we accomplish our purposes. The way we fulfill certain purposes is subject to change so the methods used are relevant in the contemporary age.



When asked about the success of his business, a telephone executive replied, "A few years ago our company made a single decision which has influenced the success of our work. Our decision was that we are not in the telephone business but in the communications business."

Communication will always be a need of mankind but the telephone as a means of communication could become outdated.

What business is your WMU in? Are you in the WMU business or are you in the missions business? It makes a great deal of difference where the basic loyalty rests. Missions is a part of the unchanging purpose of a church. WMU is only a means to help a church fulfill this purpose. If the basic commitment is to missions, WMU can undergo any changes needed to be a better means of helping a church fulfill its missions purpose.

WMU will change in the next year. The key words to describe this change will be simplicity and flexibility—making the organization as simple and as flexible as possible, so the major resources of members will not be consumed in the maintenance of an organization plan but in the doing of the organization's work.

Read March and April Royal Service for information about new WMU plans and materials.

An organization which perpetuates only today's level of vision, excellence, and accomplishment has lost the capacity to adapt to a changing world. Today's generation should be able to take for granted the hard work and dedication the past generation has produced. This generation should then, standing on the shoulders of their predecessors, establish a new high in performance.

If the single most dependable factor

about life in the twentieth century is that life is changing, this requires organizations and individuals who are capable of survival and service in a changed tomorrow. Woman's Missionary Union is dedicated to constructive change which will allow it to fulfill an unchanging purpose in a changing world.

denominational

Information

A Fellowship Opportunity

Race Relations Sunday, February 11, 1968, reminds us, among other things, that our fellowship within the Southern Baptist Convention includes persons of many racial and cultural backgrounds.

Race Relations Sunday is an occasion to consider again our Lord's loving concern for all men of every race and place.

Race Relations Sunday can help us understand, appreciate, and relate to the wider fellowship which is ours as human beings and as Christians.

Support your church's observance of Race Relations Sunday (see p. 47).

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Information

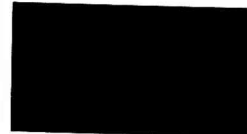
for informed leaders

Much Ado About Something

A new WMU organization plan is being recommended for use in churches October 1, 1968. This plan is designed to give more flexibility in the organization plan and to increase the usefulness of the officers and leaders.

The Basic Plan

The WMU organization begins with



one WMU officer—the WMU director. Her election by a church is considered as the beginning point in organizing a WMU. She works with the pastor in developing the WMU organization as needed. Another WMU officer—the WMU secretary-treasurer—may be added as needed or the WMU director can fulfill the duties of the secretary-treasurer along with her own in the basic plan.

The basic plan of WMU organization grows with the addition of WMU leaders for age-level organizations: WMS president, YWA leader, GA leader and assistant leader, Sunbeam Band leader and assistant leader.

The basic organization plan is suggested for churches which have only one organization for each age group. The age-level director coordinates the work where there are two or more organizations for an age level.

With only one organization for an age level, a church would have no need for age-level directors. In churches without age-level directors, the WMU director will assume the role of coordinating the work of all age-level organizations.

Expanded WMU Organizations

As a WMU grows and additional age-level organizations are formed, other WMU officers may be added as needed. These officers may include a WMU assistant director and WMU, YWA, GA, and Sunbeam Band directors. These officers may be added one at a time as they are needed. As an age-level director is added, she joins the WMU council in place of the age-level organization leaders with whom she works. The addition of an age-level committee, composed of the age-level director also means the formation of an age-level committee, composed of the age-level director as chairman and age-level leaders as members.

Another way to expand the WMU organization is to add additional age-

level directors. In some churches there may be a need for a Junior GA director and an Intermediate GA director; in some churches a Primary Sunbeam Band director, Beginner Sunbeam Band director, and a Nursery Sunbeam Band director; a high school YWA director, a college YWA director, and a career YWA director.

Leader manuals in WMS, YWA, Intermediate GA, Junior GA, Primary Sunbeam Band, and Beginner Sunbeam Band, available March 1, 1968, will carry the new organization plans.

Read the age-level magazines in the months which follow for additional information and be ready to put this plan of organization into operation in October 1968.

These are significant days in Woman's Missionary Union!

Act Now!

An excellent way to prepare your entire church membership for the Week of Prayer for Home Missions, March 3-10, 1968, is to have a churchwide study of the Home Mission Graded Series. The theme is "The New South."

If the churchwide study seems wise for your church, the WMU council will need to work closely with the Brotherhood, the pastor, and the church council in making detailed plans.

- 1 Determine the book to be taught and the amount of time to be given to teaching. *Trumpets in Dixie* for Adults and *A Tide Comes In for Young People* are possibilities.

- 2 Choose a teacher or teachers.

- 3 Select those to work with the teacher in preparing learning aids and developing techniques and methods which will be used in the study.

- 4 Set a date, time, and place for the study.

- 5 Decide how the study will be publicized and make assignments to those who are to be responsible for art work, bulletin articles, and other announcements.

If a churchwide study does not seem to be feasible, perhaps the WMS and Baptist Men can have a joint study of the Adult book, *Trumpets in Dixie*.

Other organizations will study the

book suggested for each age group.
Books and teacher's guides are available from Baptist Book Stores Adult: *Trumpets in Dixie*, W. C. Fields, 75 cents.
Young People: *A Tide Comes In*, Roger H. Crook, 75 cents.
Intermediate: *Bulldozer Revolution*, Jack U. Harwell, 50 cents.
Junior: *Scott's New World*, Jacqueline Durham, 50 cents.
Primary: *The Come-and-Go Village*, Doris Monroe, 50 cents.
Teacher's Guides, 40 cents each.

Focus Week—Focus Week—Focus Week

If you recognize the following dates, place a check in the appropriate box.

- ☐ February 11-17, 1968
☐ May 12-18, 1968
☐ August 11-17, 1968

The dates are YWA Focus Week, GA Focus Week, and Sunbeam Band Focus Week. YWA Focus Week is at hand, but it is not too early to begin planning for the other significant weeks.

Focus Week is a time to focus attention upon the appropriate youth organization—take a long look, perhaps as you have never done before. A week such as this affords an excellent opportunity to organize new units and enlist new members in the organization. The WMU council takes initiative in coordinating these plans. Doing this requires much preparation, therefore, it is wise to begin NOW analyzing needs and making ready for an all-out enlistment effort during the appropriate focus week. This does not mean you are waiting until focus week in May or August to concentrate on the organization of new units and the enlistment of prospects; but rather, you are beginning now to pray and plan and will culminate the enlistment emphasis with a special organizational activity during focus week.

To determine your needs, answer the following questions:

1. Do you have a high school YWA? career YWA? How many are enrolled in each organization? List prospects for each organization. Do you need another YWA organization?

2. Do you have a Junior GA? Intermediate GA? How many are enrolled in each organization? List prospects for each organization. Do you have need for additional age-level units?

3. Do you have a World Friends organization? Primary Sunbeam Band? Beginner Sunbeam Band? How many are enrolled in each organization? List prospects for each organization. Do you need additional age-level units?

As a result of answering these questions, perhaps you see the need for additional youth organizations. Now, what do you do? Following these simple steps you will start now making enlistment plans which will end in a significant week for each organization.

Step 1 Begin now to pray for leaders to work with the new organization. Pray for each person on the prospect lists.

Step 2 Preceding each focus week, present the needs for additional units and leaders to the WMS.

Step 3 Plan a special enlistment activity such as a banquet, party, picnic, tea, unique study, day camp, prospect hunt, or visitation project. Each director will make suggestions to the council in accordance with the plans given in each age-level magazine.

Step 4 During focus week conduct the special enlistment activity.

Result: More effective missionary education for more young people in your church.

wmu

president
vice-president

Opportunity Is Knocking

"Pray in One Accord" is the theme chosen for the Week of Prayer for Home Missions, March 3-10, 1968. The goal for the Anne Armstrong Offering for Home Missions is \$5,500,000. Special emphasis is being given to the establishing of five hundred churches and missions in strategic areas and for the Crusade of the Americas. Through the study material WMU members and Brotherhood members will be encouraged to become involved at home or in the strategic areas in the establishment of one or more of the five hundred new churches or missions. They will also be encouraged to pray for the evangelizing of the American continent.

Because of the added emphasis and the million dollar increase in the offering goal, it is important that all church members participate in the experiences of the week.

As president you will initiate many of the plans and coordinate them through the church council and the WMU council.

1. Write the pastor a letter and let him know that WMU is eager to participate in a churchwide observance of the week of prayer. Suggest some things which WMU might do to make the week a significant one in the life of the church.

2. Schedule a conference with the pastor and the Brotherhood director to discuss activities which involve the entire church.

a. Decide which organization will be responsible for providing leadership for the various activities of the week. This may include planning and presenting a Sunday or Wednesday evening service, planning a mission tour or banquet, or some other churchwide event.

b. Discuss ways to distribute

ter envelopes and stand-up prayer cards; plan how to announce offering goal and show progress toward it.

c. Plan for general church publicity of the week. This may be deciding who will be responsible for making, putting up, and taking down posters and displays; writing features for bulletin or church newsletters; or making announcements.

3. Home missions materials are sent from state WMU office. Thoroughly familiarize yourself with the materials. At the WMU council meeting plan ways to use the materials effectively.

4. Present plans pertaining to churchwide observance of the week to the WMU council and explain how WMU fits into the overall plans. Detailed planning which relates to the organization itself may be done at the council meeting. Check with directors of age-level organizations to see that plans are being made to observe the week of prayer in the organization. Allow time at the council meeting for each director and WMS president to announce plans for the week.

5. Present plans to church council. Work with Sunday School superintendent, Training Union director, and music director in planning special emphasis in these areas. This may include making arrangements for assembly programs or special music for various activities.

Make this a significant week in your church.

Race Relations Sunday

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

During this month as we focus attention on Race Relations Sunday, February 11, 1968, there are ways in which you can help those in your Woman's Missionary Union find opportunity to minister and witness to persons of other races. In the effort to present Jesus Christ to the world we are going to have to look at each person in the light of his own worth apart from his race, language, economics, nationality, or religion.

What Can You Do?

1. Help the leaders and members of Woman's Missionary Union to be-



come informed about people of other races who live in surrounding areas.

2. Encourage leaders and members of Woman's Missionary Union to get to know individuals of other races. Psychologists tell us that strongly held opinions are not changed by reasoning, but only by contacts and experiences.

3. Try to lead members of Woman's Missionary Union to do something positive. Assist your church to observe Race Relations Sunday, February 11, 1968, in some way. Think of doing something with those of other races in your community.

(For specific suggestions for mission action activities with persons of other races, see Mission Action Projects Guide, Mission Action Group Guide, Internationals, Mission Action Group Guide, Language Groups. Guides are available for \$1.00 each from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Stores.)

In the fall it was suggested that you confer with the WMU president and let her tell you how you could be of help to her at reporting time. If you had this individual conference, you know exactly what she expects of you. If you did not have the conference, perhaps it will be wise to check with her to let her know of your willingness to help in compiling the midyear progress reports.

Some suggestions for cooperating with the president in the matter of reporting are:

1. Make any records and reports which you have accessible to her.
2. Offer to help her compile the report.
3. Make notes which might be of help to her as she presents the mid-year progress of the organization to the WMU council.
4. Ask her what specific thing you can do to make annual reporting a bit easier for her.

wmu

youth directors

- ywa director
- ga director
- sunbeam band director

Just a Reminder

The church facilities are available to all church organizations; therefore, it is wise to schedule rooms and equipment as they are needed. Let others who use the room know when WMU organizations meet. Encourage those using the facilities to leave them in order following their meeting and report any equipment which is out of order.

There are materials which can be shared with other church leaders as well as WMU leaders. These are films, filmstrips, slides, records, books, magazines, posters, and art materials. Remind those who share materials to notify the one responsible for ordering supplies when the supply gets low.

As director, perhaps you can serve

wmu

secretary-treasurer

Now Is the Time to Come to the Aid of the President

We have just about reached the halfway mark for the 1967-68 WMU year. At the end of March the mid-year progress reports in each organization are compiled and given to the WMU president. The president then sends a copy to the associational WMU president.

as a "clearinghouse" for the materials.

By sharing these materials and facilities, we can offer more effective missionary training to our young people.

What's My Job?

One of your duties as director of a youth organization is to serve as a member of the WMU council, reporting on organizational progress, plans, leadership, and fostering needs. Just what does this mean?

As a council member, you share the responsibility to keep the council functioning effectively. You are to become an active contributor to the council's discussions and interactions. To do this you will need to learn the basic tasks entrusted to the WMU council. The WMU council is the place where officers and leaders plan, coordinate, and evaluate the work of Woman's Missionary Union.

You not only have the responsibility to share your ideas and insights, but you also have a responsibility to make it possible for others to take part in the council meeting. This can be done by the free offering of your ideas, and by your willingness to share and help others share. By being friendly, warm, and responsive to others, you can help to create a climate of openness and responsiveness.

You are to plan regularly with your youth committee and present the plans, either written or orally, to the WMU council. These plans will be a report of the progress of the organization. Include in the report highlights of activities which have been conducted and plans for future events. At times you may ask the council to help with projects which require additional resources. The council will be dependent upon you to present the leadership needs of the organization as well as other needs which may include literature, supplies, finances, and transportation.

Use the council to help you in

evaluating the activities which have been planned and conducted for the youth.

You may need to give serious attention to developing the personal skills you need to be a creative, productive WMU council member.



Curriculum Supplements

What Are They?

A curriculum supplement supports study and is designed to aid learning. A unit of study is enriched by the use of a supplement. The use for the supplement is written into the study session plans of the age-level magazine for which the supplement is prepared.



Who Uses Them?

YWAs—A flip chart and flexible recording have been prepared for use during the study of the missionary vocation, April, May, June, 1988. The chart will describe in text and photographs requirements and preparation for missionary appointment, orientation and adjustment of new missionaries, and requirements and opportunities for short-term service.

GAs—A flip chart and flexible recording have been prepared for use by Junior and Intermediate GAs as they study the missionary vocation. The chart describes requirements and preparation for missionary appointment, orientation and adjustments of new missionaries, and requirements and opportunities for short-term service.

Where Do We Get Them?

Order YWA Curriculum Supplement, "The Missionary Vocation," and GA Curriculum Supplement, "What Makes a Missionary?" (both available January 15, 1988) from Woman's Missionary Union, 809 North Twentieth Street, Birmingham, Alabama 35203. Price: \$1.25 each.

YWA Director Only

February 11-17, YWA Focus Week is a special time to focus attention on Young Women's Auxiliary. This week can provide a variety of activities to enlist members to strengthen spiritual lives, to increase awareness and Christian witnessing.

YWA director, have you

- planned with YWA committee using suggestions in *The Window*, February 1987?

- offered your assistance with any of the activities?

- reported to the WMU council the focus week plans?

- secured additional help for any of the activities from the WMU council and the society?

- made plans for letting the girls, the YWA committee, and the WMU council evaluate the week's activities?

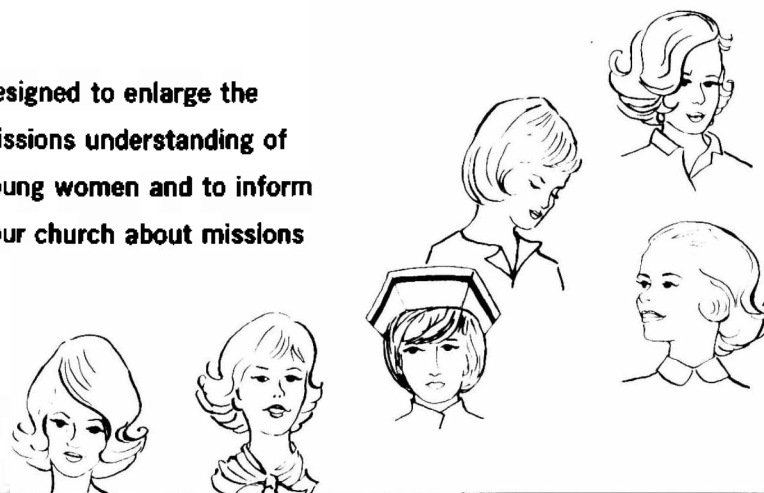


Plan for YWA FOCUS WEEK

in your church

February 11-17

Designed to enlarge the
missions understanding of
young women and to inform
your church about missions



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DARGAN CARVER LIB 538
127 9TH AV N
NASHVILLE

TN 37203

Dear Pastor-

It is the frank purpose of this letter to put anticipation in your path—to invite you to get acquainted with the new plans and materials mentioned in this magazine and look forward to the April issue. We also hope you want to read all about WMU's new organization in the WMU Year Book 1968-69, due in your Baptist Book Store by February 1.

About two years ago we began to take giant first steps toward a new image and a new style of action in today's turbulent world. Even before then we began with a simplified plan of organization for societies without circles. Larger societies liked what they read. WMU leaders raised questions about simplification for all organizations. And so, we started to work on new designs.

These plans are being introduced throughout our country during this first quarter of 1968. The first groups to hear about them will be state and associational leaders. Our Birmingham staff members will hold interpretation meetings for every state. Then associational WMU's will have similar meetings for local leaders. Your WMU leaders will need to be in their associational meeting. Please mention this to the WMU president in your church so she may be alert to this opportunity. When the date is announced, she and other leaders will need to attend. For the 1968-69 organizations will be different.

Our mission action patterns pointed the way. Now, with good reasons we move on with other changes which not only simplify the plan of organization, but also give opportunity for choices and flexibility.

We believe that today's women are calling for changes in direction as well as changes in human relationships. Just as we hope to enlist many younger women as we establish mission action groups to minister and witness in our communities, so do we hope to enlist other women in prayer groups and study groups to which they will choose to belong.

WMU assumes your view of the world is already broad, that you have reached a degree of awareness and concern which may not be shared as fully by your people as you might wish. We hope you will let us help open the door to all the women and young people of your church to become involved in missions. We believe our new plans will be challenging as they are introduced and put into practice. And we sincerely trust that the result will lead to a more serious understanding of God's work on earth.

WMU Staff