



ROYAL SERVICE



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## ROYAL SERVICE

Volume 62

March 1968

Number 9

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ROYAL SERVICE is published quarterly by the Woman's Missionary Union, 1105 North  
Birmingham, Alabama 35203. Phone 75-1-1111. Second-class postage paid at Birmingham, Alabama, and at additional mailing offices.  
Postmaster: Allow five weeks for renewal; new subscription; change of address, include your old  
Entered as second-class matter at the post office at Birmingham, Alabama, at special  
postage provided for in Section 1103, Act of October 3, 1917, authorized June 26, 1918.

## Day by Day - - Living

by Mrs. Ralph Gwin

### To KNOW Is Not Enough

So many marvelous, wonderful things to know—  
(truth, beauty, love, contentment,  
wisdom, knowledge of every kind,  
books and theory,  
practice and practicality;  
and most of all, God).

But knowing must not be the total end of knowing—  
(divine impulse propels me  
to a better end of knowing  
that of being, feeling, doing)

So many things to feel, and thus to understand—  
(hunger, hurt, rejection, cruelty,  
tolerance, ambition, freedom,  
responsibility and peace,  
satisfaction with life;  
but most of all self)

Hunger is not merely known;  
Freedom, peace, ambition  
Have feelings all their own!  
Cocooned in comfortable security of home,  
Work, friends, and pleasurable occupation,  
I should shrivel and despair  
Did I not break out into the arena  
Where men strive with men for good or ill,  
Each calling his own cause just

I cannot be an island  
On the mainland I must dwell  
(though not beside the road to be passed by)  
Rather I must be partaker  
Of mainstream action and existence.

To know . . . yes, to know as much as life allows . . .  
But also to impart;  
To give; to share in action;  
Involve and be involved in the cause of good  
And God; of Christ and fellowman.

To know is not enough—  
Until I come to grips from day to day  
With ill that plague and press us,  
And there to take my stand!

## A Look at

# AMERICA

*O beautiful for pilgrim feet,  
Whose stern, impassioned stress  
A thoroughfare for freedom beat  
Across the wilderness!*

Katharine Lee Bates

by Gainer E. Bryan, Jr.

IF only the pilgrims could see America now—the beauty of her landscape, the variety of her people, the fascination of her places!

From Boston to San Diego the wilderness has been conquered. The mountains, the valleys, and the plains have been crossed on foot and horseback, by covered wagon, train, and finally by airplane.

The fertile lowlands are a patchwork of cultivated fields, bearing harvests of fruit and grain.

America's waterways have been profitably exploited for fisheries, navigation, and hydroelectric power.

Her great cities are world centers of communications, commerce and the arts. Her industries yield a gross national product which this year will total more than \$700 billion.

America is a melting pot of nations. Descendants of the original Anglo-Saxon, Spanish, and French colonizers remain. The Negro has

Mr. Bryan is an executive of the Southwest Regional Office of Economic Opportunity, Atlanta, Georgia, and former editor of *The Maryland Baptist*.

multiplied to more than 20 million. Immigrants came from northern and from southern Europe, from the Near East and the Far East, to enrich the cultural mix. Pockets of aboriginal Indians are still in the Everglades of Florida, on the reservations of the West, and here and there between. Many are now in our cities adding to the heterogeneity.

"See America First" reads a travel agency sign. The tourist who does so is rewarded by the view from the Empire State Building, the thrill of the sky lift to the top of Stone Mountain near Atlanta, the vista from the rim of Grand Canyon, the excursion boat ride under towering Golden Gate Bridge.

All of this adds up to appreciation and love of country. "America the Beautiful!"

Nevertheless, Christian men and women in 1968 must see another side of America not featured in the travel posters or extolled in the chambers of commerce brochures. In the midst of plenty there are pockets of physical need demanding concern in Christ's name.

Physical need exists, even in our

affluent society. Michael Harrington in his book *The Other America* describes our "invisible poor."

The poor are increasingly slipping out of the very experience and consciousness of the nation.

If the middle class never did like ugliness and poverty, it was at least aware of them. "Across the tracks" was not a very long way to go.

Now the American city has been transformed. The poor still inhabit the miserable housing in the central area, but they are increasingly isolated from contact with, or sight of, anybody else.

Living out in the suburbs, it is easy to assume that ours is, indeed, an affluent society.

Clothes make the poor invisible too. America has the best-dressed poverty the world has ever known. It is much easier in the United States to be decently dressed than it is to be decently housed, fed, or doctored.

Many of the poor are the wrong age to be seen. A good number of them are sixty-five years of age or better, an even larger number are under eighteen.

And finally, the poor are po-

litically invisible. . . . They are without lobbies of their own; they put forward no legislative program. As a group, they are atomized. They have no face; they have no voice. Only the social agencies have a really direct involvement with the other America, and they are without any great political power.

Forty to 50 million people are becoming increasingly invisible."

Those who analyze poverty in America classify certain groups that have a high risk of being poor. These are the non-earners, the non-white, those age sixty-five and over, rural farm people, and females. Where two or more of these classifications overlap, as for example in the case of a nonwhite, rural, farm family whose head is a female, the risk of poverty is increased accordingly.

The United States Government in 1964 began a revolutionary approach to the elimination of an an-

\*Reprinted with permission of The Macmillan Company from *The Other America* by Michael Harrington. © Michael Harrington 1962. \$4.95 from Baptist Book Stores.



cient scourge by declaring a War on Poverty. The Economic Opportunity Act, passed by Congress that year, provided for underprivileged young Americans to develop skills, continue education, and find useful work, gave American communities the opportunity to develop comprehensive community action programs to fight their own poverty; allowed dedicated Americans the opportunity to enlist as volunteers in the war against poverty; gave many farmers and workers the opportunity to break through particular barriers which bar their escape from poverty, and established the Office of Economic Opportunity to provide coordination and direction.

Evangelist Billy Graham pricked the consciences of many Christians when in June 1967 he went to Washington, D.C., and proclaimed, "I am a convert" to the nation's war on poverty. He expressed his newfound conviction first to President Johnson, then testified before two hundred persons on Capitol Hill, including one hundred congressmen and forty-five leading businessmen.

Graham read Deuteronomy 15:7-11, which says, in part, "Thou shalt open thine hand wide unto thy brother, to thy poor, and to the needy, in thy land" (v. 11). There are 175 more passages in the Bible, Mr. Graham added, that teach the same thing, making anti-poverty concern a major teaching of the Bible.

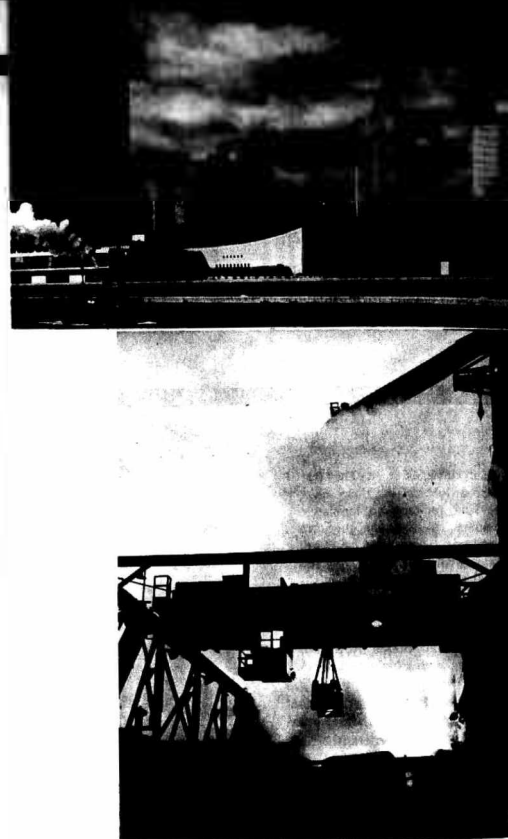
If physical need in our land is real, yet not readily visible, the same points are true to an even greater extent in the case of spiritual need. We Southern Baptists have emphasized individual salvation and minimized social welfare in the past. In the future we must not make the error of majoring on man's physical needs and minor on his spiritual needs—the minds of Christ would

have us deal with both, in a balanced way.

The unique role of Christ's church is to proclaim regeneration of the human heart, to stir compassion for the poor and needy, and to send forth armies of individual Christians empowered by the Holy Spirit to witness and serve persons in Christ's name.

As Christians in this country become significantly involved in meeting human need—both spiritual and physical—the prayer of our national hymn will be appropriate:

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



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

The American Government is taking a hard, realistic look at the nation's problems with beverage alcohol.

Many folks had thought that a study of alcoholism and problem drinking should have been given precedence over the much-heralded investigations into tobacco as a hazard to health. And though the order of procedure may still be questioned, we are assured that beverage alcohol is to get the same scrutiny that has come to cigarettes.

The study of alcohol problems was begun in 1961 by a Cooperative Committee on the Study of Alcoholism, and has been financed by the National Institute of Mental Health. Its first report was published last October in a 200-page book, *Alcohol Problems: A Report to the Nation*. The book is published by Oxford University Press and sells for \$4.75.\*

"The purpose of this important book," said one reviewer, "is nothing less than a total revolution in the way Americans think, feel, and act about alcohol." No longer, he said, can the dangers of alcohol be subtly masked by lies and jokes which tend to minimize the appalling cost of liquor to American life.

But the report will not make anybody completely happy. The subject is one that provokes such strong emotional feeling that proponents and opponents of beverage alcohol find themselves at extreme odds. The Commission's report comes more nearly down the middle, and it demands the attention of all Americans because of its attempt to face the problem realistically.

Among revelations in the book, The American Medical Association now rates alcoholism as the nation's third greatest health problem, led only by heart disease and mental illness. In 1967, for the first time, alcoholism knocked cancer into fourth place.

Alcohol may, in fact, be the most serious of all the illnesses that plague Americans. The book suggests that when a middle-class alcoholic dies, the death certificate is a measure falsified. The cause of death likely is listed

## FINALLY: A Government Investigation of Alcohol Problems

as hepatitis, heart disease, mental disease (28 percent of all male mental patients are alcoholics), or automobile fatality. These and other diseases get the blame because no family wants public records to say the deceased was drunkard.

The Commission specifically urges the creation of a Committee for National Alcohol Policy which would operate under the US Department of Health, Education, and Welfare. The committee would be neither pro-alcohol nor anti-alcohol, but would agree on objectives and coordinate programs for a national attack on alcohol problems. All government agencies would eventually be involved.

Controversy will be most heated on the manner of alcohol control. There is no likelihood of another prohibition amendment to the Constitution. The emphasis will be basically on education and the cultivation of attitudes. Moderation and temperance will be considered more important than abstinence.

A "middle ground" might be sought both in education and legislation. The report shows that Jews and Italians who are indoctrinated into a pattern of social drinking at an early age have the lowest rate of problem drinking. It says that groups which view drinking as sinful or as "a sign of maturity" have more problem drinkers.

The Commission says that publication of this initial report is only the beginning of a search for the problem's solution. There will be more surveys, many conferences with church groups and health officials, and the inevitable debates in Congress as both the pro-alcohol and anti-alcohol groups make their positions heard.

Many of the proposals will not be acceptable to the churches and other groups which advocate abstinence. But, at the same time, it is good that alcohol is being brought fully into the open as one of America's major problems. Churches now have excellent opportunity to be heard and to offer constructive leadership in government planning which aims both at helping the alcoholic and preventing youth from being victimized by alcohol.

\*Available from Baptist Book Stores

ROYAL SERVICE ■ MARCH 1968



# URBANIZATION



by John Schultz

NOW THAT I'VE LIVED

IN THE CITY,

THE HOMETOWN

LOOKS LIKE A TOY TOWN

PHOTOS BY ROHN ENGH



The city is noisy with man-made sounds  
and gray with asphalt lawns;  
it's smogged with fumes and has  
more steel stacks than trees.  
A million things are wrong with it.  
But this kid would hate to go back  
to the country.

The city is complex and confusing.  
It was simpler back home.  
But most of the simple things  
from back home wouldn't fit here.  
Can you see Jesus in his white robe  
talking about the lilies of the field  
to a member of the welder's union  
on the job?  
I belonged to a church that  
in country living pretty well  
I wonder what a congregation would  
be like if it tried  
celebrating life in the swinging city



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er World*, August 1966. Copyright © 1966 by  
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# Forgive Us Our Filibusters

by Helen Flinn

**H**OW tragic to tire Almighty God with my trifling private filibuster," exclaims Margaret T. Applegarth, renowned writer and speaker.

An unthinking recital of woes and a long list of wants addressed to the Heavenly Father may not be prayer. A marathon of stereotyped religious phrases strung together, punctuated now and then with dear Lord may not be prayer at all. It may be a trifling private filibuster.

Religious filibusters in the guise of prayer are not new. In Luke 18:10-14, Jesus told the story of the Pharisee who stood and "prayed thus with himself." There was no communication or conversation with God, only a self-centered mono-

logue, like some of our monologues. He used the personal pronoun "I" five times in tiresome repetition.

Are you inclined to praise prayer more than you practice prayer, even in the special weeks set aside for this purpose? March 3-10, 1968 is designated as a Week of Prayer for Home Missions. What will this period mean to you, an individual? to your church? to the cause of Christ in our homeland? Will it mean just another series of meetings or the beginning of a new personal adventure in prayer? Will it be a week of pious platitudes and "prayerless praying" in your society? Or, will it be a time of genuine intercession?

"Beware of 'prayerless praying.'"

warned Mildred McMurtry in *Spiritual Life Development*. "The place on the program indicates prayer. If only we prayed on all occasions where we go through the motion! If there were burning hearts back of all the beautiful, burning phrases! . . . If there were reverence and concern when words are uttered before God to please man's ears, or fill an embarrassed silence!" Mrs. McMurtry continues, "To offer 'prayerless prayers' for our missionaries in private or in the missionary society or during a worship service at church is to sin against our commission."

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Is there a desire in your heart to put an end to filibustering and be effectual in prayer? Are you willing to seek God's presence continually—not just what God can give—but God, himself? Do you honestly want to be an intercessor—even if God changes you in the process?

"The effectual fervent prayer of a righteous man availeth much" declares James (5:16). Phillips translates it: "Tremendous power is made available through a good man's earnest prayer." Why, then, is your prayer like a series of fitful starts and stops, with so little power in evidence? Perhaps Ross Coggins gets uncomfortably close to the truth: "Our efforts to do godly works are ineffectual because of our persistent refusal to be godly people." Indeed, we seem to desire the gift of Christ in salvation but resist the gift of Christlikeness in character.

The human mind has interesting facets. A woman will follow a recipe slavishly, checking measurements and ingredients meticulously, but refuse to follow God's simplest instructions for prevailing prayer. Certainly, prayer is not a recipe or a magic formula, but God operates by spiritual principles and has ordained certain laws of prayer. One of the most basic is clearly set forth in Psalm 66:18: "If I regard iniquity in my heart, the Lord will not hear me."

Known sin, coddled in the heart, cancels petitions as fast as we make them. Sin cuts the connection to God but praying in contrition, repentance, and confession bridges the

gulf and restores fellowship. 1 John 1:9 reads: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Therefore, prayer must start in repentance, for man has no righteousness of his own, nor is godliness suddenly bestowed on the new Christian. The righteousness required for effectual prayer grows out of continuing companionship with God. It grows slowly, sometimes painfully, step by step, as one becomes possessed with the mind and spirit of Jesus Christ.

We would do well to remember that the prodigal son was moving in the wrong direction when he said to his father, "Give me" (Luke 15:12). He was asking for material goods. However, when he "came to himself" (Luke 15:17), as Luke so aptly describes his condition, and returned to his father, he said, "make me" (Luke 15:19). He was asking for restoration and relationship.

If repentance restores fellowship with God, praise brings us into right relationship with him. Praise lifts the perspective from the problem to the power of Almighty God. It takes the mind off the battle and centers it on the victory possible through Christ. Praise kindles a new faith. The Scriptures provide fascinating examples of God's goodness in response to praise. Are you burdened, worried, fearful? Try praising God, recognizing his power, relaxing in his love.

Not long ago an intimate friend and I sat in my study wrestling with

a complex problem which concerned another. We were "in one accord" and could pray thus. But the problem was beyond our wisdom or ability to solve. In our distress we did not even know how to pray. Suddenly, my friend slipped to her knees beside my worn little brown sofa and began to pray: "Father, we praise thee . . . we just praise thee." As we continued praying together, gone was the frantic feeling that we must "do something." The problem was still unsolved, still as serious and complex as ever, but our consciousness of God's greatness brought new assurance. We were content to leave it in his hands.

Having praised God, one is ready for real intercession. On one occasion I pressed a missionary friend to know what she needed in her field, what would make her work easier, her living conditions more enjoyable. She gave me a level look out of kind, brown eyes, and said: "Helen, if you want to do something personal for me, spend more time in prayer."

We are so prone to substitute "things" that can be purchased for the hard work of intercession. We forget that intercession is partnership with God and a high privilege.

Make the week of prayer a week of repentance, praise, and prevailing prayer. Saturate your mind with God's greatness, and then pray with faith, affirming that God hears a whisper or an anguished cry.

"The effectual fervent prayer of a righteous man availeth much" (James 5:16).



## missions here and there

by Sue Miles Brooks and Ione Gray

### ■ Churches Meeting Actual Needs

The sophistication and education of this era where 70 percent of the nation's population (212 metropolitan areas) is urban demands a flexible, vibrant church, knowledgeable of urgent missions needs.

And churches fighting for their lives recognize these demands. In Washington, D.C., the National Baptist Memorial Church last year initiated a move for "A Baptist on Every Block."

Some of its members have returned from the suburbs to the inner city where they can be helpful examples to other busy residents, many of whom are indifferent to Christian truths and values.

This church also is encouraging its members to purchase row houses as investments and to bear witness as landlords applying Christian principles in business. The church itself is landlord of three row houses which are used as youth buildings.

In Baltimore, Maryland, five churches of different denominations, including a Seventh-Day Baptist Church, grew concerned at the vastness of missions needs. They employed a professional social worker to coordinate the missions ministries of all the churches. Such administration has prevented overlapping programs and provided greater resources for existing projects such as recreational facilities including a regularly staffed gymnasium, health clinics, literacy classes.

In Fort Worth, Texas, Broadway Baptist, a wealthy old church covering a square block, awakened to find itself smack in the middle of a community moving with the speed of a quick-change artist. This church realized that a con-

ventionally outlined ministry could not reach effectively this community's homogeneous population and draw it into the church's influence.

So Broadway Baptist purchased a run-down, run-of-the-mill house in a deteriorating neighborhood and made it a recreation center.

The outside appearance of the house has an appeal of sameness to nearby residents, most of whom are often acutely aware of their social status. They are surprised when they go in to find a lovely, clean, and comfortable interior.

The recreation program so completely involved those who participated that they began a well-baby clinic which is staffed completely by volunteer personnel who are members of the church.

Other programs are growing—literacy classes, weekday Bible study.

These ventures and others have eased greatly the strained relationships which were developing between the church and the community people, according to J. N. Evans, secretary of the Home Mission Board's Department of Metropolitan Missions.

"We like to think of our department as the funnel through which the ministries of all the other Home Mission Board divisions may be poured into the metropolitan areas," Evans explained.

The metropolitan missions department works with occasional and state convention leaders to survey city missions opportunities, discover new cooperative ventures, and coordinate the efforts of other programs in the city.



Mrs. J. Wayne Fuller and her children worshipping in a Baptist church in Jordan.

### ■ Unsettled Middle East

Many Southern Baptists try to understand the human drama behind the headlines of the Middle East crisis. Some of this drama is seen on television—the exchange of prisoners of war or of the war's dead, or the sad, sorrowing faces of adults who have been homeless since 1948 or of the bewilderment in the eyes of the children.

On July 1, 1967, while living with her husband and five children in a hotel in Tehran, Iran, hundreds of miles from their station in Jordan, Mrs. J. Wayne Fuller reflected on some of the Arab feelings and actions which resulted in the temporary evacuation of all Southern Baptist missionaries from Jordan—with one exception, a doctor.

Mrs. Fuller explained that violent reactions of Jordanians against Americans came from a fanatical few and reveal only one small part of the Arab nature. She gave two personal experiences from the days of tension to illustrate noble facets of the Arab personality.

"During the two weeks before the war actually began, bitterness and anger were rising and many American families left the country on the advice of the embassy," Mrs. Fuller wrote. "On the Friday before the fighting started our family was driving from Aghoun to our home in Amman when we noticed that a taxi was following us."

Several young men and women in the car waved at our children. Then the car passed us and pulled over to the shoulder as a woman motioned for us to stop. Thinking that some friend had recognized us, my husband, our six-year-old daughter, and I left our car and walked to the taxi.

For a brief moment I thought we had stepped into some kind of trap, for all those in the car were strangers.

But, when we greeted them in Arabic, they all smiled broadly and one explained, "We just wanted to see your cute children."

"In the cordial conversation that followed, we learned that all of them were Palestinians, refugees since 1948. We drove away thinking how incurably friendly is the Arab."

The second experience Mrs. Fuller related to illustrate attractive traits of the Arab people happened on the evening of the third day of the war. Jordan had suffered a miserable, heart-breaking defeat, and anti-American feeling was dangerously high. The American Embassy had requested the missionaries not to leave their houses.

"It seemed imperative to make a telephone call, and we had just moved to Amman and did not have a telephone and did not know our neighbors," Mrs. Fuller wrote. "But, regardless of the great need, I would not have ventured to use a stranger's telephone that night had I not known an important little thing about the Arab people. If you go to an Arab and ask his help in working out a problem, he will rise magnificently to meet your need."

"So that night when no street was safe, I knocked on the stranger's door, and he said, 'The house is your house. The telephone is your telephone.' They brought me a better chair. They got the children away so I could talk in private. They served me coffee and chocolates while I waited for my call to go through. They refused payment for the long distance call."

"A few days later we slipped out of our driveway at dawn, leaving Jordan for a time. Looking back at my neighbor's house, I thought, someday we will be back and all of us will be friends, for no one has more capacity for friendship than the Arabs." (The Fullers are back at work.)



**H**AVE you asked yourself these questions?

Are there families in my community who live on a poverty-level income? Are there people in my neighborhood who cannot read and write? The answer to both questions in most communities is yes.

There are many of low income and many thousand who are unable to read in the United States. Many in varying circumstances across our land are in need of assistance if their conditions are to be altered for the better.

Persons caught in pockets of deprivation and desperation are not only in metropolitan complexes, but they also live in towns and open country areas.

In our country one out of five persons is of foreign stock. This means that either they or their parents were born in a foreign country.

Mr. Mabry is associate secretary, Department of Survey and Special Studies, Home Mission Board.

These live in the Northeast (44 percent), the North Central states (28 percent), the West (18.4 percent), and the South (5.9 percent). A language barrier coupled with cultural differences often makes for isolation, discouragement, and frustration.

A fact established by the 1960 census is that a third of the 13.5 million families of the South have incomes of less than \$3,000 per year, the poverty level established by the Federal Government. This means that one out of three families living in these states, where most of the Southern Baptist Convention's 34,000 churches are located, are living in poverty.

Our up-and-out families of the nation present a problem almost as significant as the down-and-outs. In 1960, 15.1 percent of all families had an annual income of \$10,000 or more. In the South this was slightly less, one out of ten, while in the West there was one in five with this high income. Often affluence, especially when suddenly realized,

does not make for growth spiritually, but quite to the contrary.

In our culture, we are appalled that there are persons in our neighborhoods who can neither read nor write. In the US population, 83 percent of all persons twenty-five years of age and over are functionally illiterate. The Home Mission Board has a program of work which seeks to help people learn fundamental skills; however, literacy work depends largely on volunteer workers. This means that the local community has obligation to attack and find a solution.

Perhaps the question at this point is, How can we find these people? A Baptist church cannot ignore people of special need and circumstance. It must find a way to meet the challenge: ministering and witnessing in Jesus' name. But where to begin in the face of overwhelming need?

There are governmental agencies in most cities and counties which are reliable sources of information: welfare offices, the Office of Economic

Opportunity, the planning commission.

The Department of Survey and Special Studies of the Home Mission Board offers assistance to churches in surveying an area. In large metropolitan areas or where an entire association is involved, this department upon request provides leadership personnel to direct a community survey. The main contribution of a survey of this nature is to provide data on unchurched persons of the area and an analysis of the religious life of the community, not to discover persons of special need. Canvassers, however, are instructed to be observant about needs in homes as they visit and to record pertinent information on the survey card. This information receives preferential treatment in the processing of the cards so that information can be made available to churches.

The requirement then is to realize that there are needy people in your community, and to find out specific needs which exist by an organized, comprehensive survey. Woman's Missionary Union and Brotherhood have provided excellent materials to help you organize for mission action and meet physical and spiritual needs of persons. These materials are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

*Mission Action Projects Guide*, \$1.00.

*Mission Action Survey Guide*, 50 cents.

Five mission action group guides, \$3.00 each:

*Mission Action Group Guide: Language Groups*

*Mission Action Group Guide: Internationals*

*Mission Action Group Guide: Juvenile Rehabilitation*

*Mission Action Group Guide: Economically Disadvantaged*

*Mission Action Group Guide: The Sick*

Who lives in your community? I dare you to find out. ■

ROYAL SERVICE • MARCH 1968

## CONFIDENT FAITH

by G. Avery Lee

**ANYONE** who attempts to write anything about God does so with hesitation. He feels as the psalmist:

*"Such knowledge is too wonderful for me; it is high; I cannot attain it" (Psalm 139:6 RSV).*

Today some try to establish the validity of Christian faith in terms of what is currently called "propositional faith." That is, a given set of propositions about God, man, sin, Christ, and salvation are set forth. Giving mental assent to these propositions, one is considered to be a Christian.

An illustration to describe this approach is the technique of using a "marked" New Testament. This procedure establishes by the use of selected Scripture passages that all men are sinners, God provides salvation in Jesus Christ, and if we believe the Scriptures we can be saved. To be sure, there must be some assent to some propositions. But this does not necessarily make a person a Christian, much less cause God to be real. It may be a "proof text" form, but the epistle of

Dr. Lee is pastor of St. Charles Avenue Baptist Church, New Orleans, Louisiana.



## CONFIDENT FAITH

out for ourselves just what God means to us. What some people mean when they use the word "God" is a supernatural being, who is righteous and supremely powerful, and who has a certain control over our destiny. God is looked upon as the Creator of the world, a moral lawgiver and judge who is everywhere present in the world. If our faith, character, and attitude are right, we may establish friendly relations with this God.

But is this all that God means? Not for the Christian! The Christian knows that it is not enough to know who God is. The Christian cannot know the attributes of God or the fullness of Christ until there is verifying experience in varying situations. Knowing God academically is not enough to comprehend his nature. Persons who know satisfying and joyous belief and faith have come through many and varied experiences with God to find him.

The basic experience we must have is that of forgiveness. Just how this comes varies with the individual, and your experience is as valid as any other—including that of Paul. Something happens to cause us to know there is something wrong with us, that we are not right in what we are doing, that there is a fundamental evil. We call this sin. We know we cannot get out of it alone. This is where Christ comes in. We ask for forgiveness, and it comes through Jesus Christ, the Saviour. No one understands how this is possible. It is God's miracle and applied grace. In turn, and miraculously, we are to be forgivers of others. In the prayer Jesus taught his disciples he said, "Forgive us . . . as we forgive" (Matt. 6:12). We all know how difficult it is to forgive. But we can do it.

Two women, both Christians and members of the same church, gave each other "the silent treatment." Something had happened between their husbands in business. Their friendship was ruptured. Their enmity affected the church. Each

woman knew and believed in the forgiveness of God. With each other, forgiveness was another matter. Finally, one went to the other, found her receptive, and there was reconciliation between the women. They found the experience of forgiving. Hopefully, the men will find it, too.

Another experience of God may come in time of severe illness. Whenever such an illness strikes, there is a strong tendency to cry out: Why? Why should this happen to me? God does not "single us out" and lay on us a burden as punishment. To be sure, God disciplines as any loving parent does. But let us not get so mixed up that we blame God for everything that happens to us.

Life does have its disappointments. Christian faith gives us an undergirding which enables us to live with life's ups and downs and rise above them. For example, here is a high school senior boy who is a star athlete. He has pointed to the state meet and is favored to win the state championship. Two days before the meet he is laid low with pneumonia, and his doctor prohibits his participation. Surely, there is a strong temptation to rail at God for allowing this to happen. But there is a better opportunity here. Christian parents can give to this son a foundation of faith that, despite the blow, takes disaster in stride and looks forward when he can recall their attitude with gratitude.

How can we know God as comforter in distress and as guide in difficulty until we actually are willing to experience these attributes of God? And how can we experience until we walk through such valleys? You see, knowing God academically or intellectually is one thing; it is not enough, knowing God through personal experience is another. From faltering faith we at first take uncertain steps. But we can stride confidently into the future when we know personally that all of God's promises are valid and he is abundantly able "to do . . . all that we ask or think" (Eph. 3:20).

## IS THIS YOUR QUESTION

by Marie Mathis

*We know that plans for ministering and witnessing through mission action were introduced by Woman's Missionary Union and Brotherhood last summer.*

*Is there a film on mission action?*

No film on mission action has been produced. There are some related films that are listed as resources in the mission action guides. One filmstrip that would be exceedingly helpful in using *Mission Action Group Guide: Juvenile Rehabilitation* (see p. 13) has been produced by the Home Mission Board. The title is *Your Church and Juvenile Rehabilitation* (color, 64 frames), available from Baptist Book Stores for \$1.50. A film that relates to this emphasis on ministering is entitled *I Don't Want to Get Involved*. This color, thirty-minute film is available from Baptist Film Centers on a rental basis, \$15.

Also there is available from Baptist Film Centers a movie (thirteen-minute, black-and-white film), *Beyond These Hills* about Billy Graham's visit to Appalachia, giving his comments to Sargent Shriver about community development programs connected with the work of the Office of Economic Opportunity. Use fee is \$1.00.

*What is meant by Home Missions Day in the Sunday School?*

For several years the Sunday School Department of the Baptist Sunday School Board has designated the Sunday during the March Week of Prayer for Home Missions as Home Missions Day. Every Sunday School is urged to use time on this day to give information to its members regarding our home mission work. In addition, the Annie Armstrong Offering for Home Missions is emphasized and each member is urged to give liberally to this love offering which, added to the Cooperative Program funds, makes possible the total work of the Home Mission Board. This year is a strategic one in the story of home missions, for it is the year of preparation for the Crusade of the Americas. Let us pray that the Annie Armstrong Offering will

be greatly increased so that we may build new churches in strategic areas. March 10 is the date.

*Will you give me the dates for Youth Week and the Associational Baptist Youth Night?*

March 10-17 are the suggested Youth Week dates. This week presents an opportunity for spiritual growth and service which young people cannot afford to miss. If the suggested date is not satisfactory for your church, choose a suitable time. For detailed information about planning this week, request a leaflet, "Youth Week in Southern Baptist Churches," from your state Training Union department or the Training Union Department, Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Associational Baptist Youth Night will be held in your association on March 16. Take a group from your church to this meeting of inspiration and fellowship.

*Is March too early to get reservations in for the Home and Foreign Mission Board conferences?*

No, indeed. The assembly managers announced in January that those wishing to attend the 1968 conferences should write early for reservations.

*The dates are:*

Foreign Missions Conference, Ridgecrest, June 13-19  
Home Missions Conference, Ridgecrest, August 15-21  
Foreign Missions Conference, Glorieta, August 15-21  
Home Missions Conference, Glorieta, August 1-7

*For reservations write:*

Mr. Kenneth McAnear  
Ridgecrest Baptist Assembly  
Ridgecrest, North Carolina 28770

Mr. Mark Short, Jr.  
Glorieta Baptist Assembly  
Glorieta, New Mexico 87535

## Is This Your Question? (Continued)

What is ISSUES AND ANSWERS advertised by the Christian Life Commission?

This is a series of ten new informational and thought-provoking pamphlets released by the Christian Life Commission last fall. Subjects in the series include honesty, the mass media, alcohol, pornography, juvenile delinquency, race relations, peace, poverty, communism, and gambling.

Designed for use in study groups, local and state conferences, and for personal study, *Issues and Answers* approaches each subject with care and understanding and attempts to lead the reader in practical action.

Available in an attractive packet from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219, the series is priced at \$1.00. Quantity prices are available from the Commission.

Now about those people you don't like!  
"What if Christian love was never meant to begin in the way we feel toward people? What if Christian wisdom dismisses as quite obvious the kindergarten fact that of course you and I will always be fond of some people, and not at all fond of others? What if Christ never expected you and me to sit around trying to force, trying to manufacture affectionate feelings toward people who consistently dig and rub us the wrong way? . . . You see, there is no virtue in being naturally fond of someone, any more than there is any sin in being not at all fond of someone else. It's what we do about these feelings that results in the sin or the virtue."

With this daring approach, Frederick B. Speakman contends that *Love Is Something You Do*. In a refreshingly different manner, Dr. Speakman affirms his thesis that love is something you do. Each chapter speaks to the mind as well as to the heart. Based on sound Christian principles, the author's approach appeals to the intellectual as well as to those who shy away from anything which looks too bookish.

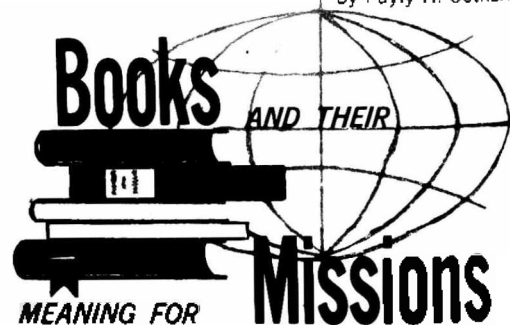
Breaking away from staid, syrupy thoughts about Christianity, Mr. Speakman grapples with men's ideas about Christ. "Christianity is no mere religion," he affirms. "It's the truth about life. It's a certain way of dealing with life because that's the only way life will work, because Almighty God is exactly like Jesus Christ! Aren't we ready, aren't we finally ready to let that God do big business with you and me at last?"

This is a book to provoke thought and action. It can be read a chapter at a time. It is one you will probably underline for rereading.

*Love Is Something You Do*, Frederick B. Speakman, \$2.95

Order from Baptist Book Stores

by Fayly H. Cothorn



## Study in March

### Or Second WMS Meeting



## Preparation for Mission Action

by Eunice Allisen

Study Question: *How can I become involved in mission action?*

and Mission Action Group Guide: *Economically Disadvantaged*, \$1.00

Print study question on streamer for display. Prepare poster mentioned in lesson material, page 28.

At your meeting, divide circle members into three groups. Appoint group leaders. Assign one phase of missions work (deaf, language groups, migrant) to a group. Ask groups to study materials and to make a quick survey of needs in your community. If circle is small, one woman can do work suggested for each group.

### Introduction

Mrs. Robert Fling, president of Woman's Missionary Union, challenged Baptists in Miami last May to identify themselves with human needs through mission action.

Defining mission action as identification and involvement, Mrs. Fling said, "Mission action may call for change in our churches. In the future we may be talking less about the First Baptist Church on the corner of Grand Avenue and more about the children on River Road and men and women in the shadowed highways and byways."

"Let none hide behind the old excuse by saying this is a social gospel. This is . . . the gospel of Jesus Christ at work. . . . It may test and deprive some of our past techniques and approaches."

Christ is the best example we have of meeting human needs. Few of his miracles were in the confines of the Temple or synagogues. He won a woman of ill fame at a city well. The roadside became the place of healing for lepers. He crossed the threshold of a publican's home to

### OUTLINE FOR CIRCLE MEETING

#### 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 HMS Forecaster)

#### Program Chairman in Charge

Study: "Preparation for Mission Action," or mission study book, *Trampers in Dirty Fields* (see Mission Study, p. 23)

To the Program Chairman: If not in your files, order free from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303: one copy each of "Baptist Ministries to the Deaf," and "Ministering to Language Friends," and individual copies of "Pray for the Migrant."

Investigate work being done in your state or association for the deaf, language groups, and migrants; discover their location, number, and ministries needed.

Order from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or from Baptist Book Stores, copies of *Mission Action Survey Guide* 50 cents, *Mission Action Projects Guide* \$1.00, *Mission Action Group Guide: Language Groups* \$1.00;

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teach him the true meaning of life.

Our study question is very personal. Let us read it together (see p. 17).

Circle members have been divided into study groups (introduce leaders). We are to learn how individuals are involved in sharing the gospel with the deaf, language groups, and with migrants. (Groups now meet.)

### Concern for the Deaf

**Group Leader:** Many of the 300,000 deaf persons in America use the sign language as their means of communication. There is a world of silence that does not include a baby's cry, a bird's song, or a brook's merry tune.

Missionaries to the deaf continue to be employed by the Home Mission Board. The Board also cooperates with state conventions in the support of missionaries to deaf persons. Local churches are urged to meet needs by furnishing interpreters. Services are being interpreted in about three hundred Baptist churches.

Did you know that visual aids are available for the deaf? Films are produced and distributed by the Home Mission Board.\* In this way, songs and sermons are presented in the sign language.

The Sunday School Board produces special Sunday School and Training Union literature.† The vocabulary is for those deaf whose vocabulary is not sufficient for using regular literature.

**Group Member:** There is a need in almost every community for individuals to help the deaf. Their needs are varied. Paid workers are not able to reach all of them.

Sixteen years ago Dr. F. D. Gentry, member of the First Baptist Church, Springfield, Missouri, began a ministry with the deaf.

While in college, Mr. Gentry had sought God's will for his life. Later as a practicing veterinarian he still searched. Sunday after Sunday he was in God's house. One Sunday he thought to himself as he had many times before, "Some day I will know, I'm sure of it."

He began to notice the half dozen deaf persons who were regularly attending their worship services. He realized that they were not able to understand what was happening. To meet the need of this group, he decided he would study the sign language at night school. Soon he was interpreting services for the group.

Through the years Dr. Gentry enlisted others and with them worked out a well-rounded program for the deaf. There is a Sunday School class, a Training Union, monthly fellowships, and an annual revival. The men are a part of Baptist Men, and Mary Hocklander, an interpreter, leads a WMS circle for the women.

The work is rewarding for those who are a part of it.

\*Visual Aids List, free from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

†Church Literature Guidebook, 1967-68, free from Church Literature Department, Sunday School Board, 127 Ninth Avenue North, Nashville, Tennessee 37203.

and a blessing to the church. Many deaf in this church are Christians today because one man was willing to become identified with their needs.

**Group Member:** Let me tell about Ingleside Baptist Church in Phoenix, Arizona. It has maintained a Silent Department for four years. It was started after Mrs. Doo Smith, daughter of missionaries to the deaf in the Los Angeles area, came into the fellowship of that church.

Since the ministry was launched, the pastor, Rev. Don Reed, has baptized four. Mr. Reed says: "Without a doubt some of our deaf are the most radiant Christians I know. Words fail me as I describe what a blessing our Silent Department has been to my life, and to the life of our church." It seems characteristic of so much mission action that often one person gets it started and then many hearts are warmed and blessed. Mr. Reed wrote: "We prayed earnestly for this work. On the first Sunday morning five deaf attended, and the presence of God came upon us. Our people saw the hand of God as the deaf sang praises to him in the beautiful sign language."

### Ministering to Language Groups

**Group Leader:** More than 30 million persons make up language groups in America. This group is a challenging missions field for the 1,200 missionaries who work among 40 language groups.

Gerald Palmer of the Home Mission Board says that more Southern Baptist churches are doing language missions work than ever before. This is the hope for such a tremendous task. There are in our country large groups of people who are sometimes isolated from a community by language and culture. For this reason they need specialized attention by churches. The deaf are in this group because they require a language of their own for those who would communicate the gospel to them.

Ross Hanna, home missionary to Indians in Sells, Arizona, depends upon the help of dedicated church members who are nearby, some of whom are Indians. Knowing that Indian adults are slow to accept Jesus whom they often consider belongs to the white man, the missionary has majored on reaching young people.

In 1965, Mr. Hanna was able to start the first Baptist kindergarten on a large Papago Indian reservation. Kindergarten enrollment has reached thirty-seven. Dedicated leaders make it possible for almost seventy Indian children to be in Sunbeam Bands each week. A child-care program for working Indian mothers is paying dividends. A Baptist Indian woman, using a trailer unit, is housemother for children who are court cases and homeless.

Willing workers make possible five Vacation Bible Schools in nearby villages. There were no buildings of shade available in temperatures that often go above 120 degrees. A converted, covered cotton wagon provides better facilities in the future.

There cannot be a paid missionary in every place where there are language people. Baptist church members help

with the many tasks. This is as it should be. "Paid" workers are not to do all the work of the Lord!

**Group Member:** Would you like to hear how individuals have been involved in mission action projects among the Chinese in Tucson, Arizona? Missionary Mary Etheridge tells us about this:

Several women attended a literacy training class in order to help Chinese learn English. A visitor went into a home every day and taught one Chinese to read. Several school-teachers helped newcomers from Hong Kong to become quickly adjusted to differences in school life in America. They tutored the students after school hours. One busy teacher taught a Chinese teen-ager to drive a car.

The wife of a university professor spent hours helping a young Chinese mother in Bible study. A busy WMLU president and homemaker has time for transporting, teaching, visiting, and entertaining Chinese in her home when the need arises.

One mother works eight hours a day and still finds time to serve others. She visits the Chinese, takes them to the doctor, picks them up on Sunday morning, takes them to camp, sits with a lonely, frightened hospital patient for many hours, and helps an international student make her home a "home away from home."

Missionary Etheridge says: "There is no area in which women who truly want to become involved cannot find significant service to do in Christ's name. Being a missionary is not simply standing before a class with a Bible in hand, but it is day in, day out witnessing in a thousand and one ways of the love of God for people."

Pray and thank God for many Christians who are involved in reaching with the love of God people who are classified as language groups (pray).

### Showing Concern for Migrants

**Group Leader:** Distribute the tract "Pray for Migrants." We are astonished to learn that it is virtually impossible to lose two million persons in the United States. This is true when those persons are agricultural migrants. Moving from job to job, the migrant is rarely stationary long enough to receive mail, and he usually finds no identity in any aspect of community life while he and his family are working in the fields.

Concepts for reaching migrants for Christ have changed. For almost twenty years Southern Baptists tried to reach them by sending missionaries who followed in trailers the migrants from area to area. Today's plans are more realistic and are much more helpful. They involve churches in a witness to these agricultural nomads. A missionary to the migrant assists churches and associations located in the path of migrants to make definite plans for working with migrants while they are sojourners in the area.

Ed Taylor, director of migrant work for the Home Mission Board says: "A migrant will return to search out the church which has shown him it cares for him. This

makes for a peculiar but sustained ministry which a church can build on. Many migrants make a life-work of 'cropping' and follow the same trail year after year."

Lester Vinson is a pastor in the lower Rio Grande Valley of Texas where thousands of migrants spend the winter. Before going to this work he was a missionary to migrants in Texas and Oklahoma. He carried on work over this vast area by a plan which sought to interest, enlist, and train church members to work with migrants. Bible schools were planned, revival services scheduled, health kits and clothing collected, workers trained, and fellowship programs established. Plans were ready to be mobilized when the migrants arrived.

A typical migrant family came to Oklahoma each year to chop cotton and later to pick it. The mother was the only Christian in the family which included four children ranging in age from eleven to seventeen years.

When the family came one year, things were different. The missionary had arranged revival services in the Mexican Baptist Mission, and this family was invited to come. On the first night the two older children accepted Christ. A few nights later the two younger children followed.

Missionary Vinson visited with the unsaved father one night before the services began. When pressed to give his heart to Christ, the father said, "I'm going to become a Christian on Saturday." But when the invitation was extended that night, the father confessed that Christ was his Saviour. He did not wait for Saturday.

**Group Member:** Several churches in South Carolina are being blessed of the Lord in their work among migrants. The pastor of the Baptist church in Beaufort, South Carolina, however, urges that a church make adequate preparations before the migrants arrive. If a crop is destroyed or harvested, the migrant is on his way, and the opportunity to help him is gone.

First Baptist Church, Mt. Pleasant, South Carolina, summarizes its migrant work for one brief season: four Sunday School services with an average of thirty-three present, sixteen preaching services, three thousand pieces of clothing distributed, thirty children per day cared for at the childcare center, and other services.

Let us pray. Migrants at this time of year are moving northward out of Texas and Florida. Open the tract, "Pray for Migrants," and let us pray silently for these nomads of America (pray).

### Conclusion

Thank you, study groups. You have shown us how Christians are involved in meeting the needs of persons.

Surely we have learned that we cannot depend on others to reach the deaf, people of language groups, and in our communities. Praying and praying for home missionaries is

[Continued on p. 28]

## Study • The Missionary Message of the Bible

by Gilbert L. Guffin

### Missions Maturing and Multiplying

#### Scripture Reading: Acts 15:36 to 17:15

After the historic conference in Jerusalem, as recorded in Acts 15:1-29, Paul, Barnabas, and the others from Antioch, as well as those sent from Jerusalem, hurried to Antioch with the joyous news about decisions reached there. For sometime thereafter, Paul and Barnabas remained in that city teaching and preaching the word as they had done before their first great missionary tour. Paul, in time, became burdened, however, to know how the churches established on the first tour were progressing. Hence he proposed to Barnabas that they make a visit to every city where they had formerly preached the word.

#### Multiplying by Division

Paul's proposal led to an unexpected development. Barnabas desired to take Mark with them. This brought dismay to Paul, as the latter had been grievously disappointed by Mark's turning back at Pamphylia on the first tour. Why Mark did this is never specifically stated, but the reason was evidently disappointing and seemed inexcusable to Paul. Mark appeared to be a quitter and among people only recently converted an example of steadfastness was thought by Paul to be an imperative. A sharp division arose between Paul and Barnabas which was sadly to rend them apart. Paul decided to take Silas with him and Barnabas set off to Cyprus with John Mark.

The account of the division between Paul and Barnabas is a reminder that even great men, including missionaries such as Paul and Barnabas, are still human. The grace of God, however, can overcome such weaknesses and cause even their divisions to extend the work of the church. The later account in the New Testament regarding Paul and Barnabas encourages the belief moreover that true Christians will eventually find ways of rebuilding a fellowship which has been severed. This certainly turned out to be the case with these two immortal missionaries.

Mark was a relative of Barnabas, either a cousin or a nephew. This fact may have led Barnabas to take a stand in behalf of Mark, but Barnabas was by nature the type person more likely to give a man a second chance than Paul. Paul did mention Barnabas afterward as a notable missionary working under the same motivation as himself (1 Cor. 9:6). Mark also in time completely won the confidence of Paul (2 Tim. 4:11). From this point onward, Luke focused his story on the life and labors of Paul. One could wish someone had also given a similar account of

the ministry of Barnabas. Luke's story seems to follow a plan showing how the Great Commission was carried out by proclamation of the gospel in Jerusalem, Judea, Samaria, and then to the uttermost parts of the earth. Luke had a special reason for following the course of Paul's career. He was to become a participant, as we shall later see in the work of Paul and was thus personally informed about it.

#### Multiplying Through Selection of a Teammate

Paul and Silas, we are told, "departed, being recommended by the brethren unto the grace of God" (Acts 15:40), and proceeded through Syria and Cilicia, then moved on to Derbe and Lystra. At the latter, Timothy enters the picture. Son of a Jewish mother and a Greek father, he had already become a Christian and was an effective witness in his area, being "well reported of by the brethren that were at Lystra and Iconium" (Acts 16:2). The best endorsement of any man for missionary work is how much he is doing at home.

Derbe had been the farthest point to which Paul had gone on the first missionary journey. The congregation of believers formed there must have welcomed his return. It was at Lystra, however, that Paul received "a gift from heaven," in the enlistment of Timothy.

The Lycaonian area of Derbe and Lystra at that time was a rather forbidding region, less civilized than anywhere else Paul had ministered. Fewer Jews had come to the area and apparently no Jewish synagogue existed in either city. Here Paul had to begin his work by preaching to the heathen. Tradition has it that Timothy had been converted on Paul's first missionary tour there. Paul was later to refer to him as his "son in the faith" (1 Tim. 1:2). At Timothy was a young man of considerable promise. It is not surprising to read, "him would Paul have to go forth with him" (Acts 16:3).

To help Timothy to be accepted by the Jews, Paul thought it advisable that he should accept the Hebrew rite of circumcision. This may seem surprising especially in view of the decision reached a short while earlier in the Jerusalem conference. Paul would have no one believe, however, that any rite was essential to salvation. He nonetheless saw no wrong in Timothy's conforming to the rite in question if it would remove prejudice against him by the Jews who knew him to be the son of a Greek father.

#### Multiplying by Strengthening the Churches

As this team of three—Paul, Timothy, and Silas—now moved on through the cities of that region, they delivered the Jerusalem decree (they must have had a written copy of it) and sought to strengthen the organization and ministry of each church. The result is reported by Luke (Acts 16:5) as a daily increase. The work of evangelism and missionary witness was bearing its constant fruit. Pressing on with their witness, the team went throughout the region of Phrygia and Galatia, possibly the northernmost part to which Paul's witness was born. For some reason the missionaries were "forbidden of the Holy Ghost to preach the word in Asia" (Acts 16:6). Though Paul may have gone on to Antioch (in Asia Minor), where results had been so notable on the first missionary journey, for a brief visit, this is not mentioned. Asia as used in the above expression meant the area around Ephesus, then the chief city of the region and the terminus of the east-west highway through Asia Minor. Why the Holy Spirit forbade the visit of the missionaries to this important area to which Paul evidently wanted to go has been left a mystery. Instead of going there, they were to bear the gospel to the Galatian territory where the "barbarians" lived. These were non-Greeks and a people little influenced by Greek culture, and thus people to whom Paul would naturally have been less inclined to go. The Holy Spirit, however, wanted the message preached there, too.

Later the missionaries moved on to Mysia and wanted also to go to Bithynia, but again "the Spirit suffered them not" (Acts 16:7). A more far-reaching step was now about to be taken, one of the most significant in all the history of missionary activity.

#### Multiplying by Response to the Macedonian Call

In the coastal town of Troas on the Aegean Sea, Paul had a vision of historical consequence. Here he saw a man of Macedonia praying, "Come over into Macedonia, and help us" (Acts 16:9). Macedonia formed the eastern shore of Europe. Later penetration by the gospel into all of Europe, including Russia, the Germanic areas, and the British Isles themselves, as well as of America, therefore stemmed from the vision at Troas!

Greek language and culture had already greatly affected Paul and was useful to him in all his ministry. Though Rome had conquered Greece, Greece had in a sense conquered Rome with its superior civilization. Greek civilization combined with Roman military genius and law, from a human standpoint, seemed to have everything—that is, everything but Christ. Lacking him, it had nothing to Paul of eternal worth.

One can only imagine how the great mind and vision of Paul were captivated by the thought of bearing the gospel to the Western world. With rising pulse and quickened anticipation, he likely sensed that the Spirit was now leading him to make the decisive step of moving from

#### East to West with the Word.

One should note at this point the entrance of the pronouns we and us into the account in Acts. At Troas or near there, Luke the beloved physician joined the missionary team. That team was composed thereafter for some time of four—Paul, Silas, Timothy, and Luke. It would appear, moreover, from the account that Luke, too, considered himself a missionary. Such seems to be the meaning of his statement, "assuredly gathering that the Lord had called us for to preach the gospel unto them" (Acts 16:10). Though we are not told that Luke performed any medical service on the missionary tour, it was he who wrote Acts. His modesty would have kept him from mentioning his own work. It is not too much to suppose, therefore, that he did perform certain medical services and thus was in reality the first medical missionary in the history of the church.

Soon the team was in Philippi where several well-known events took place. The first person won to Christ there was Lydia, a native of Thyatira in Asia Minor, to which Paul had been only recently forbidden to go! Lydia was carrying on an important business in the city. The purple cloth of Thyatira was popular in that day and was in considerable demand by the wealthy as a status symbol. Lydia, and the women associated with her—perhaps servants or women in her employ—made at least a small audience by the riverside for the preaching of the gospel the first time it was publicly proclaimed in the Western world. Strangely, the "man in Macedonia" Paul had seen turned out to be a woman, or several women!

The next woman who enters the account was a poor slave girl, exploited by merciless businessmen for gain. Her conversion caused a business loss to her owners and this could not be tolerated. "And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers" (Acts 16:19). We do not know why Luke and Timothy were not also arrested. Possibly they were Greek in appearance, while Paul and Silas were Jewish, and were thus assumed not to be Roman citizens. That assumption was to prove embarrassing. The well-known story of how these valiant missionaries, far from being discouraged or raising questions about whether they had properly understood the Spirit's call to Macedonia or whether God had failed them in this hour of crisis, were engaged instead in singing praises to God and praying, even at midnight. Despite the pain they must have suffered from the stripes with which they had been beaten, they were still bearing a witness. A witness like that in a prison dungeon will have its effect. That night when the earthquake came and the bands of the prisoners were loosed, nobody attempted to flee. A further consequence was the conversion of the Philippian jailer and of his household. How many were included, we do not know. But the gospel was still bearing its fruit.

## Multiplying by Witness in Thessalonica and Berea

After being delivered from prison and returning to the house of Lydia, "when they had seen the brethren" (Acts 16:40) (that is, the other believers in the city), the missionary team departed to Thessalonica. Following his custom, Paul entered the synagogue on the sabbath and reasoned out of the Scriptures with the Jews there, "alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ" (Acts 17:3). Here converts in considerable number among religious-minded Greeks especially, and "of the chief women not a few" (Acts 17:4), accepted their witness. As had been true from the beginning in Jerusalem, however, there were other Jews who closed their minds to the message brought by the missionaries and, "moved with envy" (Acts 17:5), stirred up a mob in opposition. Paul and Silas, likely accompanied by Timothy and Luke, though they are not mentioned, moved on to Berea. A similar response to their message is reported in that city. Here "many . . . honourable women

which were Greeks, and of men, not a few" believed (Acts 17:12).

Thus the fruit of missionary service continued to multiply. From Jerusalem the gospel had reached not only Judea and Samaria but was also truly penetrating the uttermost parts of the earth.

Typical of the preaching which these missionaries must have done was the simple message given by Paul to the Philippian jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

The charge made in Thessalonica against these valiant missionaries, "These that have turned the world upside down are come hither also" (Acts 17:6), has turned out to be a notable and glorious testimony. The impact of faithful missionary endeavor has always been truly life-changing. History indicates, moreover, that instead of turning the world upside down, the missionary impact turns it rightside up. In this day of growing metropolises and megalopolises, with their frightful and complex needs, Christians need a new vision of what was discovered in the long ago, namely, the power of the gospel truly to transform the city and the world.

## STUDY GUIDE

Using the Bible, the lesson "Missions Maturing and Multiplying," and this guide, study individually or in groups the missionary message of the Bible.

### Multiplying by Division

Before proceeding with the present lesson it would be good to review the last lesson (p. 25, February, ROYAL SERVICE). Ask members of the group to relate the outstanding event of last month's study (the conference at Jerusalem), its purpose, and the decisions reached. Also ask one or more members to discuss the significance of the decisions reached.

Begin the study of this lesson (p. 20), by asking if God is responsible for the divisions which arise between two Christians or by the divisions that cause a split in a church. Ask those answering to give reasons for their answers. Read Romans 8:28 from both the King James and Revised Standard Versions of the Bible. Ask the group to evaluate the verse in both translations. (Note that in King James it says the "things" work and in the RSV it is God who works. The RSV appears to be accurate. Although a "thing" may not be part of God's will, the implication of this verse is that God is at work in all things, good and bad, seeking to bring his will to pass.)

Read Acts 15:36-41 and ask members to suggest why,

this contention developed between Paul and Barnabas. Check Dr. Guffin's discussion for his reasons for the separation. Was the "contention" permanent? How do we know? (See 1 Cor. 9:6 and 2 Tim. 4:11.) What good came from this contention and separation? (See the lesson two missionary teams resulted from the break.)

### Revisiting the Churches

(Secure a map of Paul's missionary journeys, Broadman Class Map No. 6, "The Missionary Journeys of Paul," \$1.50 from Baptist Book Stores, for the remainder of the study.)

What was the purpose of Paul's second missionary journey (see Acts 15:36-41)? Ask someone to trace the journey from Antioch to Lystra. What notable event occurred at Lystra (see Acts 16:1-3)? Ask someone to indicate the results of this revisiting of the church (see Acts 16:5).

### A New Campaign

Ask someone to read Acts 16:6-10 and briefly review the events of these verses. Find the area referred to by Paul as "Asia." Check section 3, page 21, for help, and indicate reasons for Paul's being forbidden to preach in Asia. Ask the group to state the reason given by the



## MISSION STUDY

### ADULT BOOK

### Home Mission Graded Series

*Trumpets in Dixie* by W. C. Fields, as you know, is the Adult Home Mission Graded Series book for this year. Has your society studied it yet? If not, there's still time. Don't overlook the possibility of a churchwide study. This interesting study explores the many changes which are taking place in this region of our country. No longer is it a placid, quiet, churchgoing South. These changes challenge Southern Baptists.

*Trumpets in Dixie*, Fields, 75 cents  
Teacher's Guide, 40 cents

Order from Baptist Book Stores

son writer for feeling that the vision at Troas was one of tremendous historical consequence.

### The Gospel Reaches Pagans

What was the first major stop for Paul in Macedonia? (Philippi.) Trace their route on the map. Ask members to relate the two important events that took place at Philippi. Why were Paul and Silas dragged before the rulers and magistrates? What was the reason given by those who arrested them? (The real reason was monetary loss, but they could not state this so they appealed to the rulers and magistrates' prejudice against Jews.)

Ask a member to scan Acts 16:25-34 and to relate what followed. What was so significant about the conversion of the Philippian jailer? (Dr. Frank Staggs says "This is a climax and one of the key passages of the whole book of Acts! How can a pagan be saved? Surely this Philippian jailer had no conditioning in Judaism. Only a few women met for prayer, and there is no evidence of a synagogue in the town. Jews were despised by the very people who had Paul and Silas arrested and by those who subjected them to torture. This is the first clear case of a Gentile's conversion out of paganism and apart from Jewish influence.")

"The Samaritans were Israelites and cherished the Torah; the proselyte converts had fully embraced Judaism; the Ethiopian eunuch and Cornelius were God-fearers who had been students of Judaism, as were many others won to Christianity through synagogues. But here is a pagan whose salvation is through faith in the Lord Jesus, and without the influence of circumcision or synagogue. The last group has now been reached."

From *The Book of Acts*, © 1945 by Broadman Press. Used by permission. \$1.50 from Baptist Book Stores.

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Relate or ask the group to relate how Paul was released from jail. Where did he go from Philippi? Relate briefly what happened there. (Paul's initial success, Acts 17:4, was followed by the jealousy of the Jews. On this occasion Paul and Silas were charged with treason. In Acts 17:7 RSV: "They are all acting against the decrees of Caesar, saying that there is another king, Jesus." Again after their initial success, they were forced to leave Thessalonica.)

Ask someone to point out on the map Paul's next reported stop. What happened at Berea? Ask the group to relate what happened to Paul.

### Our Response to the Truth

Although a variety of responses by hearers of the gospel presented by Paul were experienced by men and women, they could probably be divided into two types of responses. Ask the group to suggest these. (Some responded by accepting the truth preached; others rejected the truth and sought to discredit it by charges of treason by the preachers and by appealing to the prejudices of authorities.)

Ask the group to point out the compliment inadvertently paid to Paul and his group at Thessalonica. ("These that have turned the world upside down are come hither also" Acts 17:6.) Why was this a compliment? Can modern disciples expect to witness today with similar results? On what conditions? Read and evaluate the lesson writer's statement concerning "turning the world upside down." How can the Holy Spirit use us?

Another observation from this lesson is the joy that comes in bearing a positive witness for Christ, even in the midst of difficulty and suffering. Do you think we would be happier Christians if we were more concerned about our witness? (Discuss.)

Close with prayer that God will lead you to see the importance of receiving his truth and sharing it triumphantly.



# Call to Prayer

Prepared by Janice Singleton

**1 FRIDAY** Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil Hebrews 6:19 (read vs. 10-20).

"I had a dream last night about being baptized. After I woke I lay in bed just thinking about it." Lillian Isaacs (Mrs. J. R.) was visiting Wilma who had made a profession of faith but had not been obedient in baptism. Mrs. Isaacs' next visit was to Aunt Elsie Willock, who told her "Last night I wake and remember you ask me to pray for Wilma. I pray God knock at her heart so she hear you and obey Jesus." We rejoice with Mrs. Isaacs, Fairbanks, Alaska, in this evidence of answered prayer.

**Pray for these**—Alaska: J. R. Isaacs; Indiana: C. E. Smith; Oklahoma: Mrs. B. R. Conrad; Texas: Mrs. Ruth S. Benter; Venezuela: Mrs. R. A. Forrester; Mrs. R. D. Harlan; Colombia: J. W. Patterson; Tanzania: D. M. Knapp; Rhodesia: W. D. Lockard; Indonesia: W. N. McElrath; Retired: Neel Bernice (Brazil).

**2 SATURDAY** Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them Hebrews 7:25 (read vs. 11-28).

Marcia Poole works in Sellers Baptist Home and Adoption Center in New Orleans, Louisiana. She writes "We feel that if it were not for places like Sellers many lives would be ruined each year. We are grateful for a place that offers help to young women who have made a mistake. Pray with us that God will continue to bless this work as we seek to provide a Christian home for those who need our care."

**Pray for these**—Louisiana: Marcia Poole; Indiana: T.

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 in HOME MISSIONS.

E. Sykes, Paraguay; Mrs. T. S. Green; Uruguay: M. C. Smith; Mexico: W. W. Lee; Pakistan: J. W. Carney; Japan: Mrs. J. P. Satterwhite; Gaza: Mrs. D. C. Dorr; Germany: C. R. Lincoln, III; Retired: Mrs. N. A. Bryan (China).

## PRAY for Week of Prayer for Home Missions March 3-10, 1968

**SUNDAY March 3** But as it is, Christ has obtained a ministry which is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises Hebrews 8:6 RSV (read vs. 1-6).

The Week of Prayer for Home Missions beginning today, has as its theme, "Pray in One Accord." We develop as we pray for others and with others. There is a significant relationship between intercessory prayer and the advance of home missions. This week's experiences can lead us into meaningful prayer, to increased giving, and to deeper commitment to service.

**Pray for these**—New Mexico: Ruben Gonzalez; Mexico: E. C. Ware; Korea: R. D. Burgin; Taiwan: Mrs. C. L. Culpepper Jr.; Japan: Mrs. C. W. Fenner; Rhodesia: Mrs. C. J. Dotsen; Indonesia: Mrs. W. M. Hailey.

**4 MONDAY** Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant Hebrews 9:15 RSV (read vs. 1-15).

"A year ago Elvia was the shyest Junior girl you ever saw. But what a change since she openly confessed Jesus and was baptized! There's a glow about her as she brings friends and relatives to church. Pray for Elvia and her

friend Lupe that they may keep growing as Christians through approaching teen years! Pray for the thousands of Spanish-language people here in the Rio Grande Valley." Mrs. E. R. Marble, San Benito, Texas, sends this request.

**Pray for these**—Texas: Mrs. E. R. Marble; Oklahoma: Henry Chennault; Nigeria: N. B. Eubanks; Kenya: Mrs. C. E. Evans; Tanzania: Mrs. E. R. Martin; Malaysia: H. H. Holley; Hong Kong: Mrs. B. E. Towery, Jr.; Israel: Mrs. N. F. Lytle; Brazil: I. S. Perkins; Retired: Mrs. E. L. Kelly (Texas).

**5 TUESDAY** So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation Hebrews 9:28 (read vs. 16-28).

Our topic for today is, "Pray in one accord that His message may be proclaimed." Dr. Hugo Culpepper, director of the Division of Missions of the Home Missions Board, adds: "Pray that Southern Baptists may be able to enter many doors which the Lord has opened in the North-east; that in the effort to establish five hundred new churches and missions in pioneer areas we may be able to provide adequate money, pastors, and spiritual concern to meet the opportunities."

**Pray for these**—Nigeria: D. L. Jester, F. L. Levrets.

**6 WEDNESDAY** And by that will we have been sanctified through the offering of the body of Jesus Christ once for all Hebrews 10:10 RSV (read vs. 1-10).

"Pray in one accord—that the bruised may be healed." Today's emphasis points up the necessity for prayerful concern for people with special needs. Pray for those who work in juvenile rehabilitation, literacy, mission centers, and other areas of Christian social ministries. Pray for deepened concern for those in our own community who have special needs.

**Pray for these**—Kansas: Mrs. J. M. Goodner; New Mexico: Frances Luthicum; Washington D.C.: Mrs. G. C. Prock; Arizona: Mrs. Frank Ramirez; Hong Kong: Mrs. M. J. Anderson; Ghana: G. M. Faile, Jr.; Nigeria: Mrs. B. Greer; D. F. Merritt; Brazil: Mrs. J. E. Tarry; Gaza: Carolyn Hart; Retired: Mrs. J. R. Allen (Brazil).

**7 THURSDAY** Let us hold fast the profession of our faith without wavering, (for he is faithful that promised.) Hebrews 10:23 (read vs. 11-25).

Rev. Gerald Palmer, secretary of the Department of Language Missions for the Home Mission Board, asks us to pray today for Cuban Baptists. This is Mrs. Herbert Caudill's birthday. She and her husband are still in Havana. Dr. and Mrs. Caudill represent the finest of God's own who serve with courage in difficult places. Their faith, like that of Cuban Baptists, stands as a living monument to what God can do in and through a person regardless of

the stress of circumstances.

**Pray for these**—Cuba: Mrs. Herbert Caudill; New Mexico: Mrs. Eugene Elder; Brazil: Mrs. R. B. Hughes; Nigeria: H. D. Martin; Hong Kong: Mrs. J. L. Templeton, Jr.; Retired: Mrs. H. H. McMillan (China, Bahamas).

**8 FRIDAY** Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report Hebrews 11:1-2 (read vs. 1-40).

"Pray in one accord—that He may speak through us." We rejoice in the opportunities we have this week to pray for missions and to give to the Annie Armstrong Offering. Our experiences should lead us to a deeper personal commitment. Pray that every Southern Baptist church will catch a new spirit of compassion for people in its own neighborhood and to the ends of the earth.

**Pray for these**—Texas: Mrs. Merced Becerra; Michigan: Juan Macias; Cuba: Mrs. Felix Torno; Togo: Mrs. G. C. Bond; Ghana: Mrs. W. D. Richardson; Jordan: Mrs. J. A. Roper, Jr.; Brazil: T. N. Clinkscapes; Retired: Mrs. W. C. Taylor (Brazil).

**9 SATURDAY** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us Hebrews 12:1 (read vs. 1-14).

James F. Humphries, missionary associate in Vietnam, writes: "Two wars are being waged in Vietnam today: a material war against Communist forces and a spiritual war against satanic forces of evil." They are closely allied. "The first war is on the front pages of every newspaper. The spiritual war is waged behind the scenes to bring salvation through Jesus Christ to Americans and Vietnamese alike." Pray for servicemen, some of whom are winning victories in the spiritual war.

**Pray for these**—Vietnam: J. F. Humphries; Philippines: V. A. Greene; Indonesia: Mrs. F. H. Bevers; Japan: J. B. Lucastell; California: F. R. Mendez.

**SUNDAY March 10** As for these four youths, God gave them learning and skill in all letters and wisdom, and Daniel had understanding in all visions and dreams Daniel 1:17 RSV (read vs. 1-21).

As home missions is presented today in Sunday school, the entire church will have opportunity to pray for this cause and to give to the Annie Armstrong Offering. A special request for prayer comes from Milton Morris in Panama. "It is hard for many Christians here to live a Christian life because of their families who are bound by tradition. Pray that their witness may lead loved ones to Christ. Pray also for a nurse to come to work in our clinic."

**Pray for these**—Panama: Milton Morris; Kentucky: W. H. Goatley; Oklahoma: Mrs. Anhem Wade; Chile: Mrs. D. C. Johnson; Colombia: G. F. Livingston, Jr.;



Venezuela: H. R. Tucker, Jr.; C. B. Clark; Brazil: R. E. Walker, J. J. Meeks; Philippines: Mrs. Homer Peden, Jr.; Retired: Mrs. L. F. Maynard (Alabama); C. L. Culpepper, Sr. (China, Hong Kong, Taiwan).

**11 MONDAY** But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up. Daniel 3:18 (read vv. 8-30).

In June 1966, the Foreign Mission Board released the news of the death of Rev. Jack J. Cowser, who retired in 1960 after serving in Brazil as a missionary for forty years. Mrs. Cowser lives in Wingate, North Carolina, where her daughter, Helen, is a professor in Wingate Junior College. Two other children are missionaries—George Cowser, in Brazil, and Mrs. James O. Morse, in Colombia. Today is Mrs. Morse's birthday; thank God for this missionary family.

**Pray for these**—Colombia: Mrs. J. O. Morse, Mrs. J. T. Norman; Hong Kong: Mrs. T. S. Adkins; Taiwan: Mrs. L. B. Hogue; Spain: Mrs. J. D. Bryan; Liberia: E. W. Mueller; Panama: Rafael Guillen; New Mexico: Teofano Olmos, Georgia WML Annual Meeting, Valdosta, 11-13.

**12 TUESDAY** Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day; and prayed, and gave thanks before his God, as he did aforetime. Daniel 6:10 (read vv. 1-23).

"Recently there has been a great surge of interest in Christianity in Ghana," writes James B. Annis. "Every means of communication—radio, television, books, newspapers, and preaching the gospel freely in the churches and on the streets—is available to us as we try to bring the Ghanaian people the truth of Jesus Christ."

**Pray for these**—Ghana: Mrs. J. B. Annis, Kenya: M. G. Duncan; Nigeria: Mrs. E. T. Mays; Montana: Mrs. John Norwood; Cuba: Luis Napoles; Manuel Quintana; North Carolina WML Annual Meeting, Asheville, 12-14.

**13 WEDNESDAY** And ye shall seek me, and find me, when ye shall search for me with all your heart. Jeremiah 29:13 (read vv. 1-14).

The Baptist church in Sugar Land, Texas, last year received recognition in the church development program of the Home Mission Board for its work in reaching people. Thank God today for this church and for the pastor, Rev. Fidel Guzman, as he ministers to the Spanish-language people in this area.

**Pray for these**—Texas: Fidel Guzman; New York: D. A. Morgan; Japan: P. J. Dear; L. M. Southerland; Brazil: G. O. Wilson; Ecuador: B. D. Hale.

**14 THURSDAY** He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to

God. Romans 4:20 (read vv. 16-25).

As we pray today, we must indeed enlarge our minds and hearts as so many missionaries in so many places are listed with birthdays. We thank God that he is not limited as we are, and pray that he will pour out the power of his Spirit upon them. Pray in particular for Ivan Lapinell, a pastor in Cuba, whose ministry is limited because he is in prison.

**Pray for these**—Cuba: Ivan Lapinell; New Mexico: Roy Brentlinger; Mrs. Job Maldonado; Colorado: M. R. DeMeer; Indiana: Mrs. Donald Weeks; Ghana: Mrs. W. E. Arnold; Rhodesia: J. P. Griggs; Uganda: S. T. Tipton; Japan: W. E. Emanuel; Thailand: Juanita Johnston; Brazil: H. E. Peacock.

**15 FRIDAY** Blessed are they that keep his testimonies, and that seek him with the whole heart. Psalm 119:2 (read vv. 1-8).

Mrs. R. L. Melford serves with her husband as missionary to the Northern Cheyenne Indians of Montana, in Lame Deer, tribal headquarters. They began by holding services in a mobile chapel on a plot of land leased from the tribe, and by cultivating the friendship of the Indian people. Mrs. Melford plans to teach kindergarten at the Baptist mission.

**Pray for these**—Montana: Mrs. R. L. Melford; Missouri: Burr Mallican; Cuba: Casio Lima; Texas: Mrs. Joe Saco.

**16 SATURDAY** With my whole heart have I sought thee, O Lord; let me not wander from thy commandments. Psalm 119:10 (read vv. 9-16).

The Taiwanese are traditionally conservative and considered much harder to win to Christ than mainland Chinese who came in recent years to Taiwan to escape communism. It was a remarkable leading of the Spirit when half of the one hundred making professions of faith in the Taichung church during the evangelistic crusade were Taiwanese. Thank God for the thousand and more who found Christ in this nationwide crusade.

**Pray for these**—Ghana: Mrs. D. E. Donley; Ivory Coast: Estelle Freeland; Mexico: Mrs. B. J. Walsh; G. S. Williamson; Indonesia: Mrs. F. I. Lewis; New Mexico: Tony Jojola; California: Mrs. M. D. Oates; Tennessee: Mrs. Irene Turner; Retired: Mrs. J. B. Hupps (China).

**SUNDAY** Open thine mine eyes, that I may behold wondrous things out of thy law. Psalm 119:18 (read vv. 17-24).

Anne Nicholas (Mrs. R. Edwards) who left Gaza suddenly last summer when trouble started, writes: "Whenever I've read of missionaries leaving troubled areas, I've imagined the bombs, riots, suffering, and death, and prayed for grace to face all this if necessary. But the overwhelming emotion of an evacuating missionary is not fear but

heartbreak at leaving a mission and fellow-believers whom you may never see again."

**Pray for these**—Nigeria: E. H. Burks, Jr.; R. S. Burney; Liberia: P. H. Grossman; Hong Kong: Mrs. S. G. Rankin; Japan: W. L. Walker; Panama: Juan Acosta; Texas: George Bain; Virginia: Mrs. Robert Landes.

**18 MONDAY** Make me to understand the way of thy precepts: so shall I talk of thy wondrous works. Psalm 119:27 (read vv. 25-32).

The G. W. Schweers of Indonesia tell of a day in their missionary life when everything seemed to go wrong. The gas stove, the car, the telephone needed repairs. The day even ended in pitch darkness because of an air raid practice. Now, however, they can laugh at their frustration that day. "It's seldom that big things get a man down," writes Mr. Schweer. "At home or around the world, we must measure our strength in relationship to day-by-day responsibility and simply do what we can do, relying on God's strength."

**Pray for these**—Indonesia: Mrs. G. W. Schweer; Rhodesia: Mrs. R. E. Bell; Mrs. J. C. Walker; Tanzania: Mrs. D. H. Whitson; Ghana: Nancy Evans; Malaysia: Mrs. Paul Bos; R. N. Finley; Brazil: Mrs. D. N. Sharpley; California: Mrs. N. H. Brown; A. G. Johnson; Kansas: J. M. Goodner.

**19 TUESDAY** Behold, I have longed after thy precepts; quicken me in thy righteousness. Psalm 119:40 (read vv. 33-40).

"I thank God for the work in Winston-Salem, North Carolina, for the cooperation of the pastors and the congregations. Pray that we will have abilities to meet our changing world, will be comforted in hours of trials, and know that someone is concerned about pressing problems." Rev. B. F. Daniels, dean of Forsyth Baptist Fellowship works with Negro churches in this area.

**Pray for these**—North Carolina: B. F. Daniels; New Mexico: Russ Hanna; Japan: C. D. Clarke; Patricia Meador; Philippines: Mrs. E. M. Cross; Jordan: Mrs. G. B. Hardister; Malawi: Mrs. R. G. Davidson, Jr.; Nigeria: S. P. Myers; Retired: Mrs. W. L. Jester (Nigeria); Alabama WML Annual Meeting, Othman, 19-21; South Carolina WML Annual Meeting, Columbia, 19-20; Virginia WML Annual Meeting, Roanoke, 19-21.

**20 WEDNESDAY** So shall I keep thy law continually, for ever and ever. And I will walk in liberty, for I seek thy precepts. Psalm 119:44-45 (read vv. 41-48).

More than three hundred people wrote for a copy of an abridged portion of the Gospel of Luke when it was offered during a telecast in Quito, Ecuador. Some asked for spiritual advice, others for a copy of the Bible. The Baptist telecast uses films from the Southern Baptist Radio and Television Commission. Pray for those who have given this evidence of their concern.

**Pray for these**—Ecuador: Mrs. S. D. Stamps; Paraguay: Mrs. W. C. Lewis; Mexico: Mrs. P. H. Carter; Bahamas: E. E. Brown, Sr.; Japan: T. D. Gullatt; Malaysia: Elizabeth Hale; Rhodesia: C. W. Shaw; Nigeria: Louise Sparkman; Tanzania: Janice Self; New Mexico: E. F. Day; Texas: Marvin Lytle, Samuel Valdez; Panama: Mrs. M. E. Solorzano; Retired: Mrs. E. G. Wilcox (Brazil).

**21 THURSDAY** This is my comfort in my affliction: for thy word hath quickened me. Psalm 119:50 (read vv. 49-56).

In Buddhist Thailand a Baptist television program is building bridges to Christian congregations. More than four hundred persons assembled in the chapel of the Baptist Student Center in Bangkok for a televangelism rally. A Thai naval officer testified that he had found Christ through radio evangelism, and was baptized later. Many expressed interest in the Christian faith. Churches in the area reported numerous visitors as a result.

**Pray for these**—Philippines: Leroy Benefield; Korea: H. G. Gately; Japan: R. S. Honyo; Nigeria: Mrs. L. H. Neil; Brazil: C. E. Harvey; Texas: Benito Cuellar; Retired: Elias Delgado (California); J. L. Galloway (Macau).

**22 FRIDAY** Thou art my portion, O Lord; I have said that I would keep thy words. Psalm 119:57 (read vv. 52-64).

"For almost two years we have worked with our US-2 missionaries, Mr. and Mrs. Sterling M. Price. Soon they will return to the seminary for study and we will need someone to take up the many responsibilities that have been theirs. Please pray with us about this." Mrs. John W. Beam, who writes this, assists her husband, pastor and director of the Baptist Center in Savannah, Georgia.

**Pray for these**—Georgia: Mrs. J. W. Beam; California: Letha Mae Trammell; Malawi: H. H. Beckers, Jr.; Kenya: Mrs. B. W. Holloway; Brazil: H. W. Fite, Jr.; Ecuador: Mrs. W. P. May; Guam: Mrs. H. A. Goble; Thailand: Mrs. C. H. Williams; Retired: R. L. Haussum (China, Taiwan); Mrs. J. B. Lawrence (Georgia).

**23 SATURDAY** The law of thy mouth is better unto me than thousands of gold and silver. Psalm 119:72 (read vv. 65-71).

"I am quite proud of my family—all of them—the red-heads, the brunettes, and the brown-haired children. Two of the girls and one boy feel called to missions work, others would like to enter the teaching field. Our oldest son, Joel, a senior in high school, is an athlete. He has won several golf trophies, and recently ran the mile in track in four minutes, four seconds," writes Rev. Gilbert Ramos, in Socorro, New Mexico.

**Pray for these**—Cuba: Mrs. Pablo Martinez; Montana: Leroy Smith; Brazil: Mattie Lou Bibie; V. E. Sydow, Jr.; Argentina: Mrs. W. H. Ferrell; Lebanon: F. M. Graham.

Indonesia: W. A. Pennell; Hong Kong: Mrs. C. E. Dean; Retired: Mrs. Ismael Negrin (Florida)

**SUNDAY** *They that fear thee will be glad when they see me; because I have hoped in thy word Psalm 119:74 (read vv. 73-80).*

Has your church, have you found a prayer partner for the Crusade of the Americas? The prayer partner idea is called Pact. Prayer partners will be formed with churches and individuals in other conventions on the North American continent, as well as partnerships formed in prayer with churches and individuals in Latin America. (Write to Pact, Woman's Missionary Union, 400 North Twentieth Street, Birmingham, Alabama 35203.) Ask God to prepare those who will preach and those who will hear the gospel preached.

**Pray for these**—Colorado: J. L. Gebhart; Arizona: Mrs. Enoch Ortega; Oklahoma: C. J. Smith; Peru: L. S. Dimock; Hong Kong: Mrs. J. A. Jimmerson; Retired: Ethel Pierce (China); Grace Clifford (Oklahoma).

**25 MONDAY** *All thy commandments are faithful: they persecute me wrongfully: help thou me Psalm 119:86 (read vv. 81-88).*

"We praise God for the conversion recently of two young mothers. One was raised on the streets, a daughter of a prostitute. The change in her life is a miracle. The

other mother testified that, though her husband had left her with two young children to care for, she is the 'happiest person alive,' because she has Christ as Saviour." Pray for Marilyn Binkley at Friendship House, New Orleans, and for the many who come there for help.

**Pray for these**—Louisiana: Marilyn Binkley; Brazil: E. G. Berry; Venezuela: R. L. Lyon; Hong Kong: Elaine Hancock; Switzerland: Linda Hornbuckle; Retired: Victor Koon (Hawaii); Arkansas WMU Annual Meeting, West Memphis, 25-27.

**26 TUESDAY** *I will never forget thy precepts: for with them thou hast quickened me Psalm 119:93 (read vv. 89-96).*

"When I first heard of the Crusade of the Americas, I thought it would be just another evangelistic campaign," admitted Regio Ortiz, pastor of Central Baptist Church, Bogota, Colombia. "I am now convinced that it is the greatest evangelistic effort realized in Christendom." Pray for this Crusade for all the countries of South, Central, and North America. In 1969 we will engage in evangelistic services.

**Pray for these**—Malaysia: J. R. Brunson; Japan: Mrs. T. N. Callaway; Indonesia: Mrs. J. L. Smith; Portugal: Mrs. J. M. Herndon; Brazil: Burton Davis, C. A. Dabney, Jr.; Mrs. P. E. Sanderson; Mary Witt, Cuba: Mrs. Bibiano Molina; Retired: Helen Lambert (Arizona); Mississippi WMU Annual Meeting, Jackson, 26-27.

**27 WEDNESDAY** *O how love I thy law! it is my meditation all the day Psalm 119:97 (read vv. 97-104).*

"If Southern Baptists had not come into this area, many hundreds of people now enlisted would have been lost to the denomination." The writer, from the metropolitan New York area could have added, "lost to the Lord." The number of people in our great cities and suburbs without Christ is appalling, and increases every year. Pray for J. F. Shockey who ministers to Spanish-language people in Chicago, Illinois.

**Pray for these**—Illinois: J. F. Shockey; Oklahoma: Marvin Sorrels; North Carolina: Ione Johns; Thailand: Frances Hudgins; Rhodesia: Mrs. W. D. Lockard; Mrs. R. L. Remage.

**28 THURSDAY** *Thy world is a lamp unto my feet, and a light unto my path Psalm 119:103 (read vv. 103-112).*

The Manhattan Southern Baptist Church, located five blocks from Rockefeller Center, is near an elite "million dollar" section of New York City. Its congregation is cosmopolitan. "We saw Chinese, Negroes, Latin, and white. We saw rich and poor. In front of us was a young executive; across the aisle a man who could pass for an ex-convict," writes a visitor. He continues, "Should Southern Baptists have a witnessing voice in the country's largest city? Yes! A thousand times, yes!" Pray for Dr. Paul S. James, director, Leobardo Estrada, language missions di-



## World Over

### • Cheap Success

Let's stop kidding ourselves with statistics about which denomination is the largest Southern Baptists or the Methodists.

A preoccupation with numbers reveals more than we should be willing to bare to the world, that is, the shallowness of our concept of success.

The only thing these statistics tell us is how many names are on the church rolls, and who knows but what some of these are on the rolls of two or three churches. In fact, both the Methodists and Southern Baptists probably are counting the same people who have crossed over from one group to the other without any justification to the group they were leaving.

Besides, almost everyone knows that a fourth of each group is nonresident, and almost another

fourth is inactive, showing up maybe once a year.

Using unqualified statistics, in the manner handed about in recent news stories about the size of each group, borders close to the sin of pride or press agency in the worst sense of the term.

If we are one of the larger Protestant (and let's not argue that term now) groups, then instead of wearing the title with pride it should be with shame that our influence for Christ is what it is, that our acceptance of responsibility for pressing national issues has been so shallow.

Let's drop the numbers game and substitute concern for more weighty matters like poverty, discrimination, immorality and a turning from God —Walker Knight in *Home Missions* (September 1967).

rector, and Quinn Pugh, moderator for the Metropolitan New York Baptist Association.

**Pray for these**—Mississippi: S. L. Richmond; California: Yoshio Sakamoto; Panama: J. C. Johnson; Japan: K. R. Bragg; Thailand: Mrs. H. L. Willis; Tanzania: R. G. Lalloo; Brazil: A. J. Green; Retired: Miss Ray Buster (Brazil); Missouri: WMC Annual Meeting, Cape Girardeau, 28-30; Ohio: WMI Annual Meeting, Mason, 28-29.

**29 FRIDAY** *Thou art my hiding place and my shield, I hope in thy word Psalm 119:114 (read vv. 113-120).*

"Within one year fourteen thousand Korean soldiers made use of the Baptist Servicemen's Center on Nonsan base, Korea. The men came here to write letters, read, play games, drink tea, or just relax," writes Rolla M. Bradley. Each man receives a copy of the Gospel of John. Thirteen have made professions of faith. Pray for Mr. Bradley and Korean Christians who witness to these men.

**Pray for these**—Korea: R. M. Bradley; Hong Kong: June Emerson; Philippines: Devellyn Oliver; Kenya: Mrs. I. F. Montgomery, Jr.

**30 SATURDAY** *I am thy servant; give me understanding, that I may know thy testimonies Psalm 119:125 (read vv. 121-128).*

"Pray for our new program of opening missions through

the use of laymen. Since we can never have enough appointed missionaries to meet all our needs, we are training Spanish-speaking laymen and sending them out to lead Bible classes, home fellowships, and preaching services in a number of new areas." Rev. Ray M. Douglas works in Mid-Valley Association, California.

**Pray for these**—California: R. M. Douglas; Chile: Mrs. W. P. Andrews; Honduras: Frances Crawford; Brazil: F. R. Lerry; Rhodesia: Mrs. H. W. Neely; Switzerland: Mrs. J. P. Wheeler; Peru: C. B. Moore, IV.

**SUNDAY** *Thy testimonies are wonderful: therefore doth my soul keep them Psalm 119:129 (read vv. 129-136).*

Rev. M. R. DeMeree is a missionary to the deaf in Colorado. Mrs. DeMeree writes: "When we first came, the class at Temple Baptist Church was small, but it grew and now we have an enrolment of fifty-nine. We wish we could tell you about the wonderful 'silent crusaders.' Each is a mute testimony of answered prayer." Mr. DeMeree also teaches a class in dactylography (sign language) to about thirty-five students at the University.

**Pray for these**—Kentucky: Mrs. William Amos; Nigeria: Mrs. E. H. Burks, Jr.; Audrey Dyer; Pakistan: P. S. Johnson; Hong Kong: Fay Taylor; Retired: A. G. Ortiz (Texas); Mrs. A. Y. Napier (China).

### CIRCLE STUDY (Continued from p. 19)

not enough. The task is too great. Besides, the responsibility for meeting need in our community is ours. It was given to us by Christ. God holds us responsible for meeting spiritual and physical needs of persons nearby.

Are we ready to answer our study question? (Read it.) Listen again to Mrs. Fling's words (read from p. 17). (Display poster on which the following is written.)

#### My Involvement in Mission Action

Am I willing to identify with persons of special needs? Are there unmet needs in my area among the deaf, the language groups, and migrants? Do I know their needs?

Am I willing to find out and help them?

(Will your circle members engage in a mission action project or join with others in a mission action group? See "How to Use This Guide" from one of the mission action group guides listed on p. 13, and decide how you will begin to get involved in meeting needs of persons.)

Pray for willingness to accept changes and a desire to be involved in meeting human needs (pray).

Sing or read: "O Jesus, I Have Promised," stanza 1.



## Prepare

for a WEEK of Prayer for Home Missions

as you pray in one accord

### A Church at Prayer

Not only will your church be blessed by sacrificial gifts to the Annie Armstrong Offering; it will also be strengthened for all its work, for mission action in your community, and for missions interest at home and overseas as you participate in a Week of Prayer for Home Missions. Every Baptist has obligation to pray in one accord for missions. Make plans for churchwide observance. Woman's Missionary Union and Brotherhood presidents in church council can present plans to be considered for churchwide observance. Read pages 56-58, 61-62 and use suggestions to involve your church in prayer and giving.

As prayer chairman in your WMS, you will want to plan carefully with your committee and the stewardship committee about:

- the use of the week of prayer poster in your meeting
- the details of each day's prayer time
- the setting in the room where you meet
- the taking of the Annie Armstrong Offering each day
- publicity inviting all church members to meet with you for prayer or to pray at home or work each day.

### Schedule Times of Meeting

1. In advance be sure that church members know the exact hours of meeting each day. In many churches men, women and young people schedule 8:30 to 7:10 A.M. for information and prayer, 7:10 to 7:30, breakfast. Then at 10:00 to 11:00 A.M. or in the evening women and others have another opportunity to come to the church. Choose those hours which meet the needs of your church.

2. Safeguard the time, planning well and using it so carefully that you begin and close exactly as promised.

3. Make all necessary arrangements about use of church facilities so that you will be sure that all rooms are ready.

### Plan Prayerfully

The committee should feel responsible for the entire

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

Perhaps the prayer committee and all who will participate in any way in the service for a day could come early for praying together.

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

Ask the person who leads the meditation on a particular day also to be responsible for guiding "Moments of Reflection" at the close.

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

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

Hymn 5 minutes

Theme Interpretation 5 minutes

Scripture Meditation 5 minutes

Call to Prayer 5 minutes

Power of Intercessory Prayer 30 minutes

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

Gathering of Offering 5 minutes

Moments of Reflection 5 minutes

### For Thursday's Observance

Order from Pact, 600 North Twentieth Street, Birmingham, Alabama 35203, copies of the free leaflet about Pact.

Order from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, the free leaflet about Project 500.

## WEEK OF PRAYER FOR HOME MISSIONS

March 3-10, 1968

Theme:

# Pray in one accord!

by Juanita Morrill Wilkinson

Annie Armstrong Offering Goal: \$5,500,000

Scripture Passages: Acts 1:14; 2 Chronicles 7:14

### Sunday, March 3

The theme for the Week of Prayer for Home Missions is "Pray in One Accord." This is the first day for this strong emphasis in our homes, our churches, our country. Will you, in your family and in private devotions, pray in one accord for our country, that men may be brought to a knowledge of Jesus as Saviour and Lord? Will you go to the church for planned times of prayer together as a group?

Use information from the stand-up prayer folder on this Sunday morning. Pray together. What will you give to the Annie Armstrong Offering?

See page 24 and pray for each missionary whose birthday is March 3.

One million dollars of the 1968  
Annie Armstrong Offering is  
to be used for new churches  
and church-type missions.



Monday, March 4

## Pray in one accord...

that His people may receive power



**Hymn:** "Teach Me to Pray," No. 330, *Baptist Hymnal*

### Introduction to Week

Three months ago we observed the Week of Prayer for Foreign Missions. Now we place emphasis on home missions. There is great need in our country for the power of the Holy Spirit among us. Although the sound of Christmas music does not fill the air in March, there are manifold evidences of renewal of life as spring reminds us of the resurrection of Christ. The good news of the risen Christ is the glorious Easter message which all mankind yearns to know. Our theme for the week, "Pray in One Accord," emphasizes the need for Christians in America to unite in prayer for our homeland. Let us pray that the Holy Spirit will guide us, enlightening our minds and hearts.

### Theme Interpretation

(Read Acts 1:1-4, 8, 14a, stressing the theme.) When Jesus gave his disciples the task of making disciples of all nations, he did not intend for them to witness in their own strength. He promised his followers the Holy Spirit to empower them for a witness of God's redemptive love. The power of the Holy Spirit is available to all Christians, but we must be willing for him to operate in our lives. Let us answer silently and sincerely two questions concerning his power in our lives. Do you really want God's power operating in your life? Do you sincerely want to pay the price of being his servant? The Holy Spirit's power is channeled through persons. Are you willing to be an instrument of God's missions plans? Do you want him to work through you? These are vital questions for a Christian.

What is the price? The concert pianist thrills his audience as his fingers move with ease and authority over the keyboard. Years of daily practice hour after disciplined hour have been required to bring him to this hour of beautiful music. What about the career missionary with years of service behind him? He came to his present fulfillment after God's call impelled him to study and prepare and serve him at home.

If wanting to glorify the Lord in our lives leads us to

walk down a country lane, along a small town road, or into dark, narrow streets of a city to minister to people, are we willing to seek his power which may mean self-sacrifice? Let us not answer these questions lightly. Most of us would in honesty hesitate to say yes. We want to serve him—but on our terms!

Serving Jesus wholeheartedly and gladly is the means whereby we grow like him. We can measure the evidence of the Holy Spirit in our lives by our work for Jesus. We can live triumphant lives in him. We see in Jesus the power over temptation and selfishness. We see in him the power to cross man-made boundaries and traditions to be at home with all men, women, and children. His power can open channels in our lives through which flow abundant living as we encounter people in his name each day. This requires constant companionship with the Saviour. Will you bow your heads and pray for yourself.

(Soloist sings stanza 3 of "Teach Me to Pray" with amen.)

### Scripture Meditation

Another Scripture passage for consideration this week is in the Old Testament (read 2 Chron. 7:14). This verse has two important clauses. One begins with "if" and the other begins with "then." One is a condition and the other is a promise. God is faithful in keeping his promises when his people meet his conditions. (Write on a chalkboard or newsprint these two words, "if" and "then." Ask the group to find and read together these key clauses. Write under the proper word the phrases used below as you discuss them.)

### IF

my people, which are called by my name." In the Old Testament the Hebrew people were chosen by God to be the means of bringing redemption to all mankind. Redemption was completed in the person of Jesus as revealed in the New Testament. Today the people of God are those individuals who believe personally in Jesus Christ.

as Saviour and Lord. It is amazing that many people assume a person is a Christian if he lives a moral life and is respected in his community. According to a popular newspaper columnist, "one who lives according to the teachings of Christ need not be Christian."

Who is a Christian? Let us try to answer this question. God's people are not distinguished by academic achievement, place of origin, color of skin, cultural boundaries, economic and language limitations. Living in a lovely open country, a charming small town, or a teeming city with many church buildings does not automatically make citizens Christians. Men became Christians by the experience of a personal relationship to Jesus Christ. At the foot of the cross of Jesus all people of God must stand together.

"... shall humble themselves." A second condition stated by God to his people involves allowing him to extract from our lives all pride and arrogance, impatience, and unkindness, all deep-rooted, unholy traditions which perpetuate barriers between brothers and neighbors. When we humble ourselves before God, we become aware of his holiness and majesty and sovereignty over all creation, over every living thing. We recognize our worthlessness and sinful ways. We aspire to be more like him in purity and mercy, and learn to rely on him.

Pray, and seek my face." Effective prayer is a venture into faith. Those who pray regularly, sincerely, and believingly know the source of inner power in their lives. They seek after righteousness.

"... turn from their wicked ways." Repentance is a turn about-face behavior pattern. We need to ask God's forgiveness for those ways in which we transgress against him. Too often we compare our behavior with that of another person and focus attention on his misbehavior, thereby minimizing our own. Measuring ourselves by Jesus will keep us humble. God asks us to repent of wicked ways, turning away from evil forces and influences in daily habits and turn to him for forgiveness.

## THEN

God—  
... will ... hear from heaven"  
... will forgive ... sin"  
... will heal [our] land"

God can be relied upon to keep his promises when his people meet the conditions which he has laid down. To know forgiveness of sin, to experience spiritual healing of our land demands that individually we meet his conditions. With one accord in prayer, we claim his promises. O Lord! Will you again bow your heads?

(Soloist sings stanza 1 of "Teach Me to Pray.")

Pray for missionaries on the calendar of prayer; see page 25. While heads remain bowed, soloist sings amen.

## Power of Intercessory Prayer

On a night in April 1912, a sea captain was aboard a

ship on the Atlantic while at home his wife spent a restless night. Uneasy and sleepless she knelt beside her bed and prayed for her husband and those with him at sea. Finally her heart at peace, she fell asleep. A few hours later she was awakened by a neighbor with the news that her husband's ship, the *Titanic*, had sunk during the night. Later she learned that it was while she prayed that her husband was rescued. God often performs miracles when men pray, and he brings about his purposes through prayer.

Intercessory prayer plays a vital part in every advance in missions work. Prayer opens doors and helps men to see more clearly God's leadership in their lives to specific areas of mission service.

This was true in the life of James Wright who was reared in Knoxville, Tennessee. For months he struggled over a decision regarding a call of God to the ministry. While working alone one day on a construction job, he resolved in his heart that if God called again he would answer. The next Sunday God's call was clear and he responded immediately. In the fall of 1955 he enrolled in Carson-Newman College at Jefferson City, Tennessee.

During the next summer Mr. Wright worked as an electrician on a construction job in New York City. There were no Southern Baptist churches in the city at that time. He and his wife spent much time visiting various churches and became increasingly alarmed at the lack of spiritual vitality in these churches. The next summer he returned to New York City to work. This was the year of the Billy Graham crusade there and the year Southern Baptists began their first work in New York City. He and his wife became a part of the small band of Southern Baptist people who met together and prayed for Southern Baptist work in that area. This contributed to the starting of the Manhattan Baptist Church and other churches in that area.

In 1962, upon his graduation from Midwestern Baptist Theological Seminary, Mr. Wright was called to a small chapel on Long Island which grew into the Emmanuel Baptist Church, Riverhead, New York. His concern for the thousands of unreached people on Long Island continued to grow. He now serves as pastor of the Highland Avenue Baptist Church of Jamaica, New York, and is director of Southern Baptist work for all of Long Island.

Then there is John Hughton. After more than twenty years of successful pastorates in North Carolina, Virginia, and Georgia, John Hughton was serving as president of the Home Mission Board. The challenge of going to a pioneer area was laid upon his heart. The Home Mission Board had bought a church building in Cambridge, Massachusetts, near the campus of Harvard University and was prayerfully seeking a well-trained and experienced minister to become pastor of the church. After much prayer Dr. Hughton resigned a strong suburban church in Atlanta to become pastor of the small but strategically located Metropolitan Baptist Church of Cambridge, Massachusetts,

and director of Southern Baptist work in greater Boston.

Last spring the Home Mission Board was able to purchase a large stone church building on the main street in Worcester, Massachusetts, the second largest metropolitan area in the state. A small fellowship group in Worcester and the nearby Rice Memorial Church of Northboro began to pray earnestly that God would send a capable pastor to lead in the development of a strong church in Worcester. God was preparing a man out in New Mexico who was actively engaged in missions work while serving as pastor of the Northside Baptist Church of Hobbs, New Mexico. For four years he had been thinking of going into pioneer missions work. When his interest was made known and the challenge of the work in Worcester presented, Bob Tremaine left New Mexico to become pastor of the mission in Worcester where he now serves.

Pray for James Wright, John Hughton, and Bob Tremaine (pray).

Pray for the perseverance of the faithful who have moved into areas where no church is available to them (pray).

Pray for preachers and leaders to be led into service in unchurched places (pray).

Pray for every new beginning where people are struggling to get roots down to build strong churches (pray).

Pray that every Southern Baptist may feel personal responsibility for people without a church where they can worship. May we resolve that we will make a worthy offering to home missions this week so that new churches and missions can be established (pray).

Pray that God will continue to give vision for meeting spiritual needs of people all over our nation and empower us to respond in prayer, offerings, and with our lives (pray).

## Personnel Needs for Home Missions

Jesus faced the problem of insufficient personnel for the task of witnessing to people throughout the world. Aware of the fields to be harvested, he knew the laborers were few. He commanded his disciples to "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38).

Glendon McCullough, secretary of the Department of Missionary Personnel for the Home Mission Board, has itemized present personnel needs on the missions fields of America. Three areas are urgent. Let us pray concerning them. The first is for missionaries to engage in Christian social ministries. There is serious need for single young women and couples to minister to people in the inner city. The second is for workers in language missions. The third is for experienced and capable pastors to go into pioneer areas."

Let us now "pray in one accord" that God will send forth in 1968 persons for these needs listed by the Home Mission Board (write specific needs listed below on poster or wrapping paper and ask group to read aloud with you):

- 6 couples for Polish work
- 16 couples for Spanish-language people
- 2 couples for Chinese
- 1 couple for Japanese
- 2 couples for Portuguese
- 2 couples for Russian work
- 6 couples among Indians
- 2 couples with French-language people
- 3 persons with internationalists
- 4 couples with Italians
- 10 couples and 10 single women in Baptist centers
- 2 nurses
- 5 couples to work with migrants
- 250 pastors for pioneer areas

Pray that God will call forth from your church one or more of these laborers (pray).

Pray that capable and experienced pastors will be willing to go into pioneer areas (pray).

Pray that God will open your heart to the doors of missions opportunity near you or to doors of opportunity in witnessing in distant places of our land (pray).

Leader: The money we give today to the Annie Armstrong Offering will be transformed into people—people preaching the gospel to language groups, people working in Baptist centers, people teaching about the love of God to laborers harvesting crops on American farmlands. The Convention goal for this offering is \$5,500,000. Our church goal is \$ \_\_\_\_\_. As we place our envelopes in the offering plate, let us silently ask God to use the money to tell others about his love.

## Gathering of Offering

### Moments of Reflection

Today we have sung a hymn in which we asked the Lord to teach us how to pray.

Today we have asked God to empower our lives. Let us be aware of his Power in us and heed the Holy Spirit's promptings to glorify him.

Today we have become aware of the power of intercessory prayer. Let us continue with one accord in prayer for the people of our nation.

Today we have learned of urgent personal needs for missionaries in our country. Let us claim the promise that God will answer these requests. Pray specifically for each item on the above list (pray).

When you hear his voice, will you listen and do whatever he asks of you today?

(Pianist plays slowly "I'll Go Where You Want Me to Go" as women leave quietly.)

Tuesday, March 5

## Pray in one accord...

that His message may be proclaimed



Hymn: "Lord, Lay Some Soul upon My Heart," No. 332, Baptist Hymnal

Pray that each person present will become a proclaimer of the gospel.

### Theme Interpretation

To proclaim the gospel is the business of every Christian. The man in the pew as well as the preacher in the pulpit is to spread the good news of Jesus Christ. The shepherds at Bethlehem shared the news of the birth of Jesus as soon as they had seen the Savior in the manger. They set for us a worthy example.

When Saul, the zealous critic of the church, was converted on the road to Damascus, he became Paul, the great missionary who spent the rest of his life proclaiming that Jesus is the Christ. Wherever he went and there was a synagogue, he proclaimed the messiahship of Jesus to the Jews. Referring to the writings of the Old Testament prophets, Paul pled with Jews to recognize Jesus who was the Messiah for whom they had waited. To the Gentiles in Asia and Europe, he proclaimed that the good news of God's love was for all men. He seized every opportunity to share the message which he was to proclaim. In prison cell and before a Roman emperor Paul boldly affirmed that Jesus came into the world to redeem all mankind from the penalty of sin.

The same message is appropriate to be proclaimed in the twentieth century. It is man's only hope. Webster's dictionary defines "message" as any notice or communication sent from one person to another. The medium of human personality is vital in bearing a message. The message of the love of God as revealed in Jesus Christ is communicated by human personalities. It is his divine way of transmitting the news from generation to generation. No other message can bring true rest to the weary, peace to the brokenhearted, comfort to the sorrowful, and joy to downcast multitudes of people in our country. How can we who have this glorious message neglect to pray for opportunities to proclaim it and live it before others?

Pray that the Lord will give you opportunity today to share God's message of love with at least one person and that you will have his power to seize the opportunity for him (pray).

### Scripture Meditation

(Read 2 Chron. 7:14.) Feeling smug underneath a cloak of self-righteousness, we may not recognize any wicked ways from which to turn. Since we do not kill or steal or consciously covet, we may not be aware of many ways in which we sin against God and against our fellowman. Bow your head while I read (or soloist sings) this. Can you make the words your own?

If I have wounded any soul today,  
If I have caused one foot to go astray,  
If I have walked in my own willful way—  
Dear Lord, forgive!

G. MAUD BATTERSBY

(Read Acts 1:1-4, 8, 14a.) In verse 8 are the words recorded as the last which Jesus spoke before his ascension to the Father after his brief life on earth. Not only was the mother of Jesus in the group who witnessed his departure, she also was in the prayer meeting in Jerusalem which followed as the disciples waited for the Holy Spirit to come upon them. Luke records that many other women with the disciples continued in prayer and supplication. Through the centuries women have trusted in prayer that the gospel be proclaimed to the people of every nation and in every language.

Dr. Roswell Graves, in China in 1867 as a medical missionary, wrote his mother requesting prayer for himself and for the Chinese people. Organizing the Female Missionary Prayer Meeting, Mrs. Graves enlisted other women to join her in praying and giving for the gospel message to be proclaimed in that distant land. In 1868 this prayer circle was enlarged to encompass a whole group of women in attendance at the Southern Baptist Convention meeting in Baltimore. As a result of God's answer to the concerted prayer of women, Woman's Missionary Union, SBC, came into being in 1888. Today, eighty years later, we continue in unbroken prayer concern with other women of our nation and the world, interceding on behalf of lost millions and ask for power for those who proclaim his message of redemption to lost mankind.

Acts 1 records that the followers of Jesus did not pray briefly and indifferently. They left the Mount of Olives where they had witnessed the ascension of Jesus to the

Father and walked "a sabbath day's journey" to meet with the disciples in an upper room in Jerusalem. There they continued in prayer and supplication, expecting the blessings of the Holy Spirit's presence.

During a week of prayer, such as we are now engaged in, we spend time together in prayer expecting great things from God. Let us claim the promise which Jesus gave to us "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). Let us pray with purpose and with confidence. Together let us enter into heart searching communication with God concerning our missionaries and ourselves.

Pray for missionaries: see page 25.

### Power of Intercessory Prayer

The relationship between intercessory prayer and effective proclamation of the gospel is evidenced along many avenues of home missions work. Today we shall see this relationship in the ongoing work of evangelism, language missions, and work with National Baptists.

### Evangelism

Southern Baptists seek to keep all evangelistic work church-centered. Individual Christians make up the body of Christ, the church. Revival of Christians, the maintenance of a spiritual climate for Christian growth, and continual encouragement to soul-winning are concerns on a year-round basis in most of our churches. Individual, personal witnessing has many New Testament examples. Witnessing is the obligation of Christians. Corporate worship provides the pulpit for public witnessing in regular Sunday worship services as well as Sunday School Bible study. Revival efforts provide for the church and for individuals opportunities for proclaiming the gospel to people of the community.

The Home Mission Board encourages churches to have annual efforts in evangelism and suggests to state conventions emphases in this area (these may be written on poster board or chalkboard for group to seek). For each state the Board recommends:

- a department of evangelism
- annual evangelism conference in keeping aglow the fires of evangelism in churches
- a chairman of evangelism in each association

Coupled with revival is the cultivation of Christians to a commitment-type visitation program before a revival effort. The purpose of this plan is to train persons to learn to witness in a loving, winsome way. A perennial plan of witnessing is promoted as well as special projects. The gospel is relevant to the needs and hopes of each generation. Not only are we to be used in personal witnessing to lost persons, we also have the responsibility of interceding for the evangelist as he proclaims God's message in a

revival emphasis.

When cottage prayer meetings are held before a revival effort, a church family is burdened for the lost and wayward and a preacher stands in the pulpit with the knowledge that God's Holy Spirit will be present in power because his people are praying. God honors the prayer of the faithful, reaching down to touch the hearts of men, women, and youth for Christ.

Is your church planning for evangelistic outreach and revival services this spring or this summer? Are you expectantly waiting in prayer for God to bring spiritual blessing to the people of your community? Will you pray now for the preacher, the music, your church, persons who need to come to hear God's message of deliverance proclaimed? Will you pray that God will use you for making personal contacts over and over again to cultivate the friendship of persons who need Christ, to provide transportation to services, and to pray unceasingly for the spoken word (pray)?

### Language Missions

Another type witness is a mobile clinic along the Rio Grande border of Texas and Mexico, an answer to prayer for many Latin American people. A Baptist student director in East Texas, John LaNoue, solicited the aid of missions-minded churches to equip a bus with dental and medical supplies to be used in connection with Vacation Bible Schools in this area last summer. A team of summer missionaries led the mission Bible schools, parking the equipped bus near the front of a missions building. Dentists and nurses volunteered to examine the children and send notes home to parents for permission to do the work. Parents accompanied children to the clinic and were encouraged to have dental and medical examinations, also. On the first day of operation, the dentists were able to treat thirty-five patients. An additional thirty-five were in line and were asked to return the following morning. During winter months the clinic has been used by migrant workers as a medical vehicle.

Before the mobile clinic became a reality, faithful praying was a major factor in the experience of Mr. LaNoue. Looking at the initial condition of the old bus, he realized that among other things, it needed two new tires and plumbing facilities. He made these specific needs a matter of prayer. Announcement of needs were made in surrounding churches and help was offered by many.

One church provided money for repairs. A painter donated his services as well as three gallons of paint for the bus. Another layman who was an amateur sign painter offered to letter a sign for the bus. Other necessary supplies were gladly furnished by men and women in the churches of that East Texas area. The result? Meeting of both the physical and spiritual needs of many people in the Rio Grande River area and a renewal of a more vital relationship with God and men by people in the churches.



Ask God to bless the efforts of doctors, dentists, and nurses who use their skills to meet the needs of people in this valley between Harlingen and El Paso, Texas, and in other similar areas (pray).

Thank God for laymen and women who responded immediately to this need for a vehicle to minister to the needs of persons in the name of Christ (pray).

Thank God for the vision and faith of Mr. LaNoue and his colleagues in their demonstration of Christian concern (pray).

### National Baptists

The Home Mission Board works with National Baptists, strengthening National Baptist churches in cooperative efforts in education, stewardship, and evangelism. Training of leaders by states, scholarship aid to students who are preparing for religious vocations, good will center directors in predominantly Negro neighborhoods are all a part of the work. Home Mission Board funds are available to help in these endeavors. State conventions assist the churches in pastoral aid and many churches exchange pulpits within associations. Many churches are seeking ways to encourage Negroes in their communities to help stabilize their work and meet the demands of the times.

There are many encouraging signs of maturity within Southern Baptist churches regarding people of minority groups. Some have Negro members, as well as Chinese, Japanese, Polish, Spanish, and other language and racial groups. Practically all our churches in the North and Northeast have open membership. Predominantly Negro congregations are affiliated with the Southern Baptist Convention through the state conventions of Texas, New Mexico, Colorado, California, Alaska, the District of Columbia, and possibly others. Alaska elected a Negro as one of its convention vice presidents. A Spanish-language pastor and missionary was elected vice-president in California and later, second vice-president of the Southern Baptist Convention. Ministers of Japanese and Chinese ancestry, well trained, serve with unusual distinction in Hawaii and on the mainland.

Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board, has said: "It is my hope and prayer that Southern Baptists will... [prayerfully] consider again our Lord's loving concern for all men, of every race and place. In these days Christianity is being tried in the arena of human relations. Our attitudes and conduct in Georgia and Mississippi, in Texas and California, in Illinois and New York, and in every state, can further the effectiveness of the gospel or can greatly weaken it."

Last year the Home Mission Board stated: "The interest of the Home Mission Board shall be in each person because of his intrinsic worth apart from incidental identification as to race, language, economics, nationality, or religion." This guideline for home missions is worthy of

consideration as a guideline for every church.

Let us pray for ourselves, for increased maturity in understanding, for cooperative effort between our Convention and the three National Baptist conventions on state and local levels, for the cause of Christ among all of us (pray).

Let us listen carefully to the Negro sociologist who spoke last year to a group of Southern Baptist workers with National Baptists. Expressing a fear that it might be too late to make an effective witness to young and thinking Negroes in America, he reminded his audience that our situation might be different today had Christians of yesterday been more consistent in concern for the actual needs of all of America's citizens.

Pray for National Baptist leaders in dealing with the problems of rebelling youth (pray).

Leader: As we place our Annie Armstrong Offering in the offering plate today, let us recall that some of this money will be used to assist with salaries of nineteen state secretaries of evangelism. Dollars we give today assist in building missions facilities for language congregations. Negro young people who desire to enter church vocations will have financial assistance in scholarship aid because we give to this offering. As we offer our gifts today, let us pray with humility and thanksgiving.

### Gathering of Offering

### Moments of Reflection

Today we asked God in the opening hymn to lay some soul on our hearts. Pray for God's direction now. Will you today write a letter to a lonely person, to one in sorrow, to a lost person, expressing your concern and prayer (pray).

Today we have considered our role as messengers of the good news. Are you willing to develop skills for a more effective witness (pray)?

Today we have become aware of missions opportunities among language groups and National Baptists. What will you do as a proclaimer of the gospel? Pray for the Home Mission Board and missionaries who work in these areas of need (pray).

Today we have prayed with one accord. Let us ask God to accomplish his will through us and believe he will do so (pray).

Today when you hear God's voice, listen and do what-ever he asks of you (pray).

(Depart quietly as the pianist plays "Lord, Lay Some Soul upon My Heart" and the soloist sings stanza I with amen.)

Wednesday, March 6

## Pray in one accord... that the bruised may be healed



Hymn: "Where Cross the Crowded Ways of Life," No. 464, Baptist Hymnal

Pray that a spirit of love and reconciliation within each of us will result in forgiveness of others.

### Theme Interpretation

A woman was in a department store shopping for a dress. As she slipped the hangers along the rod and looked at the dresses, her eyes wandered to a nearby rack, and she hurried toward it. Not seeing a chain, she tripped over it and fell. Embarrassed, she struggled to her feet, feeling no physical pain, but almost at once her foot began to swell and an ugly bruise appeared soon. Her family was sympathetic, but her sister encouraged her, "I am glad it is a bruise and not a broken bone. Time will heal the injured foot. You will need patience."

Time will heal a bruised body, often leaving no scars from an injury. But it is a different story with emotionally and socially bruised individuals. They need the balm that is found in Gilead, and the tender, loving care of those who know the surpassing compassion of Jesus and they need us now. The Saviour, wounded for our transgressions and bruised for our iniquities, is the only restorative for the multitudes who are bruised by waywardness, as well as by the circumstances of life over which they have little control.

Let us pray for wounded, bruised souls, for restless youth for distraught parents and leaders that they may be healed by the loving Messiah (pray).

### Scripture Meditation

Of course, many persons touched Jesus as he walked among the multitudes. Upon one occasion a woman reached to touch the hem of his garment, believing that he could heal her dread disease of twelve years. Jesus responded to her touch, healing her infirmity because of her faith in him. We, too, may turn confidently to him with the assurance that he is waiting to meet the needs of humanity as each responds to his redemptive love.

Another description of the healing power of Jesus is recorded in Mark 2:1-12 (read). This sick man had four friends who were concerned about his physical condition. They believed that Jesus could make the man whole and were willing to become involved in whatever action was required to get him into the presence of Jesus. They placed him on a pallet, carried him to the place where Jesus was, removed the roof, and lowered him to meet the eyes of Jesus. Surmounting many difficulties, they persisted in bringing the sick man to Jesus. They forgot inconveniences and overcame the obstacles in the way.

Jesus, recognizing the faith of these men, lifted the man's burden of sin and physical handicap. "Son," he said, "thy sins be forgiven thee." "Take up thy bed, and walk" (Mark 2:5, 9). Why was the man relieved of his burdens? Concerned friends had faith enough to act upon it. They were involved in meeting the man's physical needs—and Jesus went farther as he always does!

Let us look closely and with unwavering gaze at the faces of men, women, and children about us who bear bruises, sometimes without hope themselves. Let us bring them to the Great Physician, asking that our faith operate to make them whole (pray).

Again let us look at 2 Chronicles 7:14 and Acts 1:14a (read), using poster prepared for Monday to emphasize 2 Chron 7:14).

Amid the noise of sirens and roar of airplanes, the clatter of screeching brakes, and babble of many voices, God hears the pleading of his people when they pray with faith believing. He is a laborer with those who labor. He weeps over a child's tears and a woman's grief and over error. To the lonely stranger in a metropolitan jungle he is companion. He yearns to extend to all a heart of concern over sadness, failure, loss, sin, wasted life. Let us pray that we may be to hungry souls a representative of the Master, recalling that he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:41).

Pray for missionaries (see p. 25).

#### Power of Intercessory Prayer

We may never meet on earth the people for whom we pray this week, but God knows them—where they live, their joys and sorrows, their bruises. He numbers the very hairs of their heads. He loves and longs to fulfill the needs of each person. As we pray for them, some by name, others unknown, he supplies our needs and the needs of those for whom we pray. The Home Mission Board points up physical, mental, social, and spiritual needs of Americans who can be classified as in need of literacy missions efforts, a mission center ministry, migrant missions, and juvenile rehabilitation work. Let us have faith to believe that we can work for the Lord in these areas.

#### Migrant Ministry

Following the path of the nomad is a way of life for many migrant Americans. The Indian, Anglo, Negro, and Spanish, all of us move freely about our great country, some seeking a better means of livelihood or way of life, others following crops or other job assignments.

From Florida, Texas, and California migrant farm workers wend their way to where crops wait to be harvested. Some help with several crops in many states, while others remain on a perennially impermanent basis harvesting in a smaller geographical area.

Always on the move to secure more work opportunities, the migrant family lives with uncertainty. The migrant is concerned over money, living conditions, the schooling of his children, and the next crop. It is difficult for those of less nomadic tendencies to understand that often generation after generation, a family follows this trade, in many instances choosing to do so.

We cannot overestimate the importance of migrant labor to the American economy today. When farms were smaller, the farmer's family and neighbors shared in harvesting, but today many farms extend over hundreds of acres of land. Skilful hands of laborers are needed to strip trees laden with fruit and gather the ripened foods from the fields. From the sweat of the brow and the bent back of migrant workers, we have potatoes, fruit, vegetables on our tables. But this work force of two million cannot be categorized as a kind of person with standard virtues, characteristics, tendencies. Each is a person—a person of value, deserving dignity and a fair share of things and rights which every American is entitled to. But sad to say, he also is often a victim of "man's inhumanity to man." He knows the meaning of prejudice, discrimination, rejection, and isolation. He sees his children growing up with little opportunity. He may even be rejected by some churches and stay away because he is not sure of a welcome or lacks suitable clothing. Because he is on the move, he is often bereft of health and welfare benefits as well as voting privileges of a citizen. Perhaps saddest of all is the fact that the American migrant feels himself a stranger in his own country and often has

little opportunity to know of God's love or the love of Christians.

Let us pray for ourselves, for better understanding and compassion for the migrant, his wife, and children (pray).

Let us pray that means be made available to raise the standard of living and benefits for these laborers and that whenever we find them nearby that we shall minister to them in Jesus' name (pray).

Let us pray for the many churches and associations which are engaging in a ministry to migrants in their areas (pray).

Let us pray for J. Ed Taylor who directs migrant missions ministry for the Home Mission Board (pray).

#### Juvenile Rehabilitation

At the 1967 Southern Baptist Convention in Miami Beach, the Home Mission Board reported that the ministry of juvenile rehabilitation has been established in eighty-five cities in twenty-two states. This is good, but what about the other troubled youths in our cities and counties? What are the bruises which these confused youths have experienced?

The picture is harsh, but let us look at a very young girl named Carol. We get a glimpse of her emotional state in June 1967 *Home Missions* in a moving feature titled "Hostility on Canvas." It pictures in paintings the feelings of unwanted youth. Carol explained her picture as a view of the world. She said, "I am the weeping tree, solid but sad." Carol knows that she has Negro blood, that her mother with whom she lives on the border of a Negro neighborhood is accused of being a prostitute in Negro men. Carol has bolted, run away, violated beer and wine ordinances. In the picture which Carol painted she placed a swastika, symbolizing hate. She is keenly interested in nursing. In the right-hand corner of her picture she painted a white cross. "This is what I will become," she said, pointing to the cross. It symbolizes for her nursing and perhaps God.

Let us look at a more encouraging picture of a young woman in Macon, Georgia. Like all cities, Macon is faced with the problem of juvenile delinquency. Helpful but inadequate steps have been taken to cope with the problem. Let us illustrate with Martha (not her name). J. D. Fullington, Jr., a minister and former chairman of the associational committee on juvenile rehabilitation, tells us about her.

Martha's mother called for help and Mr. Fullington asked N. L. Bellury, director of rehabilitation for the Macon Baptist Association to help. Martha was taken into the home of Mr. and Mrs. Bellury.

Mr. Bellury says, "We kept Martha for a few weeks, talking with her mother often. One day her mother drove up in our driveway. Without leaving her car she said she

had come to take her daughter home. I tried to explain that this would not be good for her daughter. The mother argued that we were only trying to help because I was a preacher. I told her, "No, we are Christians and we love Martha." With that she put her car in reverse and backed out of the driveway, leaving Martha with us.

"I was certain that I had said the wrong thing," Mr. Bellury continued, "but a few days later I learned that Martha's mother had voluntarily enrolled for a six-week therapy program at a state mental hospital."

Sometime later Martha was able to return to her home because now there is a Christian atmosphere in the home. Time has passed, and now Martha is in college. Her mother has returned to part-time college work and is a substitute public schoolteacher. "God guided," Mr. Bellury affirmed, "and worked a miracle." There are many, however, which we cannot reach.

The importance of a sponsor cannot be overestimated. In fact, Mr. Bellury says: "Sponsors are the heart of juvenile rehabilitation work. Without men and women of dedication and devotion, nothing can be accomplished." With juveniles, a sponsor is usually the only close Christian in the life of the delinquent and his family.

Let us pray for juvenile rehabilitation workers that God will call more men and women into this ministry (pray).

Let us pray for L. William Crews who directs the juvenile rehabilitation ministry of the Home Mission Board (pray).

Let us pray for the mission action groups in our church and our association who are becoming personally involved in this ministry (pray).

Let us pray for our contacts with youth. Thank God for the wonderful, Christian young people whom you know and love. Pray for youths in trouble in your area. Ask God to show you what you can do for them (pray).

#### Other Christian Social Ministries

In addition to migrant and juvenile rehabilitation ministries, the Home Mission Board assists churches and state conventions in a Christian witness to persons in rescue missions, Baptist centers, adoption centers, homes for unwed mothers, and church community weekday ministries.

Other persons who are our concern are alcoholics, drug addicts, ex-prisoners, and disaster victims. Professional leaders are available in literacy missions. Principles, methods, and procedures are discovered and tested by the Home Mission Board to provide the best possible suggestions for use in churches and associations. (See *Mission Action Group Guide: JUVENILE REHABILITATION* for suggestions of how to begin work with juveniles.)

*From Women's Missions Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.*

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Let us pray for Paul R. Adkins who directs the Department of Christian Social Ministries, and for his associates (pray).

Let us pray for an awareness of needs in our community and the power of God's spirit in finding ways to minister to people who need our witness (pray).

(If you do not present the allocations for the Annie Armstrong Offering on another day, do so on Wednesday, especially if your church asks your WMS to have charge of prayer meeting. At this time your leader might continue. Not only will your gift to the Annie Armstrong Offering this year strengthen a witness to migrants and youth in trouble all across our country; it will also provide almost 50 percent of the Home Mission Board's budget of \$13,685,000. The Annie Armstrong Offering goal is \$5,500,000. Let us look at how this money will be distributed.

Make a chart on which you list the main items on p. 51. Using the information under each section, also "The Million Dollar Story," p. 50, and information from March HOME MISSIONS, explain the items. If you use information from "The Million Dollar Story" on Thursday, also give this information on Wednesday night when you speak to the church congregation.)

Pray specifically for each item on the allocation list (before the meeting, ask several people to lead in prayer, pray).

Leader: The offering we give this week is not paper. It is love, concern, involvement. It is action in bearing the good news that God loves and cares. Surely we must give sacrificially of material means to demonstrate our love and concern in the face of so many overwhelming needs of persons in our country.

#### Gathering of Offering

#### Moments of Reflection

Today we sang a hymn which reminded us of congested cities and persons who have crowded God out of their lives, or have sought to ignore him. Let us pray that we will not see people as multitudes, but that we will see persons—one by one—who have individual emotions and desires and yearnings (pray).

Today we have thought of the Saviour who heals broken bodies and spirits. Let us thank God for his Son (pray).

Today we have prayed in one accord for migrants, delinquents, and other persons bruised and battered by circumstances and sin. Let us thank God for those who are trying to help these (pray).

Today we have been reminded of God's promise that he will heal our land. Let us meet the conditions of his promise and then claim his promise for his glory.

Today when you hear his voice, listen and do whatever he asks of you (pray).

Thursday, March 7

## Pray in one accord...

that our land may know Him



Hymn: "O God, We Pray for All Mankind," No. 456,  
Baptist Hymnal

Pray that Christians in our country may repent and seek  
God's forgiveness, that they will serve him now

### Theme Interpretation

Seventy or eighty years ago, Isaac T. Tichenor, then  
corresponding secretary of the Home Mission Board said:  
"I propose for the consideration of the Christian world  
that in the affairs of men the Christianization of America  
is of chief importance in the evangelization of the world."

Such an appraisal of our nation's vital need before the  
turn of the last century is even more significant in 1968.  
At no other time in our history has America held the  
strategic place of world leadership which we now occupy.  
Effective Christian witnessing around the world is in-  
fluenced by the quality of Christian living which we ex-  
emplify. American Christians must conduct themselves  
daily in a manner that glorifies Jesus. Our witness needs  
to be strong, positive, and loving.

Paul warned the Ephesian Christians to become spiri-  
tually mature so that they would not be swayed by false  
doctrines or swallowed up by crafty disguises of man-made  
religious beliefs. Upon the American scene today in large  
cities and in almost every community, zealous missionaries  
of religious cults and false religions beckon immature  
church members to taste their unique doctrines. We rightly  
allow freedom of religion in our country, but such freedom  
should not water down the fervent effective witnessing of  
true followers of Jesus Christ. American Christians must  
rely upon the Holy Spirit to make us more effective in  
winning our fellow citizens to the Lord. It is he who will  
guide and give victory when we follow his triumphant  
banner. Never in the history of mankind have so many  
opportunities for greatness and service been available to  
people. Christians can measure up to this hour as we  
recognize who gives the marching orders.

(Sing "Onward, Christian Soldiers," stanza 2.)

### Scripture Meditation

(Distribute copies of 2 Chron. 7:14 and Acts 1:14a and  
read in unison.)

The disciples who walked with Jesus in Judea and Sa-

maria knew him as a man of prayer. They knew that he  
prayed before selecting the twelve disciples. He prayed  
for himself, about his work, and he prayed for all Chris-  
tians. He taught his disciples how to pray. He warned  
them of vain repetition in prayer. He prayed publicly  
and in private. He exhorted his followers to be vigilant  
in prayer. He prayed from the cross. It is small wonder  
that the disciples in the first century of Christianity also  
spent time in prayer. How much we need to pray for our  
world and for our own personal inadequacies which can  
be made assets by him. Today we want to pray in one  
accord that our beloved nation may come to know him  
in the fullness of abundant life so that we shall be a bless-  
ing in all our dealings with others and with the countries  
of the world.

Pray for missionaries (see p. 25).

### Power of Intercessory Prayer

Before Southern Baptists are two evangelistic oppor-  
tunities which demand prayerful support. God must send  
the Holy Spirit in great power upon these concerted efforts  
if they are to succeed. We will have opportunity in spe-  
cific ways during 1968 to lay the groundwork for God's  
blessing and success. We must intercede in prayer with  
persistence and burden. These two opportunities are  
Project 500, which is limited to our country, and the  
Crusade of the Americas, which is an effort scheduled  
for 1969 by Baptists of North and South America, in-  
cluding Central America and Canada.

### Project 500

Last year Southern Baptists initiated a thrilling venture  
into faith which we believe will culminate within two years  
in the organization of five hundred strategically located  
new churches or church-type missions. These will be lo-  
cated in those areas we have entered as a Southern Baptist  
Convention since 1940 (see map, p. 51). Over a period  
of several years an awareness of unique need has de-  
veloped and the effort to meet this need is now called  
Project 500. The Home Mission Board worked with state  
conventions, associations, and churches in newer geo-  
graphical areas to select locations in which strategic

churches need to be established.\* It is now enlisting appropriate church sponsorship, acquiring church sites, making church building loans, securing pastoral leaders, and providing church pastoral supplements to assure the establishment of these five hundred churches. We will be called upon to participate personally in these ways:

1. Develop a prayerful concern for providing an evangelistic witness in each of the five hundred places selected.
2. Pray continuously for the success of the project and for each new church or mission.
3. Contribute generously through the Cooperative Program and the Annie Armstrong Offering for Home Missions.
4. Provide the Home Mission Board information about nonresident members now living in the Project 500 areas.
5. Inform other church members of opportunities for personal missions involvement if they can move into one of the five hundred strategic areas and assist in establishing a new church.
6. Provide special task forces to work at home or in strategic areas in preparation for establishing one or more of these five hundred new churches or missions.

All agencies of the Convention will assist with the project, and members of Woman's Missionary Union are urged to become personally involved in the special task forces. Some of these possible avenues of involvement will include (give out to each person a copy and ask that all read together):

- go to new areas to conduct Vacation Bible Schools
- assist in census and survey in areas
- provide open house, receptions, or coffees to enlist people
- distribute posters and assist with announcements
- promote missions vacations
- encourage state and associational leaders to organize field trips to strategic areas
- give with sacrifice to the Annie Armstrong Offerings in 1968 and 1969.

Dr. Lloyd Corder of the Home Mission Board is optimistic and believes God will pour out a blessing upon us as we work toward proclaiming the gospel that more Americans may know him (See p. 51 for specific needs and give information here either on poster board or mimeographed sheet. Tell "The Million Dollar Story," p. 50, give out leaflet about Project 500 and look at it together.)

**Let us pray** for pastoral leadership and facilities for starting work in these five hundred strategic locations (pray).

**Pray** now that the Holy Spirit will want to respond people who live in those areas selected for a new mission of church (pray).

\*You may receive from your associational superintendent of missions or from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303 a Project 500 directory listing the five hundred strategic locations.

**Pray** that your church will respond to the opportunities it has to participate in this project (pray).

**Pray** that the Lord will lead you and your family as you consider involvement in helping in this new venture (pray).

**Pray** for financial support from the Cooperative Program and Annie Armstrong Offering (pray).

**Pray** that Southern Baptists will reach the Annie Armstrong Offering goal of \$5,500,000 this year, recognizing that \$1,000,000 of it will be used in Project 500 (pray).

**Pray** that you will give sacrificially that people in our land will know the Saviour (pray).

### Crusade of the Americas

In addition to Project 500, let us consider the Crusade of the Americas. Revival services will be held throughout 1969 in Baptist churches of North and South America, including Central America and Canada.

Brazil, the largest country in South America, experienced a nationwide evangelistic crusade in 1965 which resulted in nearly 100,000 decisions reported for Christ, and of the number, 47,000 were baptized into the churches. More than two hundred churches were organized. Rubens Lopes, president at that time of the Brazilian Baptist Convention, came to the Foreign Mission Board in Richmond, Virginia, to report how God had moved in the crusade. He also shared the great things the Lord had done with the Convention meeting in Dallas that year. As he spoke both to that Southern Baptist Convention and later to the Baptist World Alliance Congress at Miami Beach, he shared his dream of a Crusade of the Americas which the Lord had placed upon his heart.

Not only have the Southern Baptist Convention and the Brazilian Baptist Convention entered into Crusade participation, but many other Baptist conventions on the American continents are also involved. The year for the emphasis is 1969. Wise planning and financial arrangements are necessary details in projecting the effectiveness of such a crusade. Ministers from different countries will exchange pulpits during the Crusade. The Home Mission Board and Foreign Mission Board will assist in promoting the evangelistic effort. The role of the Home Mission Board will be to assist in the organization structure of the revivals in our nation and financial assistance in the country will come from the Annie Armstrong Offering, especially in establishing new churches and church-type missions. The Lottie Moon Christmas Offering will supply some of the financial help for the South American crusade, as will regular contributions in our churches through the Cooperative Program.

### Prayer Partners for the Crusade

Woman's Missionary Union, SBC, was asked by the two mission boards of our Convention to formulate a plan

for prayer partners for the Crusade of the Americas revival efforts. This plan is entered into with the belief that revival services and all soul-winning efforts require prayer. The Crusade of the Americas in Baptist churches of this hemisphere is based on the firm belief that if we are to experience spiritual revival and if men are brought to Christ, the Holy Spirit's power will effect miracles in our lives.

The prayer partners plan is called Pact in English, *El Pacto* in Spanish, *O Pacto* in Portuguese, and *Le Pacte* in French. A "pact" is an international agreement. So churches in the USA and churches in Latin America will enter into a pact to pray for each other this year and next year in preparation for revival, during revival, and afterwards. Family and family will be partners, person and person, church and church. How can you secure prayer partners is a logical question. Woman's Missionary Union, SBC, has printed a leaflet which gives you details of the plan (Give out one leaflet to each person present; see p. 30 for ordering instructions. Look at it and call attention to blank to be filled in to apply for a prayer partner.)

The Crusade is dependent upon the Holy Spirit. Let us remind ourselves again if this is God's crusade, it will result in souls being saved. We cannot escape the fact that there has been a decrease in baptisms in our churches. Such a decrease represents persons and their relationship to Christ. We know that more people are saved in revivals than at any other time. Let us give liberally of ourselves, our money, and of prayer in behalf of the Crusade of the Americas next year.

**Let us pray** for the ministers, musicians and other workers who will participate directly in the Crusade of the Americas (pray).

**Let us thank** God for Dr. Lopes, who shared his dreams and hopes with us that together we unite in prayer and revival for the Western Hemisphere (pray).

**Let us pray** now for the revival which our church will experience during the Crusade emphasis (pray).

**Let us pray** for lost persons whom we know by name and others (pray).

The money you give today will be counted, deposited in the bank to the credit of our church, and will then be channeled through the state convention to the SBC offices and to the Home Mission Board. We will see the money again when we view new buildings in the Project 500 area. We will also see our regular offerings at work through preachers and laymen who win others to Christ. We will see the worth of our investment as we come face to face with converted lives.

### Gathering of Offering

#### Moments of Reflection

Today we have prayed generally and specifically for all mankind as suggested in our hymn.

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## Saturday, March 9

The meetings at the church have been concluded for this week of prayer. Have you entered into a realization of what it means to pray in one accord?

Turn to page 50 and read "The Million Dollar Story." How thrilling to realize that you can help Baptists in pioneer areas of our country by prayer and gifts.

Will you pray again as a family about your gift to the Annie Armstrong Offering? Should you examine what you have left and try to enlarge your offering by giving tomorrow when you go to the church?

Choose one cause from each day's material, pages 31 to 48, and pray as a family or personally for these needs. Use your stand-up prayer folder and Call to Prayer to enlarge your prayer requests.

## Sunday, March 10

This is the final day of the Week of Prayer for Home Missions.

Has your concern for lost and wayward Americans been deepened this week?

Have you read parts of the week of prayer materials, "The Million Dollar Story," page 50; "A Look at America," page 2; "Who Lives in Your Community?" page 12; and "Forgive Us Our Filibuster," page 8?

Will your life be different because of this week?

Pray for your church, your family, yourself that you will be vitally related to missions.

See Call to Prayer, pages 25-26.

Today we have reviewed the strategic place our nation holds in world affairs. Let us pray for government leaders, nations, state, and local officials (pray).

Today we have looked again at the prayer life of Jesus. Let us pray that we might learn from him to take the time to pray for ourselves and others (pray).

Today we have been introduced to Project 500, a planned effort to reach out to win more people in our country for the Lord. Let us pray in one accord for this effort (pray).

Today we have noticed the nearness of the Crusade of the Americas in 1969. Each day let us pray for this tremendous means of reaching multitudes of unredeemed people (pray).

Today we recognize that we must give liberally, yea, even sacrificially to the Annie Armstrong Offering so that necessary funds will be available for these evangelistic efforts.

Today when you hear God's voice, listen and do whatever he asks of you.

Friday, March 8

## Pray in one accord...

that He may speak through us

Hymn: "Lord, Speak to Me, That I May Speak," stanzas 1-2, No. 340, Baptist Hymnal

Pray that you will speak boldly and with confidence for Jesus

### Theme Interpretation

Yesterday with its failures and regrets has passed, tomorrow is yet to be, but I have today to use to glorify Christ. I am conscious of the many means of communication at my disposal. I can touch with my life a person and that contact may bring comfort in sorrow, renewal from despair. I can walk with the Lord and beside one with wayward feet, and my steps will lead me to minister and to be a benediction. I can speak the words of eternal love which will bring joy and life to discouraged women in a nursing home who long for companionship.

Have you wondered about the sound of the voice of Jesus? I am sure it must have been pleasing to a child and meaningful to a rich young ruler. I need to learn to speak patiently and convincingly. I need to remove harshness from the sound of my voice. I need to learn to withhold the critical word. O Lord, speak through me today. I pray.

(Read or soloist sing "Lord, Speak to Me, That I May Speak," stanza 3.)

### Scripture Meditation

(Read again 2 Chron. 7:14 and Acts 1:14a.) Indeed we are privileged people who have heard the gospel and have responded to the love of God in faith and repentance. Have you considered why such a marvelous blessing is yours? Surely we are saved to serve and tell others!

We need also to remember Paul's admonition to walk worthy of the high privilege of being Christians. Basking in the sunlight of God's love, we need to be pricked with the fact that millions of Americans do not walk in the light of his redemption.

Grateful for the many privileges we enjoy in this land of freedom, we must remember that many citizens do not yet know the truth that makes men free. In humility we



turn our face upward to God and ask him to cleanse us, to forgive our neglect, our lack of initiative in winning people of our land for him. With expectancy we ask God to hear, to forgive, and to use us to heal raw wounds in our society. Together, we pray for America.

Let us continue to pray in one accord, tomorrow, and all the days ahead, that all people in our country come to a saving knowledge of the Lord.

Pray for missionaries (see p. 25).

### Power of Intercessory Prayer

We will never be able to identify all the answers to prayer uttered in our behalf by our parents and others of our family who love us, by friends and teachers, by fellow church members. The safety we experience in traveling on highways may result from prayerful friends and relatives interceding in our behalf. The indescribable comfort we have known during times of sickness may well be a direct result of prayer by a faithful friend. The peace that passes all understanding that came during bereavement could have been ours because of prayerful concern of a church at prayer meeting on Wednesday night. We do not need to know all the people who have expressed to God concern for our lives, but we can thank God for them and for answered prayer.

In like manner we can commit ourselves to intercessory prayer for those whom we know, for those on a growing prayer list, for those whose needs we do not know. Today let us look at projections which the Home Mission Board has made for the next ten years.

### Direction '77

In 1967 the Home Mission Board operated under a budget of \$12 million. Thirty-five percent of that amount was from the Annie Armstrong Offering, 42 percent from the Cooperative Program, and the remainder from other sources of income.

A decade from now the Board hopes to be operating under a budget of \$19,300,000. This increased budget is necessary to support the growing work of 3,540 missionaries we anticipate as being employed in comparison with the 2,165 home missionaries under appointment at this time. This projected budget is required to minister to an increasing population of the fifty states, plus work in Puerto Rico, Panama, and Cuba.

Our present population is approximately 200 million. By 1977 there will be 250 million Americans, 90 million of whom will be under twenty years of age! In order to understand the program goals of the Home Mission Board for the next ten years, let us look at projected plans.

By 1977 the Home Mission Board expects to be able to assist 3,750 churches as they provide counseling in establish weekday ministries and hopes to help churches commit and train 800,000 church members in personal witnessing. Of course all goals and guidelines are flexible and will undergo careful evaluation each year as progress reports from the churches are available.

The trend among churches to more person-centered ministries has been noted in recent years. Response of members of Woman's Missionary Union in personal involvement in mission centers and in ongoing mission action is encouraging. Pastors and church members are expressing a growing interest in many phases of work for which the Home Mission Board provides know-how, such as surveys of the association and other specialized skills which Baptists must have to do well the Lord's work. Many churches are becoming revitalized by enthusiastic inner-city ministries, some in high-rise apartments, and others in specialized witness in resort areas and military bases.

The 1966 Annie Armstrong Offering goal was exceeded. This is a noble incentive to go beyond the 1968 goal of \$5,500,000, especially in light of the need for \$1 million for Project 500 and additional funds to undergird the Crusade of the Americas. These are challenges and opportunities which God has given to us on the threshold of the seventies. Only as people come face to face with God in a personal relationship through Jesus Christ can we hope to redeem our time and maintain a Christian climate for future generations in America from which to "go... into all the world, and preach the gospel" (Mark 16:15). God blesses people that they may be a blessing, not because he has preferences.

Let us pray that we shall win more and more people to Christ as he guides us, that we shall be willing to do his work now, that we shall strengthen the homeland for Christ, that we shall enlarge our world missions involvement (pray).

Pray for the Annie Armstrong Offering goal to be met, remembering that money is necessary to send missionaries, to build buildings, and to provide other material resources (pray).

### Mission Action

Missions deals with persons where they are, not where we wish them to be, that is, we must meet the needs of such people as internationals, the economically disadvantaged in the places where they live and work. We must minister to actual needs, not those we assume they have. Though church doors may open wide to all visitors, many spiritually starved people of our nation will not come into magnificent edifices or wayside storefronts to a worship service. Their reasons for not coming are as varied as their circumstances of life and their personalities. Some are unconcerned, some are hostile, some are indifferent, some feel excluded. Others may be suspicious of Christians and unaware of their own barren spiritual plight. Some are careworn, some are in despair, some live in poverty, some are affluent. Using all avenues in discovery of need and varied approaches, we must reach out to persons, letting them know that we care and that we have been blessed by a wonderful Saviour who also loves them.

We must learn to walk the same road with those of other languages, customs, social standing, and occupations. We must learn to respond in love to rebellion, hatred, and

Saturday, March 9, and Sunday, March 10  
comments are on page 45.

misunderstanding. We must be grateful for God's successes in missions efforts, but we must also not be discouraged with the magnitude of the work still to be done.

To work effectively with people who are isolated, such as the Indian, we must understand his feeling of separation from the American way of life and know that he has been limited in his opportunities. We must accept his "different" ways and him, also. Willing to work in small home fellowships rather than expecting large congregations of inquirers, we must depend on methods within the context of the grasp and need of persons.

Mrs. Aaron Hancock, retired home missionary now living at 3270 West Wabansia Avenue, Chicago, Illinois, tells of fifteen to twenty thousand Indians who have left the rural life on reservations to find work in Chicago. They are not only in this city but also in many other urban areas today. The US Department of the Interior has a record of eight hundred Indian families already living in Chicago with others coming every year. These families are from sixty-nine tribes. Mrs. Hancock tells of her work:

"Two years ago while here on schools of missions, Preston Denton, superintendent of city missions in Chicago, asked me if I would consider coming here for missions work among Indians. After much prayer and lots of telephoning and much correspondence, I decided to come and try. You see, the Indians aren't in a housing section. They

are practically all over the city. Yet, about three hundred families are located in congested crowded apartments in one section. Hundreds have never been contacted regarding their church affiliation. They seem to be the forgotten tribes, located here in this tremendous melting pot, but refusing to melt. And such large families—the terrific population explosion is certainly in effect here.

"I ride the buses, getting three transfers, from where I live. And I can spend all day visiting in one large apartment house that may house three hundred families, many of whom are my people.

"God has blessed in a wonderful way. I find many of our converts from Oklahoma churches who have left all behind, even their Christian influence. A few of our Indians are in churches. I've reached a number for Christ. In four months of visitation there have been thirteen saved and joined churches and about twenty have rededicated their lives and gone into Baptist churches. I've visited 208 families, 49 different tribes. Some pastors have located Indian families in their communities and have gone with me to visit them. I have contacted tribes I have never known before, many from northern states, Alaska, and Canada. I enlist them in the churches nearest their apartment. Two of our Indian young men are song leaders in churches. One man is the church treasurer of my church and the pastor said he is the best they ever had.

"I belong to Victory Baptist Church here. We have six school buses that travel over the city picking up people. Several of my beloved Indians ride the buses to church.

"They are asking me to remain here two years or more; then they may get a man and wife. Detroit and New York City want me there, as so many Indians are in both cities. But I am satisfied to remain here as long as God leads."

We must have the courage and vision to enter into all sorts of pilot projects in addition to this new type of work with Indians. Projects in city apartments, institutional chaplaincy opportunities, work with wayward juveniles, and many other areas are needed. We must learn ways to demonstrate God's love wherever we find a person, for every person needs us in one way or another.

*(Plan for a progress report of the mission action groups in your church which are engaged in meeting needs of persons of special need or circumstance. As reports are given, include testimonies of answered prayer. Write on a chalkboard requests for prayer; see p. 13 for a list of mission action guides available.)*

Pray for requests for prayer on behalf of mission action work, mission action in your association, and throughout the Convention as churches reach out to meet person-in-person needs in the name of Christ (pray).

**Leader:** In a study of the life of Jesus we readily see that he was called upon to minister to people. He was involved in meeting spiritual, emotional, and physical needs of people. We must be people of action for Christ in the community where we live. We sometimes overlook the

family on Route 3 or the woman living in splendor on the hill; we grow impatient with those in economic straits and overlook those homebound by an aged mother or uncle by a handicapped child. A serious survey of our community will show us undreamed-of need.

We must also become involved in areas for which we give an offering. Money goes where we cannot go; money builds as other hands are busy. Let us consider the gifts we have already given this week. How did we decide upon the amount? Is it the amount we determined to give before the week of prayer was observed? Did it result from prayerful concern and an awakening to involvement in the ministry which the Home Mission Board seeks to stimulate people and churches to do? What sacrifices could we make today in order to enlarge our offering in light of a deeper understanding of America's spiritual need?

#### Gathering of Offering

#### Moments of Reflection

Today we have asked the Lord to speak through us. This involves speaking through our lips, hearts of concern, our offering of money, and our days of service.

Today we have prayed in one accord on behalf of the many avenues of ministry promoted through churches by the Home Mission Board. Let us remember that the Board is an agency of the Convention. It does not go into well-church communities and minister personally, except for some mission centers. It does investigate special needs of communities for churches and missions, appoints missionaries for strategic points of witness, calls attention to and rallies Southern Baptist interest in pockets and areas of neglect, and works with states, associations, and churches in missions endeavor which they undertake.

Let us pray for Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board (pray).

Today we have taken a look at mission action and mission action groups. We have heard prayer testimonies and reports from those who are personally involved in mission action group work. Let us pray for the people to whom they minister (pray).

Today we have been introduced to increased financial needs of home missions work. Let us reaffirm that it is God who gives us the ability to get wealth. Let us pray that God will open our purses and billfolds as a grateful response of his people to provide financial strength for home missions (pray).

Today let us be encouraged by the evident, strengthened response of people to needs of persons. Thank God for the power of the Holy Spirit among Christians.

Today when you hear his voice, listen and do whatever he asks of you.

## REALIZATION

I am a steward of my body . . .

"So it is my keen expectation and hope that I shall never feel ashamed, but that with fearless courage . . . Christ may be magnified in my body" (Phil. 1:20 Montgomery).

God has given me this body to house my being . . .

My body is a dwelling place for the Holy Spirit; the temple of God.

And because God has placed this body within my keeping,

I shall do nothing to harm this sacred trust . . .

In all ways and at all times I shall keep it

clean and pure . . .

In order that this temple of God may be unblemished,

I shall do nothing that will bring shame upon it.

I shall use my body only in ways to bring honor to God.

May I never have cause to feel ashamed of the way

in which I have used my sacred trust . . .

I am a steward of my personality and my talents . . .

"For who maketh thee to differ from another? and what hast thou that thou didst not receive?" (1 Cor. 4:7).

God has blessed me with a personality different from that of anyone else.

He has blessed me with talents meant only for myself.

And he is trusting me to use them for his glory.

It is my responsibility to strive to develop these

blessings so long as I shall live . . .

That more glory might come to God through my life

Because God is counting on me, I shall use my

personality and my talents to help others and

to magnify my Saviour.

I am a steward of my possessions . . .

Everything I have is God's . . .

"The earth is the Lord's and the fulness thereof, the world, and they that dwell therein" (Psalm 24:1).

I am only a trusted servant . . .

One to help manage the possessions of God upon this earth

I realize that stewardship is more than the tithe

It is a way of life.

Stewardship is an attitude that expresses itself

in daily living.

It is the natural consequence of an experience with God . . .

The natural reaction of the human heart that has been touched by the Divine Spirit . . .

BY IRENE BARK

#### I AM A STEWARD OF GOD'S GRACE

for surely you have heard of the stewardship of the grace of God entrusted to me for you" (Eph. 3:2 Montgomery).

Because I am a steward of God's grace I must use that blessing for the interest of others.

I am aware of my awesome responsibility when more than two billion souls upon earth do not know of God's grace.

And I have been entrusted with that blessed knowledge God has even told me in his Word what I should do with it . . .

"Go ye therefore, and teach all nations . . ." (Matt. 28:19). May I never become so selfish that I cannot share this greatest of all trusts—God's grace . . .



# The ONE MILLION DOLLAR Story

by Fred M. Moseley  
Assistant Executive Secretary-  
Treasurer, Home Mission Board

THE ANNIE ARMSTRONG OFFERING GOAL for 1968 is ONE MILLION DOLLARS more than for 1967. The story behind this increase is a thrilling one!

For two years the Home Mission Board has been working with all the other agencies of the Convention on a special project for the year of "Evangelism and World Missions," known as Project 500. This is a cooperative effort involving our entire denomination in establishing in the next two years five hundred strategically located new churches and church-type missions within the geographical areas of the Convention entered since 1940.

Five hundred strategic locations have been selected in all the states across the northern and western parts of the United States (see grey area on map, p. 51, for area). The states having the largest number of the first 288 locations selected are New York, 43; Pennsylvania, 36; California, 28; Massachusetts, 26; and Indiana, 25. A Project 500 di-

rectory, listing each of the five hundred locations, has been prepared and is available through the associational superintendents of missions or the Home Mission Board (161 Spring Street, N.W., Atlanta, Georgia 30303).

Cooperative Program funds have been made available through the Church Loans Division of the Home Mission Board for the purchase of church sites in these strategic locations. Woman's Missionary Union has been asked to lead out in raising an extra million dollars through the Annie Armstrong Offering in 1968 to provide for moving capable well-trained pastors on the field in these strategic locations and help pay their salaries for a year. Without this help this project cannot move forward as it should.

Can we count on you to do your worthy part in this thrilling effort, especially in giving to the Annie Armstrong Offering this month? Many people will hear the gospel because of your gift.

## I. For Operation of the Outgoing Programs of the Board

To provide regular support for all the missions work of the Board.

\$4,000,000

## II. For Special Missions Projects

\$500,000

### 1. Missionary Salary Increases \$100,000

In addition to this \$100,000, the Board has set aside \$300,000 from the 1966 Advance Section of the Co-operative Program receipts to provide for salary increases approved for all missionary personnel.

### 2. Missions Buildings

\$300,000

In addition to this \$300,000, the Board will allocate a like amount from the Co-operative Program receipts for missions buildings to be used by language churches and missions, Baptist centers, etc.

### 3. Disaster Relief

\$25,000

To provide assistance to churches and communities severely affected by major disasters (such as the flood

disaster last year in Fairbanks, Alaska).

### 4. Crusade of the Americas

\$60,000

To provide special assistance in the promotion of the Crusade of the Americas

### 5. National Baptist Scholarships

\$15,000

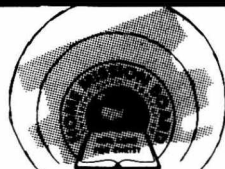
In addition to this \$15,000, the Board will allocate a like amount to provide much needed scholarships to dedicated Negro young people who express a desire to enter church vocations.

## III. Establishing New Churches and Church-Type Missions

\$1,000,000

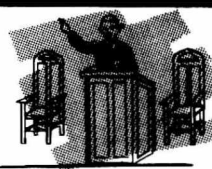
To provide church pastoral aid in Project 500, designed to establish five hundred strategically located new churches and church-type missions in the newer areas of the Convention

Items I and II would be provided in the order listed and are included in the 1968 operating budget of the Board. All funds beyond \$4,500,000 will be used for church pastoral aid in Project 500.



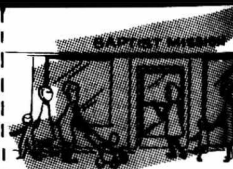
For the Operation of the Outgoing Programs of the Board

\$4,000,000



For Special Missions Projects

\$500,000



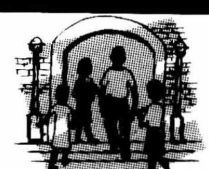
Missions Buildings

\$300,000



Crusade of the Americas

\$60,000



National Baptist Scholarships

\$15,000



Areas entered by Southern Baptists since 1940

## National Royal Ambassador Congress August 13-15 in Oklahoma City

**T**O five thousand Royal Ambassador boys, the area around Oklahoma City might well be Africa's Serengeti Plain or a South America Baptist missions point.

These boys will gather in Oklahoma City August 13-15 at the National Royal Ambassador Congress to hear Baptist missionaries testify about their work on missions fields. The boys will be between the ages of nine and seventeen, and the missions experiences awaiting them in Oklahoma City will be tailored for this audience.

In addition, other famous personalities, such as Robert Short, the young graduate student who wrote *The Gospel According to Peanut*, will be there. His slide-illustrated talk puts religious symbolism in easily seen terms for RAs and combines a light touch with more serious topics.

Robert Hingson also is a congress speaker. He is a layman and a medical doctor with a private mission for Christ. His healing work in Central America has done much to open up new fields for "official" missionaries who work with him.

Royal Ambassadors attending the congress—which is held every five

Mr. Dinkins is editor of special materials for the Brotherhood Commission

years—also will have opportunities to take side trips. There will be camping jaunts and visits to special points of missions interest.

One side trip will be a visit to Anadarko during an Indian festival. Many of the boys will see American Indians for the first time on this trip and the rites they will see at Anadarko will make lasting impressions.

Congress leaders have been planning for more than a year for this big event and have set up every facility to keep interest and enjoyment at a high peak.

Objectives of the congress include presenting the urgent need for boys to participate in Christian service and witnessing, challenging the boys to put their energy behind Southern Baptist missions work, and helping them realize the RA program is a part of worldwide missions. This is translated in the congress theme, "World Missions My Mission."

Royal Ambassador chapters in Southern Baptist churches can furnish registering information, or it is available from the Registration and Housing Committee, Baptist Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee 38104.

We hope you will plan to send your son and other boys in your church

## Send Your Son

by  
Lloyd  
Dinkins



**A**CROSS our nation, we women are engaging in mission action, in projects and activities. In obedience to Jesus' commands and as a response to the responsibility placed upon us as his followers, we seek to minister and witness at the points of human need.

As women, it is not hard for our emotions to respond to a sick child, a lonely senior citizen, or a family without food. As Christian women, we couple, wanting to help with a desire to share the love and good news of Jesus Christ. Basically we are compassionate people and in our hearts we are quick to say we earnestly want to serve.

Sometimes, however, the distance between the compassion we feel and any actual deeds of ministry is widened by our unclear or confused reasons for ministry. Or, we begin some ministry but we do not feel comfortable as we work. More often than not our uneasiness or hesitation results from unconscious and counterfeited motivations which lurk deep within us and rise to the surface only when we get serious about helping persons.

Give yourself this brief test to bring your reasons and attitudes concerning ministry into focus:

1. Do I help just to satisfy a need to be humanitarian?

All social work is based upon a desire to lead people into a better way of life. As Christians we do

Mrs. Thompson lives in Lubbock, Texas

# DO YOU KNOW WHY?

by Dorothy K. Thompson

social work, but it is social work with a plus. If being humanitarian is our motive, we may never catch the urgency to begin or, after working for some time, it may become a task or drudgery. The plus we bring to humanitarianism is the passion to alleviate human hurts as Jesus did during his earthly ministry. He commands us as he did Simon Peter, "Feed my lambs" (John 21:15). Each person whom we would assist must be considered as an individual, someone loved of God, and never just as a project.

2. Am I willing to help those unlike me in parts of town unfamiliar to me?

Jesus went to Samaria, away from the socially-accepted center of his day, to give living Water to a woman who had been bypassed by the religious influence of her community. He calls us to reach out beyond the boundaries of neighborhoods and organized churches to minister to those on the periphery of life who may never be prospects for our Sunday School rolls. We won't find them on our doorsteps. They are across town in tenements, in institutions, or waiting alone in the special little pockets that cut them off from the rest of humanity. We, too, must minister in Samaria.

3. Am I interested in meeting all of a person's needs as well as interested in his soul's salvation?

Jesus was concerned with man's whole environment as well as his physical, mental, social, and spiritual being. His purpose in an earthly life

and death was to redeem. This meant social redemption as well as personal redemption. Even as people are complex beings, their personal needs are complex. And just as people cannot be lumped together into packages, neither can their needs be compartmentalized. Only by being interested in his family, his job, his children's school, and seeking to meet his individual needs can we then gain the right to approach the sacred area of his soul.

4. Do I get enjoyment from controlling people I help?

If being in the position to manipulate people or gain ascendancy over them gives us pleasure, our motive is very unlike the example set by Jesus. We read no instances of his attempt to control someone he had helped. Compassionate love as he offered it made no demands and came with no strings attached.

5. Do I help in order to hear others praise me?

Our impulse is to answer this question quickly and with some indignation, but we must be entirely honest with ourselves. It is a human need to have what we do accepted by others. Problems arise when it becomes more than that. We must remember that it is not we who are on mission. It is Christ who is on mission. We have just joined him on that mission, allowing our hands, eyes, and voices to be channels for his love.

6. Am I fitting people into my projects or adjusting my projects to meet actual need?

Many times we ask people to conform to what we think should be done rather than taking the trouble to find out what their needs are. To be sensitive to true needs, we must not be afraid to look at the situation through their eyes.

7. Am I afraid of becoming involved?

Jesus was not afraid to become involved in the lives of those who needed him. Indeed he realized that this is when ministry becomes significant. We can give our money and even our time in ministry, but only when we are willing to get involved emotionally and identify completely with those whom we would help can we be a healing and redemptive helper to them.

8. From my upright position, do I need to see a person outstretched at my feet before I want to help him?

We find Christ walking alongside his fellowman so that he never had to stoop down to lift up any man. No condescension was present in his ministry. We must walk on the same level with and parallel to others before valid ministry can flow from one to the other. While a response to another's hurts comes natural to us in many cases, it does not hold true that pure and clear motivations come as easily. Clear-cut motives must be sought, prayed for, and practiced. Through it all we will keep in mind that Jesus came to serve and not to be served. When we become Christlike servants of persons, they will see love in action.

The

# MOSES

A MODERN WRITER, Robert Raines, speaks of the "Moses misery." Moses had to "try to get the whole crowd to the Promised Land." He had plenty of laggards.

Have you ever been bursting with an idea which you shared with others in high enthusiasm and no one bought it? It's bewildering, isn't it? It's of course incredible that they do not see the dimensions of your world-shaking idea! But a group is apt to be skeptical of anything new at first. They'll see your idea as a bit farfetched or feel that the "old, tried" ways are "better anyhow." Rejection is usually the response of a group when they hear of something new.

Hardly ever can a Moses expect to get the whole crowd to go along without resistance and even rebellion. But honestly, is it fair to expect others to accept an idea, a new plan, a new procedure enthusiastically be-

cause you think it the *greatest*?

Even if they accept your ideas, perhaps because they respect and like you, people just don't get wholeheartedly involved until they understand and discuss and explore and try out a new plan. Their enthusiasm builds as the fire is stoked, with fuel added at the proper time.

Woman's Missionary Union, SBC, sparked by women in our churches and by state WMU leaders, has been exploring new ideas for several years now. Fuel has been added by the denomination in asking church program organizations to define themselves. One thing has brought on another—and here we are in 1968.

In a big way last fall we entered into new mission action plans. God is richly blessing many churches and people as we seek to serve him by serving others with loving-kindness.

This fall a most exciting development are the varied opportunities

every woman will have to choose the type study she wants to engage in. Or, she may prefer to be in a prayer group instead of a study group. Or, another woman may prefer a mission action group. All of us will study missions together each month at the WMS meeting, and we will all study together the two Graded series books.

This year for the first time in history, we have a WMU Achievement Guide. This is invaluable in helping Woman's Missionary Unions in our churches as they work with other program organizations.

Quite naturally, our Aims for Advancement will need to dovetail in emphasis the WMU Achievement Guide. So, this fall we will call these old Aims for Advancement the Achievement Guides, with one for each WMU organization.

Then, of course, we need new manuals—a WMU manual, a new WMS manual, and so on. If you will read pages 56, 60-64, you will get a clear picture.

All of these opportunities are also explained in the manuals. Every WMS member will need to read them now and study them soon.

Already you may have caught enthusiasm for the possibilities of flexibility in your Woman's Missionary Society. But don't get the Moses misery if others are feet-draggers. Give them time to understand and discuss and explore and try out. You, as a WMS member, can stoke the fire, adding fuel at the proper time.

Plans are of no value for WMU unless they are of the Lord. We confidently believe that the Holy Spirit has led in the development of new ideas. Admittedly, there may be adjustments still to be made, but let us walk confidently into the future, seeking to fulfill Christ's Commission, knowing that these days demand great things of us.

by Ethalee Hamric



## America's Cuisine



by Enza O. Pullen

The forefathers of our people are varied in this country which is still younger than two hundred years of age. Some of our people cling to customs brought from the "old" country and live in communities with people of like background. All have made unique contributions to our culture. Many have shared recipes with neighbors and friends, and today America is rich in international cuisine.

Shall we try an international "American" dinner?

### RECIPES

#### 1. Grape Juice with Grapefruit Sections

In a footed tumbler arrange grapefruit sections. Pour over these grape juice. Chill. Decorate with sprigs of frosted mint. To frost mint leaves, dip tips of leaves in slightly beaten egg whites and then in powdered sugar.

#### 2. Sauerbraten

5 lb. fillet of beef  
Vinegar enough to cover  
meat plus 1/2 c. or more  
water  
1 onion, sliced  
3 tsp. salt  
1/2 tsp. dry mustard  
1/2 tsp. pepper  
1/2 tsp. ground cloves  
1/2 tsp. ground allspice  
4 or 5 gingersnaps  
Cream

Mix with vinegar all ingredients except meat, cream, and gingersnaps. Boil for 5 minutes. Pour hot mixture over meat. Let stand for 2 or 3 days. Roast the meat for 3 hours in a little of the mixture. For 30 minutes of this time cook at 500 degrees. Reduce oven temperature to 300 degrees for remainder of time.

Put gravy. Add cream to drippings in pan. Thicken with crushed gingersnaps.

#### 3. Potato Dumplings

3 lbs. medium potatoes  
Salt  
Dash of pepper  
2 eggs  
1/4 c. chopped parsley  
1 c. unsifted all-purpose flour  
1/2 c. packaged dry bread crumbs  
1/2 tsp. nutmeg

Cook unpeeled potatoes, covered, in boiling water just until tender. Drain, cool slightly, and peel. Put potatoes

through ricer. Spread on paper towel to dry well. Turn potatoes into large bowl. Lightly toss with 2 1/2 teaspoons salt and the pepper. Make a well in the center; break eggs into it. Sift 3/4 cup flour over eggs. Add bread crumbs, nutmeg, and parsley. With hands, work mixture until smooth and it holds together. Shape into egg-size balls. Roll in remaining flour. Drop in 2 quarts lightly salted boiling water and boil gently, uncovered, 2 minutes after they rise to the surface. With slotted spoon, transfer dumplings to paper towel to drain. Serve hot.

#### 4. Petits Pois a la Francaise (Little Peas with Lettuce)

In a saucepan melt 2 tablespoons butter. Add 2 pounds shelled young green peas, frozen ones may be used. 10 small white onions, 1 head shredded lettuce, 2 sprigs fresh thyme, 4 sprigs parsley, 1 teaspoon sugar, 1/2 teaspoon salt, and 1/4 teaspoon pepper. Stir to mix well. Cover pan tightly and allow to simmer on low heat. Moisture from the lettuce should be sufficient, but you must stir occasionally, and can add a spoonful of water if necessary. Cook, if fresh, about 45 minutes or until peas are tender. Add 1 1/2 tablespoons butter, mix well, and serve.

#### 5. Apple Crumb Pie (Pennsylvania Dutch or Plain People)

6 tart apples  
1 c. sugar  
1/2 c. butter  
3/4 c. flour  
1 tsp. cinnamon  
Pastry for 9-inch shell

Pare apples and cut into eighths. Mix 1/2 cup sugar and cinnamon together and sprinkle over apples. Put apple mixture into unbaked pastry shell. Combine remaining sugar and flour. Add butter and rub together until crumbs are formed. Sprinkle crumbs over apples. Bake at 425 degrees for 10 minutes and then reduce temperature to 350 degrees and bake 35 minutes longer. Delicious served with cheese.

Recipe 3 used by permission from *McCall's Cook Book*, © 1963 by McCall Corporation, \$5.95; recipe 4 reprinted with the permission of Ameripress Press from *A Treasury of Great Recipes* by Mary and Vincent Price, © 1965 by Mary and Vincent Price, \$20.00; recipe 5 from *American Community Cook Book*, © 1910 by Herald Press, \$5.50. Available from Baptist Book Stores.

ROYAL SERVICE • MARCH 1968

55

# MISERY

# wms forecaster

Planned by Margaret Bruce  
MARCH 1968 • ROYAL SERVICE

## guiding

Woman's Missionary Society

WMS President

### Week of Prayer for Home Missions, March 3-10

March is a very important month for it is the time of year when the entire denomination focuses on home missions. Woman's Missionary Union gives leadership to this emphasis by providing guidance material for a Week of Prayer for Home Missions, March 3-10. Woman's Missionary Union also promotes the Annie Armstrong Offering for home missions as a vital part of the week of prayer. It is hoped that in every church there will be a Sunday-to-Sunday observance of the week of prayer so that all church members may participate. WMS members are encouraged to take part in all plans for a churchwide observance and to engage in daily prayer periods as planned by the WMS. In some societies prayer breakfasts or evening meetings are planned for women who work outside the home. The usual morning and afternoon prayer meetings are also planned for those who can attend more easily at these times.

You will work closely with the prayer, stewardship, publicity, and enlistment committees to be sure that all plans are coordinated with those of the church.

### New Organization Plan

Already you have been made aware of suggested organizational changes which will be promoted for use by WMU organizations in 1968-69. There are basic concepts underlying the new organizational structure three of which are: (1) the need for a simpler plan of organization, (2) the need for a WMU director to be responsible for overall WMU

### A THOUGHT FOR THE MONTH

If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, Then will I hear from heaven, and will forgive their sin, and will heal their land. (2 Chron. 7:14)

work, and (3) the need for WMS presidents to give full attention and leadership to WMS work in the church.

The new plan of organization for a WMS calls for a president, a secretary, a study chairman, an activity chairman, mission study group leaders, mission prayer group leaders, and mission action group leaders. The number of group leaders needed will be determined by the number of members, the number of prospects, the needs of the community, and the interest and skills of WMS members.

April Royal Service will carry information about WMU and WMS organization and materials for 1968-69. Watch for these next month.



### Circle Chairman

You will want to be sure that every member of your circle knows about the plans which have been made in the church for the observance of the Week of Prayer for Home Missions, March 3-10. Make a special effort to see that extension members are aware of the importance of the week. Show them the many ways they can participate in the week of prayer and Annie Armstrong Offering even though they may not be able to attend prayer meetings.

Some extension members serve as telephone committee members and help notify members of society activities, such as the week of prayer. By reading ROYAL SERVICE each day during the week of prayer, extension members may also join in prayer with those who are privileged to attend.

Care should also be taken to inform new members of the Week of Prayer for Home Missions and the Annie Armstrong Offering. The life story of Annie Armstrong is inspiring and new WMS members will want to know about the person for whom the offering for home missions is named. A "Biographical Sketch of Annie Armstrong" may be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or from Baptist Book Stores, 10 cents each, 50 for \$2.75, 100 for \$5.00.

You will want to include on the agenda for your March circle meeting a report of the Week of Prayer for Home Missions and the progress made toward your church's goal for the Annie Armstrong Offering for Home Missions. The promotional feature for circle and mission action group meetings this month is a presentation of ROYAL SERVICE which members should be encouraged to use.

## teaching

Missions

### Program Chairman

The society study for April, May, and June is built around the theme "The Missionary Vocation." The topic for April is requirements for the missionary vocation, for May it is environment for missions, and for June it is plans for new missionaries. The posters for these months will be exceedingly helpful with this study. If you have not ordered the set of ten posters showing the monthly study topics for 1967-68, you need them for the remaining six months of the year. They are available only from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 for \$1.25. In addition to the posters, a flip chart and flexible recording, prepared especially for this study, is available for this quarter's WMS study. The flip

chart, in text and illustrations, describes requirements and preparation for missionary appointment, orientation and adjustments of new missionaries, and requirements and opportunities of short-term service. The recording is testimonies of missionaries and music. Order by title, "The Missionary Vocation" (curriculum supplement for YWA) \$1.25 from Woman's Missionary Union only (address above).

### Publications Chairman

This month a ROYAL SERVICE kit is included as a promotional feature for circle and mission action group meetings. Encourage leaders of these groups to use the kit and promote the reading of ROYAL SERVICE. Receiving the magazine is only the first step in developing missions consciousness. Missions concern and involvement usually follow the reading of ROYAL SERVICE.

### Mission Study Chairman

Has your WMS completed the study of *Trumpets in Dixie* by W. C. Fields (75 cents from Baptist Book Stores)? Have you evaluated the study? The following checklist may help you know how successful the study was.

- ☐ Adequate preparation was given to planning and promoting the study.
- ☐ The teachers were thoroughly prepared for teaching the book.
- ☐ Learning aids were attractive and were used effectively.

- ☐ The aim of the study was achieved.
- ☐ Class members indicated their desire to be Christian in this time of transition.
- ☐ Class members accepted the challenge to do something about the fact that the new South is one vast missions field.
- ☐ All class members read the book.

## participating in Missions

### Prayer Chairman

While making plans for the observance of the Week of Prayer for Home Missions, the prayer committee will want to keep in mind the aim of the week. It is 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 service. If this twofold aim of learning and doing is to be achieved, careful plans must be made.

Before making any plans, study the materials in ROYAL SERVICE and pray for guidance of the Holy Spirit in every phase of your work. The procedure for each day includes a hymn, theme interpretation, Scripture meditation, use of Call to Prayer in ROYAL SERVICE, information concerning the work of home missions, periods of prayer, and emphases on the Annie Armstrong Offering.

Plan to use the announcement posters in areas of the church most often used. The small posters can be used in Sunday School assembly rooms and the large ones on prominent bulletin boards. Encourage use of the family prayer guide in family worship periods.

The flier showing the importance of this week of prayer and offering to the total program of home missions should have wide distribution in the congregational observances. The flier will be sent from state WMU offices. There are program covers available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores—25 for 60 cents, 100 for \$2.00. These have the poster design and can be used to present each day's schedule.

The prayer committee will work closely with the enlistment committee in contacting every WMS member about the week of prayer. You will also work closely with the stewardship committee in promoting the Annie Armstrong Offering for Home Missions.

Pray as you work!

### Mission Action Chairman

WMS members will learn about language groups, migrants, and the deaf at circle meetings this month. The mission action committee will want to secure such information as:

- What language groups are in our community? migrants? the deaf?
- Where are they?
- What kind of needs do they have?
- What is being done to meet the needs by other groups in the community?
- What can our church do to meet or help meet these needs?

The *Mission Action Survey Guide*, 50 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Stores, will be helpful to the committee in discovering needs of these persons. The *Mission Action Projects Guide*, \$1.00, also available from Woman's Missionary Union or Baptist Book Stores, gives suggested projects and guidelines for ministering to persons of special need.

### Stewardship Chairman

The 1968 goal for the Annie Armstrong Offering for Home Missions is \$5,500,000. This goal can be reached only by prayer and dedication of love offerings. This goal and the goal adopted by your church will need to be kept before WMS members preceding and during the Week of Prayer for Home Missions, March 3-10.

Each day's observance of the week of prayer provides time for special emphasis on the offering. To show how the Annie Armstrong Offering is to be used you may want to make placards in use during this time. They could read:

#### MONDAY

- personnel needs for home missions work

#### TUESDAY

- evangelism
- language missions
- National Baptists

#### WEDNESDAY

- migrant missions
- juvenile rehabilitation
- ministry to people of special need

#### THURSDAY

- new churches in Project 500 areas
- Crusade of the Americas
- prayer partners for the Crusade

#### FRIDAY

- future plans of the Home Mission Board to help churches meet America's spiritual need
- mission action

Offering envelopes will be sent from your state WMU office. Every WMS member needs an envelope with her name written on it.

## keeping up-to-date

with the Denomination

### Sunday School Board

*Sunday School Lessons Simplified* is a periodical prepared especially for the deaf, new readers, people who have had limited educational opportunity and those who need a larger print to read (printed in 11-point type). Based on the Uniform series, it simplifies Bible truths to make personal application easier. Many groups in Southern Baptist churches find this periodical helpful in Bible study.

The simplified, easy-to-read language used in this quarterly makes easy the signing of the Bible lessons for deaf persons.

Vocabulary and word meanings, useful articles, and Bible readings are included in each issue. Maps and pictures are included when helpful.

This periodical costs 18 cents each, or \$1.80 per year. It is available on the Church Literature Order Blank or by annual subscription from the Church Literature Department, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

### Home Mission Board

For those ministering to the deaf the Home Mission Board has a helpful pamphlet, "Baptist Ministers to the Deaf," free from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

In the pamphlet, "Winning the Jew" (also free from the Home Mission Board) a list of what individuals can do is given. The list includes the following:

- Know that Jewish people will accept Jesus Christ as the true Messiah and as their personal Saviour, for your personal friends who are Jewish, and for your business acquaintances who are Jewish.
- Live in the homes of your Jewish neighbors, your Jewish friends in business, and your Jewish friends when they are ill, the synagogue or temple in your area.
- Invite your Jewish friends to every service of your church. Preparation is being made now for Vacation Bible Schools. This is a reminder that Jewish youth may be reached through Vacation Bible Schools.

ROYAL SERVICE is available for \$2.00 a year (Alabama subscribers add 4 percent sales tax) from ROYAL SERVICE, 600 North Twentieth Street, Birmingham, Alabama 35203.

## promoting WMS Work

At Circle and Mission Action Group Meetings

### Preview April WMS Study Topic

To preview the study topic for April, type on five strips of paper the following: (1) a call from God, (2) educational preparation, (3) physical health, (4) practical experience, (5) age limitations.

Give these to five circle members and ask them to read them one at a time in answer to your question: What are the requirements for the missionary vocation? (Show poster for use with April society study, reading together the requirements. See p. 57 for price.) Give time and place of April WMS meeting.

### Royal Service Skit

Make four envelopes, the smallest large enough to hold ROYAL SERVICE, the other three, one to fit into another. On the largest envelope print "Needed—by Every Baptist Woman." On the second envelope print "To Be More Missions Conscious." On the third envelope print "To Have More Missions Concern." On the fourth and smallest envelope print "To Do More Mission Action."

Sing to the tune "Sixteen Going on Seventeen" from *The Sound of Music* these words by Dorothy Pryor, executive secretary, Georgia WMU:

Here's a woman who's a Baptist;

What does she really need?

(Hold up large envelope with words "Needed—by Every Baptist Woman.")

She needs to be more missions conscious;

She surely does, indeed.

(Pull out smaller envelope with these words printed on it: "To Be More Missions Conscious.")

She might seem to be older and wiser

But she still needs concern.

(Pull out envelope with these words printed on it: "To Have More Missions Concern.")

She needs to seize her opportunities

Action ideas to learn.

(Pull out smaller envelope with these words printed on it: "To Do More Mission Action.")

Totally prepared are we,

To meet this woman's need.

Timid and shy and scared? Not we!

We've got a magazine that's keen

(Pull from last envelope current copy of ROYAL SERVICE.)

We have something bigger and better

Telling us what to do—

ROYAL SERVICE is our magazine

And it's so good to you!

(Give information in box at left.)



# the wmu leader

planned by June Whitlow

march 1968 • royal service

## ACCEPTING CHANGE

by Elaine Dickson

The desire to keep things as they are in a changing, moving, developing world creates mixed feelings within persons. This characteristic is not reserved for certain kinds of people but exists for all people.

Resistance to change is closely identified with the process of aging. As persons or organizations grow older, vitality tends to diminish, flexibility tends to give way to rigidity, creativity tends to fade, there is a loss of capacity to meet challenges from unexpected directions. But these are only tendencies. Age is not always a matter of years, for as one person expressed it, "some people are old at twenty because their notions harden before their arteries." Other people are young at ninety-two.

John Gardner in his book, *Self-Renewal*, describes what sometimes happens to persons as a result of the maturing process.

"As we mature (grow older) we progressively narrow the scope and variety of our lives. Of all the interests we might pursue, we settle on a few. Of all the people with whom we might associate, we select a small number. We become caught in a web of fixed relationships. We develop set ways of doing things."

As the years go by we view our familiar surroundings with less and less freshness of perception. We no longer look with a wakeful, perceiving eye at the faces of people we see every day, not at any other features of our everyday world.

*New York: Harper & Row, 1963, page 9.*



What happens to individuals can also happen to organizations. Some WMU organizations lose their freshness of perception, narrow the variety of their ways of doing things, and get caught in a fixed web of relationships. These organizations, when challenged with new opportunities, waver and stir but they never wake up.

On the other hand there are organizations which are flexible—not paralyzed by rigid ways of doing things. Members of these organizations tend to be receptive, curious, eager, unafraid, and uninhibited by fixed habits and attitudes.

In 1968 many new plans and materials are being introduced for use by church WMU organizations. These come in the belief that Woman's Missionary Union needs some new ways of thinking about things and new ways of doing things to make the organization more effective in the contemporary age.

The first people who must accept the new plans are WMU leaders. Unless church WMU leaders can cultivate a spirit of openness and expectancy toward the new ideas it is unlikely that these leaders can lead members of the organization into new paths.

Most of the things that prevent a person from accepting change are to be found in the mind rather than in the change itself. It is relatively easy to specify the things about an organization which need changing, but it is difficult to cope with habits and attitudes which build defenses against new ideas.

The following checklist of attitudes will help WMU leaders judge their ability to change and lead in change. These attitudes can be cultivated and developed.

Do I not only welcome the future and the changes it may bring, but also be sure that I will have some hand in shaping the future?

Do I believe in the unchanging purpose of Woman's Missionary Union to support missions at home and abroad?

Do I believe that how we do things is relatively unimportant compared to why we do them?

Am I receptive, curious, eager, and willing to try new ideas?

Am I willing to risk failure in order to make a new idea work?

Am I willing to put forth the effort to learn what I need to know to put new plans into practice?

Can I break out of the channel of least resistance and exert the necessary drive, enthusiasm, and energy to implement new ideas?

Do I believe that an organization is never any better than the persons who hold it in trust?

Do I believe that an organization which perpetuates only today's level of vision and accomplishment has lost its capacity to adapt to the changing situation of the future?

This article is the second in a series of three. The first article, "Changing Times," appeared in last month's *The WMU Leader*. The last article of the series, "Leading Others to Accept Change," will appear in next month's *The WMU Leader*. Use these articles in helping to prepare your WMU leaders and members for the new WMU plans and materials being released in 1968.

wmu

information

for informed leaders

### Week of Prayer for Home Missions

The Week of Prayer for Home Missions is here. March 3-10, 1968 marks the time when church members focus attention on the work

being done by churches, helped by the Home Mission Board. The theme for the week is "Pray in One Accord," and the goal for the Annie Armstrong Offering is \$5,500,000.

As a WMU council, you should have already begun planning and coordinating activities for the week. This week should be a meaningful one in the life of every church member. Here are some suggestions to help to make it so.

1. Use the materials which you received from your state office.

a. Mount the large announcement poster attractively and display it on the church bulletin board.

b. Display the small announcement posters in department assemblies, rooms.

c. Give a stand up prayer guide to each family. Suggest ways to use it in family prayer time.

d. Mail an Annie Armstrong Offering envelope to every church member. The envelope should accompany a letter giving information about the Week of Prayer for Home Missions and the increase in the offering goal because of the plan for establishing five hundred churches in strategic areas. Distribute offering envelopes to others through the Sunday School, Training Union, and WMU organizations.

2. Use church news media.

Choose someone to write an article or articles to be used in the church bulletin or newsletter. Set March issue of *Home Missions* for interesting human interest stories. Use home missions facts from study material in March Royal Service. Note a personal experience of someone who has worked with the Home Mission Board or participated in a home missions project.

3. Use other means of publicity.

a. Prepare a display to show the work of the Home Mission Board. Include maps, pictures, photographs, dolls, children's toys, curios, replicas of buildings, and other items with proper captions to illustrate the work of the Home Mission Board. (The Home Mission Board's twelve official programs of work are listed on the back of the stand up prayer guide.)

b. Present the work of the Home



Mission Board through posters. Use pictures and facts from *Home Missions*.

c. Secure a miniature church building. Let each window represent a portion of the offering goal. When that amount has been reached, light the window, thus showing the church's progress toward the goal.

d. Ask the church librarian to set up a display of missions books which relate to home missions.

e. Prepare announcements concerning activities of the week and give to the superintendents and directors of departments in Sunday School and Training Union.

4. Make detailed plans for rimpropotional observance.

a. Check with your pastor to see if he is planning to preach a missionary message.

b. Follow study plans as outlined in study material in March Royal Service.

c. Invite a missionary to speak. d. Use testimonies of student summer missionaries, US-2 workers, those who have worked in the Christian Service Corps, or other special home missions projects.

e. Present the playlet, "Annie Armstrong, Daughter of Destiny" or "Mission in Action" (See *WMU Year Book* for ordering instructions.)

5. Plan with the superintendents and directors in Sunday School and Training Union for home missions features in the departments.

a. Schedule persons to speak on home missions work.

b. Use feature suggested for department assembly in *The Sunday School Builder* and *The Training Union Magazine*.

6. Revere someone responsible for taking down all posters and displays following the week of prayer.

#### 4. Look at the WMU Leadership Committee

Because the organization plan of Woman's Missionary Union in a church is changing in October 1968, it is necessary for the WMU leadership committee to be familiar with the new plan to know the officers and leaders which will be needed.

The recommended procedure for securing WMU officers is that they

be nominated by the church nominating committee and elected by the church. The WMU may have a leadership committee to assist the church nominating committee in selecting and enlisting WMU officers and leaders.

Here are some suggestions for the WMU council as it helps the leadership committee get ready for the 1968-69 WMU year.

1. Secure the *WMU Year Book 1968-69* and the *WMU Manual* (*WMU Year Book 1968-69*, available February 1, 1968 for 35 cents and *WMU Manual*, available March 1, 1968 for 75 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Stores.)

2. Read carefully *New WMU Organization and Materials*, pages 3-19, *WMU Year Book 1968-69*, *Woman's Missionary Union in a Church*, chapter 1, *WMU Manual*, before beginning the selection of officers.

3. Determine the time when the leadership committee is to be elected.

4. Decide the number to serve on the leadership committee.

5. Determine the method to be used in selecting members of the leadership committee. (Usually the WMU council asks each society to name a member(s) to the committee. If there is only one society, it furnishes all members of the committee. Within each society, the WMS executive board recommends the persons, to be named to the committee and brings the recommendation to the society for approval.)

6. Appoint a chairman of the leadership committee after societies have elected members of the committee.

Suggestions to the Chairman of the Leadership Committee:

1. Set the first meeting of the committee.
2. Notify all members of the date, time, and place of meeting.
3. Encourage committee members

to pray for the Holy Spirit to direct in the selection of officers and leaders.

4. Secure a list of officers and leaders to be selected and furnish a copy to committee members. Study new organization plan and duties of WMU officers, pages 5-16, *WMU Year Book 1968-69* (The *WMU Year Book 1968-69* is available February 1, 1968; see above.)

5. Have available membership rolls of each organization.

6. Discuss the procedure suggested for the WMU leadership committee. (Information is found on p. 41 of the *WMU Year Book 1968-69*.)

7. Suggest the name of the WMU director to the church nominating committee. (After the WMU director is elected by the church, she works with the leadership committee in selecting other nominees to be suggested to the church nominating committee.)

8. Select all other WMU officers and leaders and present names to church nominating committee.

9. Help secure the consent of all WMU nominees after they have been approved by the church nominating committee.

WMU age-level organizations which have officers (WMS YWA, GA) have nominating committees which nominate officers and chairman for election by the respective organizations (except for the WMS president[s] who is elected by the church).

#### Spread the News

The *WMU Year Book, 1968-69* will be off the press February 1, 1968. Why so early? To give you plenty of time to home up on all the new plans which go into effect October 1, 1968. You will also have time to learn your way around, for the format of this Year Book is a bit different. You will find that the achievement guides are used as the organizing idea for the WMU in a Church, WMS, YWA, GA, and Sunbeam Band sections. You are familiar with the *WMU Achievement Guide* now; there are achievement guides for all organizations.

Let your fingers walk through the pages of the *WMU Year Book 1968-69* and find these features:

- the new WMU organization
- WMU annual planning
- WMU Achievement Guide
- WMU program for 1968-69
- age-level achievement guides
- WMS, YWA, GA, and Sunbeam Band programs for 1968-69
- plan sheets based on achievement guides
- free and priced materials
- resource section

*WMU Year Book 1968-69*, 35 cents, available February 1, 1968, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

Available March 1, 1968, is the *WMU Manual*. This manual is a tool for all officers and leaders of Woman's Missionary Union. The total work of WMU in a church is discussed and the manual serves as a guide to an effective program of work within the church.

Let your fingers walk through the pages of the *WMU Manual* and find these features:

- the tasks WMU performs for the church
- the relationship of WMU to other church program organizations
- organization of WMU in a church
- enlistment and development of members
- enlistment and orientation of new members
- provision of facilities and finances
- information about planning, coordinating and evaluating the WMU program

*WMU Manual*, 75 cents, available March 1, 1968 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

wmu

president  
vice-president

#### Vice President is an Assistant

The vice-president is to assist the president in performing her duties.

What she does depends upon her talents and abilities and also upon the president's suggesting that she be responsible for certain things.

Here are some suggestions:

1. Provide an up-to-date list of prospects for each WMU age-level organization.
2. Assist in organizing new WMU age-level organizations.
3. Assist in training WMU officers and age-level organization leaders.
4. Assume delegated responsibilities from the WMU president. This may include presiding at a WMS meeting, conducting a WMU council meeting, assisting with records and reports.

#### Now is the Time To

Since a midyear progress report is to be made to your associational WMU president at the end of March this is a good time to lead the WMU council in an evaluation session. Such a session can be valuable if it is used as an opportunity to evaluate what WMU has done in the past months to make plans for moving ahead in future months.

The *WMU Achievement Guide* can serve as a basis for this evaluation. It is a measuring rod for judging how well you have done.

As WMU president, you are to lead council members to compare actual performance with the achievements which appear on the achievement guide.

Before the council meeting:

1. When planning the agenda, set aside enough time for an evaluation period.
  2. Ask each member to bring her *WMU Year Book*.
  3. Secure accurate information about the work that has been done during the first six months. (This will include information which may be obtained from midyear reports.)
  4. Make assignments which are suggested in the following paragraphs.
- At the council meeting:
1. Remind members of the purpose of the *WMU Achievement Guide* (pp. 11-14 in *WMU Year Book 1967-68*).
  2. Lead council members to look

at each point on the *WMU Achievement Guide*. Use the following suggestions:

a. Ask someone to give the number of persons who have read and studied *A Church Organized and Functioning*, Revised by W. L. Howse and W. O. Thomason (95 cents)\* and *The Woman's Missionary Union Program of a Church* by Marie Mathis and Elaine Dickson (95 cents)\* and give a two-minute testimony of how the reading or studying of one of the books has helped to increase her effectiveness as a leader.

b. Give specific illustrations of how the WMU is helping the church to reach its goals. Relate a recent experience to show how the WMU president works with the pastor, church staff and leaders of other church organizations. (This may include budget goals, special offering goals, revival efforts, or other church activities.)

c. Ask someone to share highlights of a recent missions project of the church (weeks of prayer mission study, and others).

d. Call attention to WMU dates on the church calendar for the remainder of the year.

e. Ask someone to give a two-minute report of a recent association state or national WMU meeting.

f. Ask each age-level director to give a brief report of work being done in the age-level organizations. (This will include number of organizations, number enrolled, average attendance, special activities of the past six months, and future plans.)

g. Ask someone to share plans for enlistment contacts with new Sunday School and church members and share an interesting experience in enlisting a person in an age-level organization. Give number of new members enrolled in each organization since October 1, 1967.

h. Read each merit and advanced achievement and state whether it has been completed.

i. Provide each member with a pencil and paper. Ask the following questions and allow time to write answers. (This is for the individual's use only.)

\* Available at Baptist Book Stores

- a. What are some areas in which our WMU needs strengthening?
- b. List some specific things which I can do to make WMU more effective in my church

#### Hints for Leadership Training

"Leadership techniques and methods are constantly changing. The 'why' of Woman's Missionary Union work remains constant, but the 'what' and the 'how' are always new. A prime requisite for a leader is willingness to learn. By persistent study and careful listening, the leader can add to (her) information and increase (her) ability to understand, interpret, evaluate, and lead. Only those leaders who have stopped learning stand still."

#### At your council meeting:

- Read this statement, which is from *The Woman's Missionary Union Program of a Church*, and help members understand why leader training is important.
- Print the last sentence on the chalkboard, flip chart, or poster board. Allow time for women to react to the statement.
- Have copies of *A Church Organized and Functioning Revised* and *The Woman's Missionary Union Program of a Church* (see p. 63). Encourage members to read and study these books. (See *The WMU Leader* December 1967 and January 1968.)
- Show WMU Year Book 1967-68; call attention to kind of information it contains; encourage women to read it.
- Share plans which the WMU council has made for the study of the basic leadership courses for each age level. (See *The WMU Leader*, December 1967.)

**wmu**

#### youth directors

- ywa director
- ga director
- sunbeam band director

#### Need Help for Your Age-Level Committee Meeting?

Because this is the time of year when we think about evaluating and reporting an organization's work, it

would be wise for you to help counselors or leaders know how to evaluate its program and how to report that progress.

1. Before the meeting send a card or telephone each counselor or leader to bring

- (1) WMU Year Book and
- (2) report book

2. At the meeting
- (1) Suggest that everyone look at *Aims for Advancement* in the Year Book and that each counselor or leader share what her organization has accomplished during the first six months.

- (2) Allow time for discussion in which the counselor or leader may suggest ways the WMU council, age-level committee, or you as age-level director may help in accomplishing more effective work.

- (3) Suggest that each counselor or leader meet with assistants and officers in YWA and GA and go over each basic objective and objective and mark what has been accomplished and the dates when other activities are to be done. This is the kind of evaluation process which is to take place within the organization.

- (4) Ask everyone to look at the report book. Give instructions for filling in the Midyear Progress Report; remind all that two copies are due WMU president by April 5.

- (5) Commend counselors and leaders for the work which they have done and challenge them to good work during the next six months.

#### Ready for Change?

How enthusiastically the counselors and leaders accept the new organization plan will depend largely upon you. Your attitude toward change and your understanding of the new plans play an important part in helping them to see possibilities of a more efficient and effective organization.

The first step is to prepare yourself.

- Read the leadership features in *The WMU Leader*, February and March, and also the one which will appear in April.
- Make a list of some of the changes you have seen in your lifetime. Note how they have affected your life.
- Read or reread *The Woman's Missionary Union Program of a Church* (see p. 63).
- Read *The WMU Year Book* 1968.

69 Mark the sections which apply to your age level.

- Read the WMU Manual.
- Read the leader manual for your age level.

The second step is to help counselors and leaders understand the basic changes and the purpose for these changes. This can be done over a period of months at the age-level planning meeting.

- Discuss the leadership features in *The WMU Leader*.
- Discuss some of the changes which have taken place in recent years. Discuss why these changes were necessary. Speculate about the future. Use current news magazines for background material.

- Discuss the two chapters, "Teaching Missions" and "Leading Participation in Missions" in *The Woman's Missionary Union Program of a Church*. This will help them to understand the basic purposes and concepts which underlie the WMU program of a church.

- Encourage them to read the WMU Manual as well as the age-level manual.

- Explain the changes in the organization plan, help each realize why changes were made and how this plan can be a more effective way to teach missions and lead persons to participate in missions.

Using these suggestions for interpreting the new organization plan to counselors and leaders will help them to be ready for the new year.

#### Do You Know?

March 1, 1968, marks the date when the new age-level manuals are ready. Manuals will be available for leaders of Beginner and Primaries, Sunbeam Bands, Junior and Intermediate Girls' Auxiliaries, YWA, and WMS.

Directors, see that your age-level leaders get copies of the new manuals as soon as possible.

The manuals are available from Woman's Missionary Union 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

*Beginner Sunbeam Band Leader Manual* 75 cents

*Primary Sunbeam Band Leader Manual* 75 cents

*Junior GA Leader Manual* 75 cents

*Intermediate GA Leader Manual* 75 cents

*YWA Leader Manual* 75 cents

*WMS Leader Manual* 75 cents

from Birmingham

Dear Pastor—

As you read our monthly letter, you may get the feeling that we use it to deal with a lot of things in a short space. And we must admit that this is true. But we want you to know that we try always to be helpful—informative, yes, but not just with dull facts. We want to acquaint you with the importance of our current plans and the monthly WMU emphases, and this is not easy to do on one page in *ROYAL STREET*.

This month will be no exception. We need three times the space to talk about the 1968 Week of Prayer for Home Missions. This particular one actually is a beginning for the Crusade of the Americas. The material for study gives emphasis to the Crusade on this continent. The Annie Armstrong Offering goal is greatly increased to provide money for the purchasing of sites and assisting in building new churches. Then there is the plan called Pact which we want to mention, at least briefly.

First, the Crusade—and people are talking about it from Alaska to Argentina. The year 1968 has been designated as a year of preparation, and we must begin at home. What better time could we start than during the March 1968 week of prayer.

As part of the Crusade in the United States, the Home Mission Board has set up plans for starting five hundred new churches in strategic locations. This plan is called Project 500. The emphasis will be concentrated in areas of the Convention entered since 1940. Approximately \$1 million of the 1968 Annie Armstrong Offering will be used to support Project 500.

Pact is a prayer partners project planned by WMU. Its purpose is to give special prayer support for the Crusade of both Americas. Again, we must begin at home. In the United States we will form prayer partners with individuals or churches in other North American Baptist groups, or churches and individuals in our own groups. WMU is finishing the organization and leadership in getting this done. If you are interested in securing full information please write to us. Address your letter to Pact, 600 North Twentieth Street, Birmingham, Alabama 35203. Our materials explaining the plan are printed in Spanish and Portuguese, as well as in English. We are ready to begin the assignment of prayer partners in the United States or with all of Latin America. Some people wrote to us last summer of their interest in the prayer partners plan, so actually we had to begin our work earlier than we had intended.

We sincerely pray that God will guide in all our efforts of this vital Crusade.

Sincerely,  
WMU Staff

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WEEK OF PRAYER  
for  
HOME MISSIONS  
*and the*  
*Annie Armstrong*  
*Offering*

GOAL: \$5,500,000

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