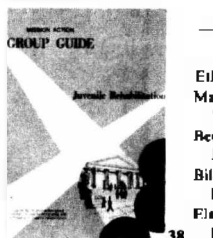
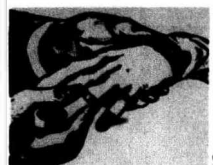




1969

the year of the
Crusade of the Americas

ROYAL SERVICE JANUARY 1969



ROYAL SERVICE

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CONTENTS

Betty Jo Corum	1 Day by Day—Living
Horace G. Hammett, Floyd H. North, and Kenneth Day	2 READY? Will They Be?
C. W. Brister	6 Millions Here and There
Cyril E. Bryant	9 When Two Become One
L. William Crews	11 From Washington
Margaret Bruce	12 Helping the Prisoner and His Family
Mrs. John T. Rogers	15 At a Glance
Elizabeth Johnson	16 Call to Prayer
Morgan	21 Givers, Doers, and Changers
Dolson M. Nelson, Jr.	22 Society Study
Hoyt R. Wilson	25 Society Guide
Billie Pate	26 Current Missions Study
Alma Hunt	28 Current Missions Guide
June Whitlow	30 Bible Study
Margaret Bruce	33 Bible Study Guide
Philip H. Briggs	34 Have You Discovered?
June Whitlow	35 A Significance in Name Change
	36 Prayer Requests
	37 Projections, 1979-80
	38 Needed: A Mission Action Group Guide
	39 WMS Forecaster
	43 Sharing the Spotlight
	45 The WMU Leader

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Day by Day --Living

AN EDITORIAL

THE phrase most characteristic of my mother is, Come talk a minute. I need some one to wonder with.

When we see a movie, read a novel, watch television, hear a sermon, we are apt to say, I wonder what that meant.

Wondering is a question which leads to exploration and to answers. A scientist wondered. We now have the laser (light amplification by simulated emission of radiation) beam. This beam is unerringly straight. So now builders can keep bridges and dams in line during construction.

This fierce pure light coaxed out of synthetic crystals can cut into human tissue like a perfectly honed scalpel—and not draw blood. It also erases tattoos when the decoration is no longer wanted.

Some students wondered and this caused college administrations to explore in some areas. Now the president of a national education organization says, "Students should have the power of self-determination over their private lives and conduct of their own group-living."

Some denominations wondered, so they got together. In their meeting in Uppsala in July 1968 the theme was "All Things New." And the president of the Methodist Church of Ceylon said, "Everywhere in our world today events are taking place which reveal that God is doing a new thing among us."

Some designers wondered and the result will probably revolutionize military logistics. The plane called the C-5A Galaxy has a cargo compartment longer than the Wright Brothers flight, a tail assembly as tall as a six-story building, and its length is ten yards shorter than a football field. It has twenty-eight wheels and can land on a runway of dirt as well as concrete, or in a field if necessary.

Medicine has stopped wondering and has started asking Why? when a man between twenty-five and thirty-five who smoked two packs of cigarettes a day knows he is shortening his life by eight years.

No wonder we wonder.

Yet, this search may be a search for God. If the word God is the word we use to express ultimate concern, then in a search for the ultimate we may discover many things—including self. Because if God is ultimate, then there is nothing beyond. When things and self are ultimate, they are god.

This wondering search is evidence of and fulfillment of life.

by Betty Jo Corum

THIS article is written to Baptist women in our churches, those who are members of Woman's Missionary Society and workers in WMU youth organizations.

This is written to encourage you. There is nothing you do for the cause of Christ which is more significant for the kingdom than the missions investment you make in the lives of youth.

Knowing this to be true, may we suggest that you take inventory of your church's WMU youth organizations:

Your Young Woman's Auxiliaries
Your Girls' Auxiliaries
Your Sunbeam Bands

How many youth organizations do you presently have at work with your youth? Are there a sufficient number of organizations to take care of all the children, girls, and young women in your church? If not, how can you begin to make plans so that future missionaries at home and overseas will be ready when God calls them? Make a survey of these young people, know their ages, determine what you need in the way of leaders, materials, and places to meet. Begin now to train

leaders and set a target date for making these missions organizations available to all your youth.

During the Crusade of the Americas this year, use this tremendous and thrilling endeavor of Baptists in this hemisphere to catch the enthusiasm of youth. They can pray and enter into plans for your church's evangelistic efforts to win the people of your community to Christ. This would be a tremendously effective means of sparking interest.

Are you discouraged in your present efforts toward providing these organizations? Specific planning and prayer in humility and faith will result in miracles.

Do you sometimes feel you are accomplishing very little? You know that both home and foreign missionary appointees testify at every appointment service concerning the determining influence of missions organizations on their lives. You, enthusiastic and dedicated, plus God bring about God's miracles.

On these pages we give you actual testimonies from missionaries influenced by missions organizations, as well as by other experiences



Mrs. Rudolph Malcolm Wood (nee Helen Elizabeth Slater) missionary with her husband and two children, six and four years of age, in Belgium.

Testimony

"I was born in Roanoke County, Virginia, and spent my precollege years in that vicinity. From infancy I attended Vinton Baptist Church in Vinton, where my family has been and continues to be active. Having been reared in a Christian

family, I made an early commitment to Christ as Saviour at the age of ten and was baptized into the membership of the church at that time.

"During high school years I attended regularly the Young Woman's Auxiliary of my church. The purpose and needs of missions first became real to me through that channel. I was moved deeply by various programs and speakers, including furloughing missionaries who spoke to our area YWA council meetings.

"After graduation in 1952, I attended Bluefield College for two years where BSU work interested me greatly, and I served as the local BSU president during my second year. The following summer I served as one of four BSU summer missionaries from Virginia on the island of Jamaica.

"During these years I was uncertain as to the definite vocation I should choose, but felt very surely it must be church-related. I became keenly interested in student work and planned to work toward this by further preparation at seminary.

"After graduation from University of Richmond, having majored in sociology, I accepted a position in Roanoke as caseworker for Family Service Association. The time spent there greatly broadened my knowledge of the needs and workings of the human personality as it is related to others.

"I entered Southeastern Baptist Theological Seminary in the fall of 1957. During the next spring at the missions conference held on that campus I came to a definite decision that led to my commitment to foreign missions."



Mrs. Charlie Worden Finner (nee Joy Lynn Phillips) with her husband, missionaries in Japan.

Testimony

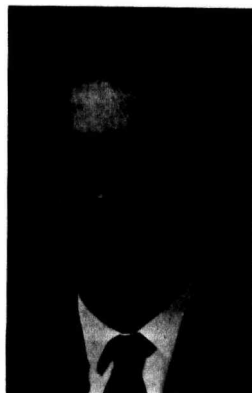
"I do not recall the specific events which led me to a Saturday evening revival service at First Baptist Church in Avinger, Texas when I was fourteen years of age. But I was there, and so many things in my life began to focus on Jesus Christ.

"During my senior year in high school, my pastor's interest in me as a person stands out significantly among many experiences that worked to bring me to the point of wanting my life to count extraordinarily for the Lord. With clarity I remember the peace that came when I said, 'Lord, I am willing to do whatever you want, I will trust you to show me.'

"My first recognizable exposure to missions education came when I joined the college-career Young Woman's Auxiliary. Attending a state YWA house party was like peering into a whole new world. I worked as a staffer one summer at the American Baptist Assembly

in Green Lake, Wisconsin. . . . When asked to be a counselor of an Intermediate GA, I realized that all I knew about GA was that the initials stood for Girls' Auxiliary. But I knew that I could learn. Finding a deep sense of personal gratification through counseling girls, seeing the need for missions education, and believing that every Christian must be properly related to missions, I decided to channel my leadership abilities through this missionary organization.

"In April 1959 I became Girls' Auxiliary director for Woman's Missionary Union of Texas. Office work, traveling, speaking, planning, writing, and promotion were some of the elements of the job. The Lord truly has his own way of equipping those who serve him. It would be impossible to have the constant exposure to tremendous personalities and messages such as I had and be a debtor to many people."



Mr. and Mrs. James O. Beck serve at the Lucile Avenue Mission in Atlanta, Georgia where he is director.

Mr. Beck writes about his experiences: "During the summer be-

READY?

Will They Be?

tween my junior and senior years in high school, I had the privilege of serving on the staff at Holister Hill. This is our Missouri Baptist assembly. During that time, our home missionaries came and spoke to the YWAs as they were meeting there in the encampment. On Thursday night she gave a challenging address, presenting the needs of her Spanish people in Florida. Oh, how God spoke to my heart that night! I felt that there was no other thing that I could do than preach the gospel of the Lord Jesus Christ. There was a whole house full of girls and one boy. Yet, when the invitation was given that night, I could not sit, I could not stand, I could not sing. The only thing I could do was walk to the front with forty girls and there surrender my life to preach.

"God spoke to my heart again. In the summer of 1955, we had a wonderful time under appointment of the Home Mission Board as student summer missionaries in Flagstaff, Arizona. I was married by that time, and as we spent that summer with the missionaries there in Arizona, they were gracious enough to show us the many fields of Northern Arizona, the work with Indians. As that summer went along, God began to speak to my heart. I had discovered something—something that was astounding to me. I had no idea that I could ever be a missionary.

"That summer God spoke to my heart and I found out that God had been speaking to the heart of my wife. You can imagine the thrill and spiritual experience we had as we realized that God had spoken to both of us. We yielded our lives then and there to spend as God would lead in reaching out and trying to help people. We covet your prayer."

Mrs. Charles Eugene LeClair (nee Betty Jo Coghill), a native of Oklahoma, her husband, and four children are missionaries among the Indians of Oklahoma City, Oklahoma.

She writes:

"My first awareness of missions needs came as I participated in Forward Steps and the missions program of Girls' Auxiliary. Then I gradually began to realize that God was calling me into some type of missions work.

"At the age of fifteen, I attended the Falls Creek Baptist Assembly in Oklahoma. It was here that I gave my life to the Lord for whatever work he had for me to do.

"After high school graduation, I entered Oklahoma Baptist University to prepare for whatever the Lord had for my life's work.

"During my seminary days as my husband and I were considering what God's plan for our lives was, we became more and more aware of the needs of Indian missions work. Then we realized that this was God's plan for us.

"It is so good to know that God reveals his will, and it is so good to know that we have answered his call. In all thy ways acknowledge him, and he shall direct thy paths."

Mrs. Gerald Eugene Schmitt (nee Barbara Lee Robertson), missionary to Rhodesia, Africa, with her husband and son.

Testimony

"My desire to be a missionary goes back to the time of Sunbeam Band.

"Intermediate Girls' Auxiliary and Young Woman's Auxiliary kept missions before me. Our church had mission speakers at every opportunity. Young people were urged to respond to the call of missions. I knew God wanted me to serve. This required preparation, so I turned toward doing my best in high school and started thinking toward college.

"I immediately found a job as a training representative in the personnel and training department of a large department store. This job taught me much about working with people—another step to prepare me for the future.

"In the spring of 1965 the Southern Baptist Convention met in Dallas. Because of my work I was able to attend only one night with my husband. This was Foreign Missions night. I had begun to doubt for the first time our call to mission service. I asked God to assure me of his call. That night, after standing outside for nearly half the service because

FOR THE CRUSADE OF THE AMERICAS

Encourage your youth

to study seriously the Bible every day of the week

to pray daily believing that God is ready to answer prayer

to decide to pray regularly with a prayer partner

to examine their normal opportunities for Christian influence upon other youth

to learn to speak naturally about evidences which they recognize as being God at work in the world

to seek definite opportunities to speak about Christ to those who do not recognize him as Lord and Saviour

to examine their abilities and deep yearnings to discover whether God is calling them into a Christian vocation

to enter into your church's plans for the Crusade of the Americas.

of lack of space, my husband and I were finally able to get in. Almost immediately two seats near the platform were vacated. God's assurance came in full measure that night.

"Under marvelous Bible teachers I have learned much. I came to see myself as I really was. Everything in my life was self. My heart was broken. I had taken Jesus as Saviour, but he had not been my Lord. In April 1966 Rev. Ronnie Condon came to preach in revival at our church. In a morning service I asked Jesus to take over my life throughout. I gave him my all. I began to live with God on a day-by-day basis, the only way a Christian can really know the power of Christ. I started a quiet time with God every morning asking him to take over that day. Prior to this I had been turning to God only at the end of the day, when there was nothing left to give him, when I had already misused it. My prayer life changed. The Scriptures opened up to me as never before, and I have known joy even in suffering. It is a new life—a life for Christ and not for self.

"We are ready to fill His place for us. 'All that thou commandest us we will do, and whithersoever thou sendest us, we will go.'"

The drawing board plans for missions advance for Southern Baptists show that soon we need at least to double our personnel on the missions fields. What we do in Southern Baptist churches with our youth will help to provide young adults who are able to go as missionaries because they are sensitive to God's call as they grow toward maturity.

In this final year of the sixties we must project for the seventies plans which will result in God's messengers in the places of strategic need.

Rev. Servando Morales of Texas witnesses to Latin American migrant. Mr. Morales led Vacation Bible School and evangelistic services in South Carolina.

by Floyd H. North and Kenneth Day

by Horace G. Hammett

General Secretary-Treasurer,
South Carolina Baptist Convention



■ Missions—Heartbeat of South Carolina Baptists

From a backdrop of slavery and impersonal religion to a new day of freedom, brotherhood, and ministry, this is missions today in South Carolina.

When one recalls Southern tradition, it is heartwarming to note the miraculous manner in which South Carolina Baptists have adopted a philosophy reflecting a belief in the worth and dignity of the individual.

Baptists have established four institutions of higher learning: a children's home, a home for the aging, and two hospitals; they maintain a foundation for the propagation of the faith, and a state weekly paper that promotes the total work of South Carolina and Southern Baptists.

This year the convention has a direct and cooperative missions budget of \$303,500. Included in this is support for six good will centers, a juvenile rehabilitation program, special assistance to migrant missions, work with National Baptists, pastoral aid (including a missionary to the blind), camps, associational and city missions, correctional institution programs, and other special areas of service.

An outstanding piece of work in South Carolina is that of the Baptist church of Beaufort in a migrant ministry. About six years ago this church saw the opportunity of a Christian witness to thousands of Latin American and Negro migrant workers who come annually to harvest crops. The Beaufort church does not go to the work camp. It transports the migrants in and uses church facilities for Vacation Bible Schools and evangelistic services. A

Spanish-language evangelist is engaged each summer.

Total attendance in one year was 2,369 with 28 known professions of faith. The faculty of church members totaled 111, including 23 drivers who transported the people to and from the camps. Several times weekly, men from six churches in the local association went into the camps with religious films, tracts, and services. Thousands of pieces of clothing, health kits, and Gospel portions were distributed.

Just a few miles northwest of the Beaufort church, the Colleton Association and its churches were involved in a ministry to Negro migrants. Daily Vacation Bible School and nightly evangelistic services were led by local pastors.

The Port Royal Baptist Church offered its assistance to the county health department, and women of the church found themselves assisting doctors, offering both physical and spiritual comfort to those whose injuries and illnesses ranged from minor cuts to ultimate fatalities. This church utilized religious films as well as those dealing with hygiene, safety, and a how-to series.

The First Baptist Church of Chesnee last summer extended a helping hand to its neighboring Negro church. Indications are that this will prove to be one of the greatest positive contributions to community racial harmony this small textile town has experienced.

The Gethsemane Baptist Church and its pastor called on the Chesnee Church to aid in a summer program designed to strengthen its leadership and the total work. The Negro pastor was not able to take the full responsibility for such a program because of secular work and the strenuous tasks of a two-church field. Persons from Chesnee First responded to the request of the Negro congregation and the two races worked side-by-side in a summer-long ministry of love and compassion. The two-week Vacation Bible School enrolled more than 138 with an average daily attendance of well over 100.

But the Gethsemane program did not conclude with a

This little girl was part of Vacation Bible School ministry of South Carolina Baptist churches.

two-week Bible school. Throughout the summer the student missionary and his sponsoring church worked with the Negro congregation in establishing new classes and programs and preparing their people to become effective leaders in church life. The state music department assisted in securing a professional church music teacher who conducted a week-long music clinic and the Chesnee pastor, Rev. Ernest A. Mahaffey, was the revival evangelist.

In another area of the state, a local pastor felt the burden of bridging the communications gap between Baptists and government leaders. He started a program whereby Christian government officials fill local pulpits to talk about Christian influence in government. They speak primarily as Christians and not necessarily as government men. The state's attorney-general, first speaker in the project, expressed great pleasure for such an opportunity and acknowledged his eagerness to share his Christian faith.

The Green Street Baptist Church of Spartanburg held a Golden Life Week in recognition of its senior citizens. A full week of organized activities gave reassurance to the often forgotten segment of the local congregation.

During Vacation Bible School, the First Baptist Church of Gaffney initiated a special class for retarded children. The effort was so successful it will become a part of the weekly Sunday School program.

The First Baptist Church of St. Andrews Parish has a ministry that goes underwater. Regular services of the church are recorded and these tapes are provided submarine crews in a three-months supply. These are used for worship services while the ship is three months under water.

The youth choir and drama club of Pickens First Baptist Church have found eager listeners in at least five states this year. The youth group has seen results from their special mission with over 250 persons having made decisions following their services.

The state Baptist Student Union through its summer drama group will witness to more than seven thousand persons in family campgrounds along the South Carolina coast.

Recent reports show that South Carolina Baptists gave \$4,681,943 to the Cooperative Program, but it is more significant that they are responding daily to the challenge of meeting needs of people, both physical and spiritual.

■ Service for Missionaries

The Foreign Mission Board, along with its regular role of appointing and supporting missionaries, has become a source of basic assistance for them. Its business office handles a large volume of purchasing and shipping arrangements that otherwise would have to be originated, item by item, by persons newly appointed, on furlough, or from their locations overseas.

The Board and its staff look upon assistance service as one practical way of freeing missionaries of numerous details in their overseas tasks. The main load of work for this service is carried by the Board's business office, under the direction of business manager E. L. Wright. His replies to questions provide description of some of the details handled by his office staff and what this kind of assistance means.

Question: Mr. Wright, has the Foreign Mission Board always provided a purchasing service for missionaries?

Answer: Only in a very limited amount until the past few years. This work has now become so extensive that we must have a full-time employee for this purpose alone. In 1933 we bought only a few items for missionaries. The emphasis of Missions Advance was getting underway and the number of missionaries and mission fields began to increase rapidly. Today there are more than 2,300 Southern Baptist foreign missionaries and we are helping them purchase thousands of items.

Question: Are these purchases mainly personal and for household use?

Answer: Purchased items include almost everything. Here are a few.

Transportation—automobiles, jeeps, trucks, bicycles, boats, outboard motors, automotive parts and accessories, aircraft and parts.

Appliances—refrigerators, stoves, washing machines, ironers, dryers.

Household supplies—dishes, mattresses, beds, blankets, sheets.

Health—mosquito netting, rat poison, snakebite kits, all types of hospital supplies, pasteurizers.

Communications—radio, film projectors, film, cameras, flannelgraph materials, record players, and tape recorders.

Miscellaneous—pianos, accordions, autoharps, portable organs, chairs, electricity generators and transformers, building blockmaking machines, ice cream freezers, foodlockers, dehumidifiers, tents, tractors, guns, luggage, girdles, shoes.

Question: Do you purchase any of these items in large quantity?

Answer: We purchase luggage from one of the large manufacturers. In 1967 the expenditure for this item exceeded \$15,000.

Question: What saving, if any, is realized through this kind of buying?

Missionary, and Foreign Mission Board staff member check locks on drums to carry belongings overseas

Answer: Most of our sources of supply are manufacturers, distributors, and wholesale houses; therefore we do not pay retail prices.

Question: Does your office provide other services for missionaries?

Answer: Purchasing is but one of several services which have multiplied in recent years. When we had a missionary family of about eight hundred, my office arranged passage for approximately two hundred persons a year. In 1967 the number increased to one thousand who traveled to or from the sixty-eight countries. This includes college MKs in the States, who visit their parents once during college days.

In connection with both purchasing and travel, we keep in touch with customs and immigration authorities who are informed of our purpose. We keep up with constantly changing regulations for visa procedures and for importing. From time to time I have visited other countries and conferred with officials about laws related to our interests. Quite often these visits result in the reduction of delays and costs. On the other hand, we have interesting times when news reaches us that a country has changed a basic regulation just after a family has embarked for that country and their household effects are on the high seas.

■ World Missions Conferences

In January 1968 the name World Missions Conferences was given to the program previously known as Schools of Missions. Along with the announcement of the name change was the introduction of another format for providing this missions teaching emphasis. For lack of a better term we have called it the modified program as opposed to the traditional. Schools of Missions as we have known them, were opportunities for the church to study the Home or Foreign Missions Graded Series books and hear missionaries speak. They were designed for ages Primary through Adult. Often these emphasis began on Sunday morning and continued for seven services, concluding on Friday evening. Special features usually included five missionaries—two foreign, two home, and one state—one stewardship speaker, and one visual presentation in between two teaching periods or following one teaching period during the week. World Missions Conferences, the modified program, consist of five rather

An added welcome greets missionaries as they gather to participate in a World Missions Conference

than seven services and feature five missionaries—two foreign, two home, and one state. Some churches in associations begin on Sunday morning and conclude Wednesday evening. Others begin on Thursday evening and conclude Sunday evening.

Response to World Missions Conferences has grown rapidly. During 1968 more than half of 175 associations involved in this program used the modified plan. Approximately 75 percent of those scheduled for 1969 are doing so.

Of greater interest than the numerical reports, however, are reports which have come from pastors, missionaries, and associational leaders. Jake Phillips, associational missionary and director of Alabama's first World Missions Conference using the shorter time, has reported "... a new spirit of world missions among the churches."

After having led 177 churches of Houston, Texas in the modified program, missions secretary, D. E. Sloan, said, "The enthusiasm for the half-week approach has been good." He thinks the shorter time schedule is responsible for 177 churches participating as compared to 132 four years earlier when the week-long plan was used. There was reported a 125,500 attendance in comparison to 123,000 in the earlier report.

An associational missionary wrote of a conference: "It was the best I have worked in. God gave us a great revival during the days with the missionaries. Our lives and churches were blessed by mountaintop experiences."

Dr. Courts Redford, former executive secretary of the Home Mission Board, reported from an experience in Louisiana: "The conference was superb—good interest by pastors and church leaders... good opportunities to reach both children and adults with missions messages."

A veteran missionary, J. C. Wells, recently wrote: "It was of the highest order, best organized, most compact, highest average attendance in the missions classes."

So, we can wish for the World Missions Conference a ministry as fruitful and effective as its forerunner, the School of Missions, which has been an effective tool during the past twenty-five years.

More than 25 million persons attended Schools of Missions. No one can estimate the influence for missions resulting from this intensified study when a church says to its members: "Mission study is important. Let us come together as a family to learn and be inspired by study and by those who are our missionaries."

Dr. Brister is professor of pastoral ministry, Southwestern Baptist Theological Seminary, Fort Worth and author of the book *People Who Care*, \$1.50 from Baptist Book Stores

EACH year about 1,500,000 couples in the United States marry. Many of the persons who say "I do" are incapable of establishing a unified, creative family together. The annual rate of one divorce for every four marriages remains appallingly high. In addition, private flaws and personal failures needle countless couples into bickering, unhappiness, and dependence upon alcohol, drugs, or a therapist's care.

That family members are Christian does not insulate them from social pressure nor exempt them from emotional suffering. You may know someone, for example, who

feels like the woman who said: "I think I'm going to pieces." Forces like the secular tide in mass media, racial and student unrest, global strife, both spouses working outside the home, and revolution in morality leave a path of destruction in their wake. Christians cannot hide their fears from their marriage partners. Neither can conflicts of conscience be hidden from children, for they detect quickly adult hypocrisy.

As man and woman become one flesh, are there God-given principles to guide them into healthy family relationships? The suggestions which follow may not deal with your spe-

cific situation. Each family is unique, and no guidelines guide perfectly. They provide, however, some creative and productive approaches to Christian marriage. They are offered with the persuasion that preparation for family tasks lasts a lifetime. Each stage of marriage—from engagement to a partner's death—presents its distinct risks and responsibilities. It is never too late for marriage partners to change or grow unless they prefer failure to forgiveness—despair to hope.

Create a climate of trust—Christians marry believing that families



*When Two
Become One*

BY C. W. BRISTER

are still foundational in life. If there was no home in God's plan for us, someone has said, man would invent one. Despite communistic experiments in separation of family members, reports of genetic intervention in childbirth, atomistic family ties, infidelity and divorce—the God-fearing home is still foundational in our world society.

An unmarried woman in her mid-forties once confided: "I am established professionally, have enough money, an apartment, friends, a car. I can travel, buy clothes, and enjoy hobbies. Yet, something is missing in my life. I have always wanted to get married and wondered why I was passed over." Such wistful longing arises from the fact that God wrote family life into human nature. (See Gen. 2:18, 21-24.) His ideal is one man committed to one woman for life. Many persons fail to achieve the divine purpose stated in Genesis, and underscored by Jesus the Christ in Mark 10:2-12. This failure does not cancel the need for a covenant of mutual trust between husbands and wives, however.

Here is the point. In order to participate responsibly, share joyously, and benefit generously from marital relationships, one must believe in the principle and possibility of stable family life. Kingdoms may rise and fall, civilizations emerge and collapse; still, families are foundational in life. They are basic to human fulfillment. Families form the basic fiber of any society; they are the core of human culture. Thus successful marriage partners must commit themselves to a relationship of mutual love and trust under God.

Be a bona fide family member.—When two people marry, they agree to participate equally as partners. A spouse desiring an authentic, satis-

fying homelife will try, in good faith, to make a go of marriage. The love which leads to matrimony is nurtured in a climate of mutual trust, respect, honor, and concern for the other partner.

Later, when children are born of the union, a couple should provide psychic space (room in their lives) for each child. Children deserve parental acceptance. They should feel wanted and be permitted full participation in family life. Paul wrote: "Love in all sincerity, loathing evil and clinging to the good" (Rom. 12:9-10 NEB*). Each family member merits that "warmth of mutual affection" and esteem.

That young man who confessed, "I guess I'm what you call the 'black sheep' of our family," revealed a loneliness beyond his words. Reared in a Christian home, he felt so disaffiliated from parents and sisters that he left to work in California. Though in his thirties he had never married. Perhaps he mistrusted himself with others, thus never sought a spouse.

Parents are responsible for leading their children to share, at appropriate ages, in family decisions, crises, and actions. While a two- or even five-year-old youngster shouldn't be burdened with family financial woes, for example, teenagers should share their parents' economic status. Thus children learn to be fully human and to participate in the larger family of mankind.

Respect others despite differences

—A man once joked "My wife and I have been married for twenty years. Every day, I still learn something new about her." At least he was willing to be surprised!

**The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961*

After a courtship of a few months a couple may agree to marry. They may not know each other very well when they are married. Differences, whether in such superficial habits as the way one squeezes the toothpaste tube, or in deeper attitudes such as the meaning of sex, work, or money, cannot be hidden for long.

The anticipations of engagement become the realities of marriage. All may not be "sweetness and light" after they have said "I do." The more strongly one holds to tastes, opinions, habits, or convictions the more certain is conflict to arise. Cute remarks or pranks may become annoying habits. Good humor may become hurtful if pushed too far. Criticism may provoke resentment.

To deny one's differences from his mate, or one child's uniqueness in relation to others, is fundamental dishonesty. It doesn't help the cause of family unity to sweep the "dirt" of differences "under the rug." One family member may have a low boiling point and appear thin-skinned to others. One member may be an activist, another a thinker, a third an athlete, and a fourth member a bit antisocial.

Respecting others' individuality implies taking seriously their views, feelings, habits, and so on. Accepting others, despite differences, requires maturity—willingness to live comfortably with those who are unlike oneself. It may require practice to make a spouse or child feel "at home" with you.

Honor the need for privacy.

Respect for others' tastes and feelings requires space in family togetherness. Some mothers pry into girls' purses, check desk drawers for hidden treasures, and read confidential diary entries or personal

(Continued on page 14)



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

Latin America's New Generation

You may not have seen any mention of it in the newspapers. The press actually paid little attention to it, but the 140-page "swan song" document of Dr. Jose A. Mora of Uruguay, retiring secretary-general of the Organization of American States, doubtless was one of the most significant papers written in 1968.

In the paper he detailed what he called "the achievements and the disappointments" of his twelve years in office, and then he took a realistic look at the present and the future.

The Organization of American States is an association, or alliance, of twenty-two republics in South, Central, and North America. It was organized in 1948, and Dr. Mora headed it twice of its first twenty years. He was succeeded last May by Galo Plaza Lasso, former president of Ecuador.

Dr. Mora wrote his paper because of his conviction that "Latin America is passing through one of the decisive moments in its history." And though he aimed his message and his recommendations at politicians and economists, his words have a definite relationship to the Crusade of the Americas, a Baptist-originated evangelistic emphasis reaching people this year from the Hudson Bay to the southernmost tip of Chile.

His recommendations centered on the training of young people to guide the future of the Alliance for Progress and all other programs in which the cooperating American states are interested.

"In addition to the social and ideological pressures that characterize this moment," Dr. Mora observed, "account must be taken of . . . the extraordinary demographic growth in the tropical regions of America—a population explosion considered the most rapid of any region in the world."

He noted that the population of Latin America can be expected to increase greatly over the years ahead, reach-

ing an estimated 271 million in 1970 and 361 million in 1980, or an increase of 90 million persons in the 1970-80 decade.

"The population of Latin America is young," Dr. Mora emphasized. "[More than] 50 percent of the people are under nineteen years of age. In some countries like Honduras and Nicaragua persons in this [below-nineteen] age group make up as much as 58 percent of the population."

Dr. Mora logically concluded that "the future belongs to this group of society."

He urged that these young people be trained in the political sciences to prepare them as future political leaders. He looked to the rules of the young people too in building up a strong economy, with development of raw materials and manufactured products that will win Latin America an increased share of world trade and bring larger international payments into these countries.

Dr. Mora said that the Alliance for Progress, initiated by President Kennedy in 1961, "has been and continues to be the strongest endeavor to overcome underdevelopment in Latin America and to make it a thing of the past."

He warned that "the effectiveness of the Alliance should not be measured in terms of the results obtained over a short period of time," and advised that the slowness of achievement may be attributed to the fact that "the problems the Alliance faces are perhaps the most difficult faced by Latin America since the days of independence."

He looked happily to statistics showing that governments in Central and South America are devoting a larger part of their available financial resources to education, public works, and social welfare programs. And he said that though the population of Latin America has increased approximately 40 million in the past six years, "the new schools, housing, hospitals, highways, and bridges, the means of transportation, and the supplying of portable water . . . constitute progress for the peoples of the Americas."

The report indicated, as most people were already aware, that a great future awaits a united Western Hemisphere when and if the political, social, and economic factors are coordinated for the common good. But more than that, it spotlighted the urgency of immediate action in educating the new generation of youth in all the Americas.

Dr. Mora did not talk of the religious phase of this development—but it is obvious that a mandate rests also upon the churches to train these young people for their roles in society—as homemakers, teachers, businessmen, leaders in the professions, full-time Christian workers.

For in an area where 50 percent of the people are below nineteen years of age, the hearts and minds of this generation and all future generations are at stake!

by L. William Crews

YOUNG JEFF was in detention hall for "breaking and entering." When Norman Bellury, rehabilitation director of the Macon (Georgia) Baptist Association, received a referral from the juvenile court, he discovered the wounded and broken family. Mary, Jeff's mother, was trying to be both mother and father to the family while his father, Preston, was serving time in prison in another state. Jeff's detention was more than Mary could bear. She was immobilized.

Mr. Bellury's assessment of the family's need brought immediate

help. A mission action group from a local church brought emergency relief with food and clothing.

Further study of the case revealed that the family had moved from another southern state to Macon where Preston had found employment. When his job was terminated, he went to a northeastern state to seek further employment. Mary was to come with the children when Preston sent the money. But her world fell apart when the long-awaited word told that her husband had been apprehended and later convicted and imprisoned.

Mary felt so embarrassed and distraught that she could not return to her people. Resident requirements in Georgia made it impossible for her to receive welfare funds. She was

able to secure only housekeeping and baby-sitting work. Such sporadic employment could not provide even for their bare necessities. The younger children at home reacted quickly to the stress of family circumstances. Susan was having difficulty in school, and now Jeff was in very serious trouble.

Mr. Bellury, seeking to help Mary with her pressing anxieties and feelings, explored realistic goals and plans for the future with her. These were shared with a mission action group from a nearby church who agreed to follow through in helping this family.

At once a clerking position in a five-and-ten was secured for Mary which gave her a small but steady income. One of the men in the mis-

Order Mission Action Group Guide: Prisoner Rehabilitation, \$1.00 from WMU and Baptist Book Stores

sion action group was secured to serve as a big brother to Jeff. Susan was to receive three hours of tutoring each week to help her catch up in school. Letters were written to Preston and to the chaplain where he was imprisoned. In seven months he would be eligible for parole, providing he had a job awaiting him. The mission action group began looking for possibilities.

Upon Preston's release from prison, a job was ready for him as a stock clerk in a dry goods store. His progress in rehabilitation was slow because he suffered from lack of self-confidence as well as shame. But acceptance and patience of members of the church and community were encouraged by the mission action group. An understanding em-

ployer gave Preston added strength. New friends in the church added to his self-confidence.

Preston and Jeff are among the 2.5 million persons who become prisoners each year in jails, police stations, and institutions for juvenile delinquents. Ninety-seven percent are released within the year. More than 857,000 offenders are under probation on a given day. Unless the released offenders can receive adequate care and help, one third will run afoul of the law and be re-imprisoned within three to five years.

Many churches are seriously seeking ways to help released offenders and their families as they minister and witness to them in the name of Christ. For Jesus said: "Thou shalt

love thy neighbour as thyself" (Matt. 19:19). But help can be more destructive than helpful unless Christians get rid of feelings of condescension or superiority. Persons who commit crimes are often filled with an enormous number of stresses, needs, misapprehensions, provocations, fears, hopes, and mistakes as they live in our complex society. We must remember that but for the grace of God that person might be you or me. No Christian can enjoy the luxury of being judgmental or condemning. There must be the basic attitudes of acceptance and understanding and helpfulness toward an offender if he is to be helped.

Help must also be provided in the way of opportunities rather than handouts. Handouts—whether it be



HELPING THE AND HIS FAMILY

a basket of food, discarded clothing, money—can be very humiliating and destructive if these are given for the benefit of the giver rather than for the worth of the receiver himself. Growth comes best when job opportunities are made available to released offenders. Their self-concept improves as they are able to provide the necessities of life for their families and are accepted into a warm fellowship of people.

Help for the offender and his family must come from his own community and local church. For here he resources that must be tapped. As Edmund Burke said: "The only thing necessary for the triumph of evil is for good men to do nothing." It is equally true that all that is necessary for good to triumph is for good men to take dedicated, concerned action. Mission action group members must minister to offenders and their families. For this is indeed a direct service to Christ himself. "Inasmuch as ye have done it unto one of the least of these [the hungry, thirsty, stranger, naked, sick, prisoner] my brethren, ye have done it unto me" (Matt. 25:40).

It is understandable that in recent months Preston and his family have become devoted to their church. For them church means love, understanding, forgiveness, another chance, a job at home, fellowship, healing, and redemption. It was a moving experience to see Preston and his two children come on profession of faith in Christ as Saviour, and his wife on transfer of membership. It has been equally rewarding to watch them grow and develop in the Christian life. They seem to have a way of showing up at places to help people who need them.

As the apostle Paul said: "You must forgive the offender and put him into him" (2 Cor. 2:7 NEB*).

*The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961

When Two Become One

[Continued from page 9]

mail. Nosey parents listen to phone conversations between adolescents, or refuse to permit doors to bedrooms to be closed.

Growth of the human spirit requires some privacy, the need to reflect upon personal experiences, prepare school assignments, form observations, read undisturbed, listen to records, style one's hair, or just to be quiet and pray. Each family member needs some territory—a private place, preferably a room of his own. Also, don't force secrets from children with threats or punishment. When they trust parents, children gladly confide in them. Avoid discarding old toys, dolls, scraps of paper until cleared with the child involved. Particularly after discipline permit the child to ponder the meaning of the matter.

Learn to forgive. Hans Selye in *The Stress of Life* writes of the destructiveness of some human emotions—particularly revenge. The need to "get even" smolders inside one, perhaps unconsciously, and destroys him! Check your hidden urges to punish, withhold privileges, or bombard with criticism.

"What if a child fails over and over again? Shouldn't he be punished?" a mother asks. Yes, but aim the discipline at the act, word or misdeed—not toward the child. A youngster needs to feel loved, though corrected. He or she should understand why he is being refused a privilege, spanked, isolated from playmates, and so on.

Our Lord lived forgiveness "seventy times seven" in all human relationships. He taught us that no failure need be final. God's grace was made plain through his cross and becomes possible for us through human graciousness. Endless criticism, spiteful teasing, or brutal punishment—the habits of perfectionists—are unchristian and uncharitable. When two become one, and as children arrive, they should

practice forgiveness. Paul expressed it this way: "If you become angry, do not let your anger lead you into sin, and do not stay angry all day" (Eph. 4:26 TEV†). Learn to forgive.

Live today.—Enjoy life with your marriage partner and children now while you have them. One of the great temptations of families is to live in the future. "We'll do so-and-so when . . ." excuses adventures of reading, travel, buying furniture, entertaining friends, and so on. Neglect is a booby trap—a bomb set to explode. Problems like worry, feeling unwanted, insecurity, and over-consciousness should be faced now. You in-grow not out-grow them.

A wife embraced in her husband's arms expressed her love thus: "You still hold me like there's no tomorrow." I know one wife who insists on using the family's good china and sterling silver with some degree of regularity. If the family fails to live today, when will its members live?

Some people die before they live. A divorcee—mother of five children through two marriages—met her first grade twin son and daughter each afternoon. Once she explained their inadequate income to an elementary teacher. Perhaps no one knew when her feelings of trapped depression became despair. But they found her body late one night with a .22 caliber pistol nearby. The coroner's office ruled her death a suicide. When two become one in marriage, they usually find more than they bargained for, either bitter or sweet.

To summarize: where there is trust, sharing, respect, privacy, forgiveness, and enthusiasm for life, there is hope for the family. They provide an antidote to failure. The Christian parent learns to say with Noah in Marc Connelly's *The Green Pastures*: "I ain't very much, but I've all I got." Paradoxically, in the acceptance of one's own humanity and God's grace comes the courage to live.

†Used by permission of the American Bible Society.

AT A GLANCE



WMS Study and Activity Opportunities FOR JANUARY

• WMS Mission Study, Mission Prayer, and Mission Action Groups

We know now that a WMS member may choose any or all mission study groups (current missions, p. 24 and p. 28, Bible study, p. 30 and p. 33, mission books; Round Table), a mission prayer group (prayer requests, p. 36), and a mission action group (see p. 64 *WMS Year Book 1968-69* for list of mission action guides).

We know now after three months that the agenda for all WMS group meetings is the same except for the primary activity each month.

The primary activity in a mission study group is study of missions.

The primary activity in a mission prayer group is intercessory prayer for missions.

The primary activity in a mission action group is mission action or time spent in getting ready for work, in developing skills for work, in evaluating work, and in decision-making about what, who, when, certain work will be done.

But every group engages in ongoing related activity. Each month all agendas include these:

Call to Prayer (see p. 34)

Group planning led by leader (who will do certain work, who will guide your study, who will work for new members, who will make contacts about mission action projects, and other work of group)

Preview of study topic at next WMS meeting (use posters mentioned above and suggestion, p. 41)

Announcements of WMS projects and plans such as information about the study of the *Citadel* series (see p. 40)

Primary activity of the group (see above)

Study of Your General WMS Reading

How are you progressing in study of your general WMS reading each month? Are your members entering into discussion of the study question? Is there follow-through activity resulting from your study? Help your members to discuss the study at your meetings and evaluate it for results.

Study material for this month is on page 22, and the guide for study is on page 25.

Are you using the WMS Study Topics Posters (10) each month? Order set of ten posters on WMS Study Topics, 1968-69, \$1.25, from Woman's Missionary Union only (600 North Twentieth Street, Birmingham, Alabama 35203).

Will you study the Adult book in the Home Mission Graded Series as a church or in your WMS this quarter? The book is *In Aloha Land* by Sue Saito Nishikawa, 75 cents; Teacher's Guide by Dorothy Pryor, 40 cents (see p. 40). Order both from Baptist Book Stores.

Agenda for WMS Meeting

Song
Call to Prayer
Business
Promotional Feature (see WMS Forecaster)
Study Session

Information and discussion of help by members in mission action projects, as requested from WMS, from mission action groups, as members know of need with members volunteering for work
Prayer for mission action in the community



Call to Prayer

Prepared by Mrs. W. E. Allen

1 WEDNESDAY Read Genesis 1:1-5, 26-31.

A worship service is being held in a darkened room, the Bible "reading" consisting of Scripture verses quoted by those present. Copies of God's Word are unobtainable so Scripture verses quoted on radio broadcasts beamed from outside the country are carefully copied. Many Christians today in Communist-dominated countries are having these experiences. Let us seek to put ourselves in their situation and pray for them.

Pray for Roy P. Belcher, superintendent of missions, Oregon.
Mrs. Peter Chen, worker among Chinese, California.
Mrs. Earl Jackson, worker among Indians, Idaho.
Mrs. David Jenmott, worker with West Indians, New York.
Rafael Melian, evangelistic work, Louisiana.
John A. Mouser, worker among Spanish, Arizona.
Mrs. John W. Pistrone, worker among Spanish, Ohio.
Samuel F. Torres, worker among Spanish, Texas.
Mrs. Leland A. Warren, worker among Spanish, Texas.
Mrs. R. B. Douglas, evangelistic work, Brazil.
Helen Gilmore, evangelistic work, Tanzania.
James H. Green, evangelistic work, Mexico.
J. Daniel Luper, evangelistic work, Brazil.
Mrs. R. A. Wilson, evangelistic work, Honduras.
Melvin J. Bradshaw, furlough, Japan.
Mrs. C. D. Langford, furlough, Hong Kong.
Camelia Brower, retired, Chile.
Cecile Lancaster, retired, Japan.

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

2 THURSDAY Read Genesis 3:1-18.

Many Baptist leaders on missions fields first heard the gospel in a Baptist school. Hong Kong Baptist College has a week of religious emphasis twice each year. During a recent week of revival, 112 students accepted Christ and 125 made commitments, some for Christian service. Over 40 percent of the student body are Christians. Pray for this great school.

Pray for H. Y. Bell, worker among Negroes, Louisiana.
Lawrence Dixon Clepper, worker among French, Louisiana.
Truman Granger, worker among French, Louisiana.
Christian Guerrero, evangelistic work, Panama.
Charles H. Rankin, mission center, Kansas.
Mrs. G. E. Arthur, evangelistic work, Indonesia.
Clark E. Dean, missionary associate, Hong Kong.
Mrs. I. D. Denmark, evangelistic work, Nigeria.
Mrs. K. Z. Ellison, evangelistic work, Indonesia.
Barbara Epperson, publication work, Nigeria.
Fred E. Halbrooks, Jr., educational work, Brazil.
Gordon E. Robinson, evangelistic work, Nigeria.
Mrs. C. R. Rogers, evangelistic work, Indonesia.
Edward B. Trott, evangelistic work, Brazil.
Mack P. Jones, furlough, Paraguay.
Edythe Mantray, furlough, Nigeria.
Mary Demarest, retired, China, Taiwan.

3 FRIDAY Read Genesis 12:7-18.

After returning from furlough in 1967, the Ted Lindwall began a new work on the Pacific coast of Guatemala. "The Lord has given us a new home (provided by the Lotte Moon Christmas Offering), a new field of service, a new church family, and many new responsibilities. Continue to

pray for us," writes Mrs. Lindwall.

Pray for E. R. Isbell, worker among Indians, Alabama.
Joseph A. Barnes, missionary associate, Nigeria.
Charles B. Baker, student work, Korea.
Mrs. V. L. Frank, publications work, Hong Kong.
Hubert N. Lindwall, evangelistic work, Guatemala.
Charles D. Mullins, evangelistic work, Hawaii.
Mrs. D. E. Merritt, furlough, Nigeria.
John A. Abernathy, retired, China, Philippines. Korea.

4 SATURDAY Read Matthew 5:13-20.

Missionary Hubert O. Hurt* cites as the greatest single need today among refugee Cubans in Miami is for Baptist churches to file forms with the Miami office indicating their willingness to resettle families. Pray for these homeless Cubans.

Pray for Mrs. Rafael Fraguela, evangelistic work, Cuba.
Mary Drucilla King, worker in Spanish kindergarten, Texas.
Mrs. D. A. Morgan, evangelistic work, New York.
Antonio Ramos, evangelistic work, Cuba.
James H. Briner, evangelistic work, Chile.
L. Raymon Brothers, business administration, Nigeria.
Mrs. Murray Smith, evangelistic work, Uruguay.
Mrs. C. L. Tribble, evangelistic work, Chile.
Mrs. Leslie Watson, evangelistic work, Japan.
Mrs. A. E. Spencer, Jr., furlough, Okinawa.
Rudolph M. Wood, furlough, Belgium-Luxembourg.
Marjorie Spence, retired, Chile.
Frances Tolley, retired, Japan.
Edith Rose Weller, retired, Brazil.

*Mr. Hurt's address is 1452 NW 36th Street, Miami, Florida 33142.

5 SUNDAY Read Genesis 15:1-6.

"The preparation for the Crusade of the Americas has borne fruit already in the form of a deepened sense of responsibility for lost people," writes a missionary. "This past Sunday three small, new churches in this area of Brazil baptized thirty people." Praise God for his blessings.

Pray for Mrs. Pablo Flores, worker among Spanish, Washington.
Daniel Gruver, doctor, Panama.
Ector L. Hamrick, mission center, Virginia.
Mrs. Rafael Melian, evangelistic work, Louisiana.
Rogelio Paret, evangelistic work, Cuba.
Mrs. Martin L. Pratt, mission center, Louisiana.
Mrs. J. W. Buie, evangelistic work, Spain.
Merrel P. Calloway, missionary associate, Morocco.
Mrs. L. G. Legg, nurse, Nigeria.
Mrs. H. B. Mitchell, evangelistic work, Brazil.
Billy R. Peacock, evangelistic work, Korea.
Mrs. J. N. Thomas, evangelistic work, Colombia.

6 MONDAY Read Genesis 17:1-3, 15-22.

Baptist work in Okinawa has prospered from its beginning in 1960. Central English language Baptist Church in Naha, the capital, gives strong support in money, time and talent to the Okinawa Baptist Association, composed of twenty-two Japanese language churches and missions. The W. R. Medlings devote full time to evangelism and education among churches.

Pray for Mrs. Armando G. Virgen, worker among Spanish, Texas.
Jane Horton, missionary journeyman, South Brazil.
J. Howard Houde, missionary associate, Liberia.
Mrs. W. R. Medling, evangelistic work, Okinawa.
Gilbert A. Nichols, evangelistic work, Paraguay.
Mrs. A. C. Scanlon, evangelistic work, Guatemala.
Margaret Lamberth, furlough, Nigeria.
Mrs. H. R. Watson, furlough, Philippines.
A. N. Murray, retired, Louisiana.

7 TUESDAY Read Genesis 18:1-14.

International fellowship and understanding are growing fast through Pact. The Crusade of the Americas was born in prayer. Let us pray without ceasing for miracles from the Lord.

Pray for Mrs. Willie Garza, worker among Spanish, Nevada.
Tobert A. Welch, worker among Negroes, Missouri.
Mrs. D. L. Bailey, evangelistic work, Argentina.

Mrs. E. P. Bennett, evangelistic work, Japan.
Richard D. Clement, evangelistic work, Ecuador.
Mrs. J. D. Johnston, evangelistic work, Nigeria.
Mrs. K. L. Oliphant, evangelistic work, Tanzania.
Mrs. Anthony Stello, Jr., evangelistic work, Korea.
Dale G. Thorne, evangelistic work, Israel.
Blake W. Western, evangelistic work, Japan.
Mrs. N. W. Welch, furlough, Brazil.
Ismael Valdivia, retired, Texas.

8 WEDNESDAY Read Genesis 21:9-21.

T. C. Bagby, missionary to Brazil (deceased 1959), baptized many during his missionary career (1914-1955). A recent issue of O Jornal Batista pictures three prominent Baptist Brazilians: the president of the convention, Rubens Lopes, the president of the national WMU, Olinda Silveira Lopes (a sister-in-law of Dr. Lopes), and the president of the national pastors conference and editor of the national Baptist paper, Dr. Jose dos Reis Pereira—all of whom were baptized by T. C. Bagby. Thank God for the influence of faithful Christians.

Pray for Johannes J. Spore, weekday ministry, Louisiana.
Mrs. H. G. Gateley, evangelistic work, Korea.
William E. Lewis, Jr., evangelistic work, Ethiopia.
Max H. Love, evangelistic work, Japan.
Matthew A. Sanderford, publication work, Baptist Spanish Publishing House, El Paso, Texas.
Lynda Sanders, missionary journeyman, Zambia.
Billy B. Tisdale, evangelistic work, Philipines.
Ray A. Vandiver, missionary journeyman, Nigeria.
Mrs. B. W. Orack, retired, Uruguay.

9 THURSDAY Read Genesis 22:1-14.

Between 1967 and the end of 1970 the Foreign Mission Board will join hands with Baptists in seventy-four countries of the world in promoting special evangelistic efforts. Heart-hunger for genuine revival is sweeping over the world. Will you pray faithfully expecting great things from God? Pray for Mrs. Louise W. Probst, good will center, Georgia.
James W. Bartley, Jr., educational work, Uruguay.
Jimmie M. Carpenter, doctor, Indonesia.
Lucille Dawdy, missionary associate, Taiwan.

Leslie G. Keyes, evangelistic work, Honduras.
Mrs. J. E. Lingerfelt, evangelistic work, Brazil.

Mrs. T. E. Dady, missionary associate, Liberia.
Mrs. M. C. Reed, educational work, Israel.
Robert F. Ricketson, educational work, Philippines.
George H. Watanabe, evangelistic work, Japan.

10 FRIDAY Read Genesis 28:18-22.

How will you spend your vacation? Have you considered offering your services to the Home Mission Board* to help spread the gospel in some needy area of the US? Hundreds of Baptists are doing so. Opportunities are numerous for men and women of retirement age, as well as for those who are younger.

Pray for Mrs. M. E. O'Neill, worker among Spanish, Texas.
Donald E. Quance, worker among Spanish, New York.
Mrs. H. A. Fox, evangelistic work, Thailand.
Mrs. O. H. Dudley, evangelistic work, Japan.
Josephine Scoggs, evangelistic work, Nigeria.
Sidney P. Schmidt, educational work, Malaysia.
George A. Bowdler, Sr., retired, Argentina.

11 SATURDAY Read Matthew 6:5-15.

Communism in China forced missionaries from that beloved country and turned them toward Hawaii as well as toward Southeast Asia countries. In Hawaii, a prosperous work developed. With statehood in 1959, Hawaii Baptists moved toward a state convention. We study about this development this spring. Our Adult book is in Aloha Land by the WMU executive secretary Mrs. Nobuo Nishikawa. Pray for Baptists of Hawaii.

Pray for W. W. Boggan, worker among Indians, Oklahoma.
Stephen M. Corradi, worker among Spanish, New Mexico.
Mrs. J. B. Boswell, evangelistic work, Peru.
Victor L. Frank, educational work, Hong Kong.
O. D. Martin, Jr., evangelistic work, Japan.
Mrs. M. F. Moorhead, educational work, Japan.
Lewis I. Myers, Jr., publications work, Vietnam.
Mrs. J. U. Moss, evangelistic work, Mexico.
Mrs. C. F. Ruther, evangelistic work, Pakistan.
Robert H. Stuckey, evangelistic work, Indonesia.
Mrs. H. R. Tatum, furlough, Hawaii.
Mrs. M. C. Garcia, retired, Texas.

*Write to Christian Service Corps, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

12 SUNDAY Read Matthew 1:1-14.

On this Day of Prayer for the Crusade of the Americas, millions of Baptists from Canada to Argentina and Chile are uniting in prayer for an outpouring of God's Spirit on this hemisphere. More than twenty million members of thirty-eight Baptist groups in twenty-eight countries plan to participate in evangelistic meetings this year. Pray for yourself, then for your pastor and church.

Pray for Lok-Tin Cheung, worker among Chinese, Texas.
Mrs. Delbert Fann, worker among Indians, Arizona.
Mrs. M. E. Cunningham, Jr., evangelistic work, Zambia.
Mary Evelyn Fradenburg, nurse, Nigeria.
Victoria Parsons, nurse, Philippines.
Donald M. Simms, evangelistic work, Guatemala.
Britt E. Towery, Jr., furlough, Hong Kong.
Mrs. J. W. Moore, retired, China.

13 MONDAY Read Matthew 2:1-12.

One by-product of evangelistic crusades on missions fields has been improved public relations. Knowledge of who Baptists are and what they stand for, the meaning of the gospel message and its practical application in daily living have weakened opposition and prejudice. We here in the US face an unprecedented challenge to show by our lives to millions who are indifferent to Christ that God's power works miracles in changed human hearts. Pray for revival in our country.

Pray for Mrs. S. A. Candel, worker among Spanish, Puerto Rico.
Charles E. Holliday, mission center, Arizona.
W. Mack Burris, evangelistic work, Malaysia.
Mrs. D. H. Burt, Jr., evangelistic work, Brazil.
Mrs. T. W. Graham, educational work, Japan.
Mrs. J. S. McGee, evangelistic work, Nigeria.
George C. Pickle, missionary journeyman, Vietnam.
L. C. Smith, retired, Louisiana.

14 TUESDAY Read Matthew 4:1-16.

In the 1860's the Home Mission Board was investing money and men in the pioneer state of Arkansas. In 1967 the Arkansas state convention voted to help Baptist work in the "pioneer" states of Colorado, Michigan, Utah, and Idaho. Thus it is that the gospel expresses itself. Pray for these states.

Pray for Daniel Aleman, worker among Spanish, Texas.
Janice Marie Ball, US-2, Virginia.

Mrs. Charles Farnshaw, worker among deaf, Georgia.
Mrs. Job Maldonado, worker among Spanish, New Mexico.
Edna Amelia Keller, weekday ministry, Louisiana.
Mrs. A. B. Bedford, evangelistic work, Argentina.
Stanley D. Clark, educational work, Argentina.
Mrs. G. M. Hays, evangelistic work, Japan.
Joseph W. Mefford, Jr., evangelistic work, Spain.
John A. Nickell, Jr., doctor, Nigeria.
Mrs. P. W. Noland, evangelistic work, Brazil.
Mrs. F. S. Wells, evangelistic work, Indonesia.
Mrs. M. G. Duncan, furlough, Kenya.
Mrs. H. L. Hardy, Jr., furlough, Chile.

15 WEDNESDAY Read Matthew 5:1-14.

Christianity seems to thrive on crisis. When the Alaska floods and approaching winter created an emergency among Alaska Baptists, response by Baptists in the other states was immediate and adequate. In the United States today we face perhaps the greatest moral and spiritual crisis of our history. Confession, humility, repentance are required when we come in prayer to God.

Pray for Mrs. Forrest Wiggins, worker among Spanish, Texas.
Mrs. D. W. Jones, evangelistic work, Pakistan.
Mrs. E. W. Mueller, nurse, Liberia.
Mrs. R. J. E. Stewart, furlough, Tanzania.
Mrs. L. B. Olive, retired, China.

16 THURSDAY Read Matthew 9:14-28.

The Baptist Radio-Recording Studio in Beirut, Lebanon, was built under the supervision of E. Wesley Miller, missionary radio-television representative for Europe and the Middle East. Broadcasts began toward the end of 1967. Programs prepared in the studio under the direction of missionary David W. King are being broadcast to all the Arabic-speaking nations of the Middle East and North Africa. Pray for this new ministry.

Pray for Charles E. Evans, evangelistic work, Kenya.
Mrs. T. E. Haislett, evangelistic work, Brazil.
Mrs. A. Bruce Oliver, evangelistic work, Brazil.
Harry D. Griffin, furlough, Japan.
E. Wesley Miller, furlough, Switzerland.

17 FRIDAY Read Matthew 10:19-31.

In the fall of 1967, the Joseph A. Newtons moved from the Spanish-governed city

of Melilla to Tangiers, Morocco, to work closely with the Marcel P. Callaway station in Oujda. The Moroccan, of Berber and Arab descent, are friendly toward people of other faiths but very difficult to win to Christ. Pray for them.

Pray for W. T. Moore, worker among Negroes, Michigan.
Mrs. Charles Rankin, mission center, Kansas.
Robert B. Rodriguez, worker among Spanish, Texas.
Mrs. A. A. Cummins, Jr., evangelistic work, Kenya.
Mrs. C. W. Dickson, educational work, Brazil.
Benjamin E. Hope, evangelistic work, Brazil.
Mrs. J. A. Newton, evangelistic work, Morocco.
Hugh H. Young, educational work, Japan.
Morvin T. Bond, furlough, Hong Kong.
A. Jackson Glaze, Jr., furlough, Argentina.

18 SATURDAY Read Matthew 7:1-12.

Approximately 185,000 Southern Baptist church members are in the armed forces today, some 60,000 entering the service each year. Under the Home Mission Board's Division of Chaplaincy 666 military chaplains are serving. Besides these, military personnel serve in practically every state in the Union and over one hundred countries and other geographical areas. Pray for these "missionaries in uniform," for men of our armed forces.

Pray for Leobardo Estrada, worker among Spanish, New York.
Mrs. Allegre LaPrairie, Sellers Home, Louisiana.
Milton Leach, Jr., worker among Spanish, Puerto Rico.
Mrs. Tom K. Muskrat, worker among Indians, Oklahoma.
Glen C. Prock, worker among deaf, California.
Mrs. J. H. Briner, evangelistic work, Chile.
Harold L. Blankenship, missionary associate, Libya.
William H. Cain, evangelistic work, French West Indies.
Mrs. Munor Davidson, educational work, Malaysia.
Audrey Fontaine, doctor, Tanzania.
Patricia Hail, medical work, Gaza.
Louis E. McCall, evangelistic work, Guam.
Mrs. S. A. Rickerson, educational work, Taiwan.
Mrs. C. R. Smith, evangelistic work, Venezuela.
Bill Clark Thomas, evangelistic work, Malaysia.

Samuel M. Waldron, evangelistic work, Philippines.
Glendon D. Graber, furlough, Brazil.
Charles M. Hobson, furlough, Colombia.

James L. Watters, furlough, Japan.
Luis Chapa, retired, Texas.
Christine Garrett, retired, Cuba.
Mrs. R. A. Jacob, retired, China.

19 SUNDAY Read Matthew 11:1-10.

An African Christian dismantled his store building and with the help of a fellow Christian carried the door, window frames, and roof four miles to the site in Luani, Tanzania, to be used in a building for worship. Shortly afterward he died, but his dedicated life and sacrifice bore fruit a few weeks later when twenty-five people accepted Christ in services held in the new building. Pray for new Christians in Luani, Tanzania.

Pray for Richard L. Mefford, worker among Indians, Mississippi.
Mrs. LeRoy Albright, evangelistic work, Malawi.
Mrs. W. J. Damon, evangelistic work, Brazil.
Richard B. Douglas, evangelistic work, Brazil.
Marvin L. Garrett, evangelistic work, Rhodesia.
Mrs. A. L. Gillespie, nurse, Japan.
Mrs. F. E. Holbrooks, Jr., evangelistic work, Brazil.
Ben R. Murray, evangelistic work, Peru.
Arville E. Senter, evangelistic work, Tanzania.

20 MONDAY Read Matthew 12:1-7.

In Kamfinsa, Zambia, a little congregation wanted a building in which to worship. "Let's build God's house with our hands," suggested missionary D. A. Bonnell, Jr. So the men cut and placed the poles, then plastered them with mud made from water added to clay from a nearby ant hill. Women and children carried the water three-quarters of a mile in pails on their heads and gathered the elephant grass for the roof. Kamfinsa is a bush room like many others scattered over Africa today. The church is shepherded by a lay pastor from the village. Pray for this bush church and others like it.

Pray for Adriano Robles, evangelistic work, Canal Zone.
Marilyn R. Thompson, US-2, California.
Larry Wilkerson, worker among Spanish, Ohio.
Dutton A. Bonnell, Jr., evangelistic work, Zambia.
Ronald N. Boswell, evangelistic work, Brazil.
Mrs. H. T. Cummins, evangelistic work, Kansas.

Ray James, missionary journeyman, Chile.
Mrs. W. C. Lanier, evangelistic work, Israel.
Mary H. Sampson, student work, Taiwan.
Mrs. W. A. Comper, furlough, Nigeria.
Mrs. J. C. Robson, furlough, Hong Kong.
Jeanette Beall, retired, China.

21 TUESDAY Read Matthew 13:1-17.

In South Brazil a bondit who was also a witch doctor was visited in prison by a group of Baptists and given a Bible. Indifferent, he did not examine the Book but did carry it with him when he left the prison. Back on his farm he began to read it. God's Word convicted him and he was converted. He began teaching his neighbors from the Bible and some time later wrote asking missionary Harold E. Rantow to visit him. Mr. Rantow found fifty people anxious to follow Christ in baptism. The Bible is revolutionary and God promises that it will accomplish his purpose.

Pray for Donald Weeks, worker among Spanish, Indiana.
Mrs. T. O. Barron, evangelistic work, Indonesia.
James V. Hudson, Jr., educational work, Korea.
Mary Frank Kirkpatrick, business administration, Nigeria.
Inez Sanchez, retired, Texas.

22 WEDNESDAY Read Matthew 13:1-8.

Twenty-eight Liberian pastors and deacons met for a week's study of Romans directed by missionary Bradley D. Brown. Most of them had not studied the Bible before. Said one deacon: "Leaving home and coming to this study is just like being converted for the first time. I am an old man and just now I have heard these things." Through such study courses, serving at Rick's Institute, at the WMU sponsored youth camp, and in direct evangelism our missionaries are helping Liberian Baptists prepare themselves for a more effective witness in their rapidly developing nation. Pray for them.

Pray for Oscar K. Boseman, Jr., business administration, Korea.
Billy F. Cruce, evangelistic work, Uganda.
Mrs. B. O. Gilmore, evangelistic work, Brazil.
Lawrence P. Hardy, missionary associate, Liberia.
Mrs. L. D. Mullins, evangelistic work, Indonesia.
Mrs. I. L. Northcutt, evangelistic work, Peru.
W. D. Richardson, doctor, Ghana.
Jesse Green, furlough, Malaysia.
J. C. Powell, retired, Nigeria.

23 THURSDAY Read Matthew 23:1-11.

The W. L. Wagner answered the request of Austrian Baptists for a "fraternal representative" from Southern Baptists to help them strengthen the eight existing churches with only 750 members, and to develop new work. Pray for Baptists of Austria.
Pray for B. Frank Belvin, worker among

Indians, Oklahoma.
Mrs. Allan Elston, worker among Indians, Oregon.
Mary Lucy Parsons, good will center, Maryland.
Mrs. H. W. Barker, nurse, Taiwan.
Olin D. Botes, evangelistic work, Brazil.
Doris Garrett, educational work, Nigeria.
Mrs. J. E. Ingolf, evangelistic work, Indonesia.
David N. Mayhall, evangelistic work, Nigeria.
Mrs. S. P. Myers, evangelistic work, Nigeria.
William L. Wagner, evangelistic work, Austria.
Ted E. Cromer, furlough, Liberia.
Mrs. R. T. Fleet, furlough, Brazil.
Mrs. R. R. Morris, furlough, Tanzania.
Greene W. Strather, retired, China, Malaysia.

24 FRIDAY Read Matthew 24:14-24.

"You may have noticed that we never tell about anyone accepting Christ. We do not because it has not to our knowledge happened here," comments a missionary in East Pakistan. Six small churches with only 250 members comprise the Baptist community in this very difficult Muslim land. Seed sowing goes on largely through personal witnessing and the distribution of Christian literature. Pray for these Baptists.

Pray for Mrs. Napoleon Gomez, evangelistic work, Panama.
Mrs. F. H. Heiner, worker among Indians, Montana.
Mrs. E. R. Isbell, worker among Indians, Alabama.
Mrs. C. R. Blundell, evangelistic work, Uganda.
Carle E. Christian, evangelistic work, Costa Rica.
Van Gladen, educational work, Mexico.
Mrs. Von Gladen, educational work, Mexico.
Mrs. J. F. McKinley, Jr., evangelistic work, Pakistan.
William P. May, evangelistic work, Ecuador.
Mrs. K. R. Nicholson, evangelistic work, Liberia.
J. Logan Templeton, Jr., business administration, Hong Kong.
Laura Wyatt, missionary journeyman, Ghana.
Mrs. R. C. Cruce, furlough, Japan.
E. L. Kelley, retired, Texas.

25 SATURDAY Read Matthew 10:34-39.

Rev. J. Maurice Briggs, director of juvenile rehabilitation in Pilot Mountain Baptist Association, North Carolina, asks prayer for the following: (1) families who are in the midst of crisis, that children and parents alike be relieved of despair and find peace with self and Christ; (2) many

Christians who work in schools, courts, and law enforcement agencies; (3) a growing number of volunteers from the churches attempting to be redemptive through the juvenile rehabilitation work in their association.

Pray for Maurice Briggs, juvenile rehabilitation, North Carolina.
Earle D. Strimwalt, state director, Georgia.
John Rodolph Dixon, evangelistic work, Peru.

Mrs. D. L. Mitchell, evangelistic work, Indonesia.
Will J. Roberts, evangelistic work, Kenya.
Emma Watts, nurse, Nigeria.
Mrs. D. R. White, evangelistic work, Spain.
Mary Ellen Yancey, evangelistic work, Nigeria.
A. Worthington, retired, Oklahoma.
W. E. Allen, retired, Brazil.

26 SUNDAY Read Deuteronomy 4:1-13.

The industrial chaplain has been described as the minister to the church at work. Of the 75 million Americans who work, many thousands are unsaved and many others are drifting. Most of the industrial chaplain's time is given to counseling. Pray for these God-called men.

Pray for D. A. Dalby, worker among Indians, California.
Pablo Martinez, evangelistic work, Cuba.
Dora Mae Moss, good will center, Virginia.
Mrs. F. H. Anderson, evangelistic work, Italy.

Mrs. J. R. Brunson, evangelistic work, Malaysia.
Mrs. W. L. Cooper, educational work, Argentina.
E. Price Mathieson, educational work, Japan.

Mrs. D. B. McCoy, evangelistic work, Philippines.
J. Christopher Paul, educational work, Nigeria.
Mrs. R. L. Stanley, evangelistic work, Philippines.
Mrs. J. L. Walters, evangelistic work, Japan.

27 MONDAY Read Deuteronomy 4:3-13.

Fifty representatives from eighteen Baptist women's groups in Europe met in England to pray, study, and plan future activities. Mrs. Emmi Anttila of Finland later wrote: "Though I do not understand any English, I read your faces as an open book and understood that behind your smiles there is the thought that some day we will understand each other perfectly. I know now I have sisters in at least eighteen European countries." Pray for our European sisters in Christ.

Pray for Mrs. Ernest F. Day, worker among Spanish, New Mexico.

William M. Halley, Sr., student work, Indonesia.
Eula Pauline Martin, educational work, Nigeria.
Mrs. W. C. Ruchl, Jr., evangelistic work, Italy.
Mrs. L. C. Turnage, evangelistic work, Colombia.
Mrs. A. R. Crabtree, retired, Brazil, Portugal.

28 TUESDAY Read Deuteronomy 7:1-13.

In Thailand 2,660 people wrote for a copy of a gift book telling the meaning of Christmas offered over the Baptist TV program broadcast from Bangkok. Of these, 919 later enrolled in a Bible correspondence course. A rally of the Baptist Student Center in Bangkok gave opportunity for contact with over 400 who attended, and 249 signed cards indicating interest in Christianity. God is at work in Thailand. Pray for seekers.

Pray for Mrs. I. E. Ballenger, evangelistic work, Germany.
Mrs. L. G. Breeden, evangelistic work, Colombia.
Mrs. J. W. Brisandine, evangelistic work, Liberia.
Mrs. R. L. Hensley, evangelistic work, Brazil.

D. Leslie Hill, evangelistic work, Philippines.
Mrs. J. E. Patten, evangelistic work, Thailand.
Laurence A. Walker, business administration, South Brazil.
Mrs. R. H. Pinder, furlough, Argentina.
Frank Dimaggio, retired, Louisiana.
R. Cecil Moore, retired, Chile.

29 WEDNESDAY Read Deuteronomy 11:13-23.

Chile is ripe for the gospel. After the first nationwide evangelistic campaign in the fall of 1967 when six thousand decisions were registered, a missionary wrote: "Never have there been so many open doors." Pray today for believers.

Pray for Clifford Bruffey, worker among deaf, Washington, D. C.
Mrs. Horace Fisher, worker among Indians, Panama.
Frances Lortigue, worker in Spanish kindergarten, Texas.
Frank Ramirez, worker among Spanish, Arizona.

Earl M. Fine, educational work, Nigeria.
Mary Louise Hoban, social work, Tanzania.
Ernest L. King, Jr., dentist, Indonesia.
Mrs. J. C. McConnell, educational work, Chile.
Mrs. G. C. Martin, evangelistic work, Philippines.
Mrs. R. L. Shelton, evangelistic work, Thailand.

Preston A. Taylor, evangelistic work, Argentina.

30 THURSDAY Read Deuteronomy 24:1-11.

In 1967 Southern Baptists sent to Ethiopia the W. E. Lawless and the John R. Cheynes. In a district 150 miles north of the capital where one million people are served by only one government health center, a Baptist medical clinic under the direction of missionary doctor S. R. J. Cannata, Jr., has been established. A healing ministry will open the way for the spiritual, with accompanying education and Bible instruction. Pray for these three couples, for Ethiopia.

Pray for Mrs. Isaac C. Matthews, evangelistic work, New York.
Mrs. John A. Moser, worker among Spanish, Arizona.
Eugene Wolfe, worker among Spanish, California.

Connie M. Bowers, evangelistic work, Nigeria.
Theodore O. Cox, evangelistic work, Japan.
Mrs. J. L. Gentry, evangelistic work, Taiwan.
Billy O. Gilmore, evangelistic work, Brazil.

Mrs. W. E. Lewis, Jr., evangelistic work, Ethiopia.
J. Glenn Morris, educational work, Thailand.
Mrs. G. H. Watanabe, evangelistic work, Japan.
Mrs. C. F. Yarnall, Jr., furlough, Malaysia.
Hugh P. McCormick, retired, Nigeria, Hawaii.

31 FRIDAY Read Deuteronomy 28:11-30.

For nearly two years Joseph Kambwaga was the only Christian in a strongly Muslim community in Tanzania. The people made life almost unbearable for him and his family, but he stood firm, quietly directing a worship service on Sunday and witnessing by his transformed life. Missionary J. G. Tidenberg felt more than once it was useless to continue work there. Then on the first day of an evangelistic meeting eight persons made professions of faith. When it was ended, twenty-one enrolled in the new member class. Thank God for his blessings.

Pray for Mrs. J. D. Carter, worker among Indians, New Mexico.
Mrs. M. R. DeMere, worker among deaf, Colorado.
Mrs. Wheeler Kidd, evangelistic work, Malaysia.
Mrs. H. D. Martin, evangelistic work, Nigeria.
Mrs. C. G. Norwood, evangelistic work, Philippines.
James G. Tidenberg, evangelistic work, Tanzania.

In a current women's magazine

there are portraits of American

women classified as **GIVERS, DOERS, and CHANGERS.** These are dynamic

words which the average woman would

like to have used in describing

her responses to life.

TWO of the words were used by Jesus on various occasions. "freely ye have received, freely give"; "... my peace I give unto you ... go and sell that thou hast, and give to the poor ... as ye would that men should do to you, do ye also to them likewise"; "... for without me ye can do nothing"; this do, and thou shalt live."

The word change is found in Malachi 3:6; "For I am the Lord, I change not"; 1 Corinthians 13:52, "we shall be changed"; and again in 2 Corinthians 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image."

Giving, doing, and changing are potential characteristics of every woman. Do you desire to make them actual in your life?

In 1967 when America's population reached the 200 million mark the President of the United States spoke of this tremendous growth. He said: "We know that what counts is not how many, not how much, but how able we are to fulfill the best in us as human beings."

To fulfill the best in us for mis-

sions is the spirit of the new WMS organization structure. For becoming a vital part of a missions group in which women share common concerns and aspirations encourages spiritual growth and "wraps intelligence and drive in gentleness, giving, caring, and working ..."

Do you really want to be a giver? a doer? a changer?

Become a part of a prayer group and give yourself to intercessory prayer for missions. Freely you have received eternal and abundant life through Jesus Christ. Give that life to others by going into all the world through prayer. Prayer can put you in direct touch with Africa, China, and India. You may even give new meaning to the Word of God as it is preached or read in some faraway place or here at home.

Become a part of a mission study group and do those things that feed a growing, developing missionary mind. An educator has said that there are three types of people: those

who make things happen, those who watch things happening, and those who don't know what is happening. Being knowledgeable in mission needs will doubtless lead to determined efforts to change the world for Christ even as did the early followers who turned the world upside down.

Become a part of a mission action group whose purpose is to bring change through ministry to persons of special need and to change lives through witness to the changeless Christ. As the Holy Spirit works through members of mission action groups, they become life-changers, world-changers. They experience fulfillment.

The Swedish poet Gunnar Ekedöf asks, "Will the day ever come when joy is great and sorrow small?" One person's answer was, "On the day we feel we are living with a duty, well fulfilled and worth our while, on that day joy is great and we can look on sorrow as being small."

Yes, opportunities offered through Woman's Missionary Society can enable you to be a giver, a doer, a changer!

by Margaret Bruce

Churches, Training and Nurturing for Missions

Are Christians awakened to responsibility for missions advance and action?

Try your reasoning power. Put these four sentences together and what do they say to you? According to the New Testament: (1) The church is the body of Christ. (2) The church is a living organism. (3) The church is to develop members for a mission. (4) The mission of the church is to lead men to God through Jesus Christ.

If you gather that the church is to lead, guide, and develop Christians so that they significantly engage in missionary effort, then you are right! This calls for each Christian's acceptance of responsibility for missions advance and action. How is the church to train and nurture Christians?

As the church looks to the Scriptures for concepts of concern, it grows in sensitivity to missions requirements evident in the world today. Missions is advanced as needs of people are recognized and met. Church members who assist in meeting needs have opportunity to witness and are blessed thereby. The direction of training and nurturing within a church becomes as varied as the individuals therein and the spiritual needs of people without.

A look at the Scriptures reveals Paul's advice to parents. A church, the family of God, could incorporate this counsel in developing concepts of concern. Paul urges that training be "in the nurture and admonition of the Lord" (Eph. 6:4). The word nurture implies training by study and action. Admonition means training by words whether they be words of encouragement or reproof when required. The three words, "in the Lord," add significant dimension. Paraphrased, the description of Christian training "in the nurture and admonition of the Lord" is as the Lord guides and approves and the Holy Spirit dictates.

Bypassing the mission of the church, Christians sometimes engage in fighting those who oppose them. A pastor has reminded that caution is in order. He says: "The church does not exist in order to conquer its foes; God does that

for it. On the contrary, it exists in order to pour out its life in service—healing the sick, casting out demons, cleansing lepers, restoring sight for the blind, providing food for the hungry, giving rest to the weary, making homes for the homeless, bringing comfort to the distraught, preaching salvation in Christ the Saviour to those near and far."^a This is the concept of the church which leads Christians after Bible study into the service of leading men to God as they claim Christ as Saviour and Lord.

Jesus and his followers through the ages have pursued the same purpose of bringing men to God. Jesus communicated with the people around him at the point of their needs. He said to the hungry, "I am the bread of life;" to his sheep, "I am the door," to the fold. To believers of the law and the prophets, he affirmed, "I have not come to do away with them [laws] but to give them real meaning" (Matt. 5:17 TEV). He sent to his believers the Holy Spirit's presence and commanded, "As my Father hath sent me, even so send I you" (John 20:21). Paul, knowing the intellectual background of men of Athens, spoke from the site of an altar of worship labeled TO AN UNKNOWN GOD. He admonished his hearers, "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:23). His message exalted the living God.

With an awakened sense of mission, churches today are looking to physical and spiritual needs of persons distraught in a revolutionary age. Is there a difference in the depth of spiritual need of contemporary man and his predecessor? No, but there are significant and varied ways to witness of God's love and concern which have meaning

for man in his present predicament. The church must nurture and admonish in the Lord those who are Christians. Christians then show forth Christ as they live redemptively among those who know not the healing of Christ's love.

A church in Louisiana was led by the concern of one person into new and appealing ways of service. A consecrated woman looked beyond her vocational duties of public health nursing to sense a sorely needed witness for Christ in several areas. Her sympathetic pastor gave her an opportunity to present her ideas to the church council. As a result the church now has in operation six places of helping ministries. These are work in a nursing home, a rehabilitation unit or a mental hospital, a work with total retardates in the same mental hospital, a mental health clinic, a service of marriage counseling, and assistance to an office of public welfare.

The future plans of this church include prenatal clinics as well as group therapy, help for alcoholics, and other services through which people can be led to know Christ as personal Saviour and Lord of life.

These ministries resulted from the church having seen the responsibility for using members in mission action.

A Texas church has envisioned quite a different area of opportunity for its members. With almost frightening speed the community around the church has changed. No longer is a traditional ministry effective. A new approach was the beginning of other programs which are developing.

In a not-so-modern house, yet one that is typical of the neighborhood, a recreation program was begun. The drabness of the exterior does not give promise of the inviting cleanliness and comfort within.

By-products of this work of reaching a melting pot community are concerned involvement by church members and improvement of relations between the community and church members who now view the people with eyes of love and not of resentment for encroaching on their

churches. This work is also leading to other opportunities such as weekday Bible classes, literacy classes, well-baby clinics, and many individual acts of service as church members are led by the Holy Spirit. This church is contributing to the expanded effort of the Home Mission Board in helping churches to reach inner city, neglected people who are overburdened and in need of expression of genuine Christian love.

Just one simple gesture is a beginning in work with internationals. That is being friendly. A company that produces greeting cards uses this poem to sell its products.

It's as old as man himself, yet as new as this moment or the next.

It's everchanging and somehow ever constant. It's stronger than any wall ever built.

It overcomes politics and national barriers.

It can't be blinded by strange customs or blocked by foreign languages.

It has been written about and analyzed by wise men.

Yet it never has been defined, and never will be.

You can't see it or touch it, yet it is everywhere.

It survives weakness and neglect, thrives on thoughtfulness.

Its possibilities are infinite, its strength limitless.

It's what makes man human, what makes life worth living.

It's friendship."

Churches are using the balm of friendship enhanced by God's love within the hearts of Christians. Friendship is offered to persons temporarily within our country for study, on duty, in diplomatic or consular service. Envision the influence of friendship with these who will travel homeward even to the utmost parts of the world telling what happened to them as they lived among us. Envision the more significant influence if these returned as Christians.

^aReprinted through the courtesy of Hallmark Cards, Incorporated

^a*The Church: Design for Survival* by E. Glenn Hinson. Broadman Press, 1967.

^bUsed by permission, American Bible Society.

to their native lands.

A WMS member was visiting in a foreign country. She responded to a knock at the door of the home where she was staying. A young girl came to deliver an article ordered by the hostess from a nearby store. After exchanging friendly greetings, the young girl in halting English exclaimed: "This is Christian home. I think because friendly, and husband treat wife good." As this woman returned home, she remembered the words of this young woman. A Christian home where internationals are invited can be a wonderful testimony of the love which God has for man and which we must have for others, even those who may follow different customs and who may be different in other ways. A church which has in its community persons of unique circumstances misses a far-reaching opportunity to witness for Christ if it neglects them.

Not only are those blessed whom we would serve in Christ's name, but we also find our lives enriched.

This is the testimony of a husband. "Through her mission action group, my wife is a helper in a local hospital. I wish everyone could hear her when she returns from a day's work at the hospital. Sometimes she is elated over opportunities to help people. She literally glows as she recounts service that escalates from meeting physical needs to a feeling of being used of the Lord in a spiritual crisis. She heartily and constantly recommends this privilege to other Christians." Churches are nurturing Christians by sensitizing individuals to need and relying on church organizations to lead in meeting needs through ministry and witness to persons of special need and circumstance.

From California comes an electrifying story. A spark from a Spirit-charged church has generated energy for the Lord's work. It has been called the church with an "inasmuch vision." It engages in services at a prison. Both men and women are in the group which is working week after week being friends, encouraging, and speaking in the name of Christ to persons who need them—redeeming lives as well as souls. In addition there are visitation programs at a nearby Navy hospital, a class for retarded children, and contact with people in two rest homes and a rescue mission.

Into a worship service of this church there came a man who caught the spark. He saw evidence of concern expressed in loving-kindness for people. He asked the pastor if he would come to his home the following week. There he and his son and their wives accepted the Lord as Saviour. In a few months as a result of this man's vibrant witness, fourteen others in his family—eight of them adults—and six neighbors were added to the family of God. His daughter and her husband home on furlough from military service recently found the Lord as Saviour as this man witnessed to them. The testimony of a concerned church reaches out by word of mouth and people are warmed in heart to learn of the Saviour.

Sound the alert. Christians can be awakened to responsibility for missions advance and action. Do you believe it? People in institutions can be comforted by loving con-

cern of Christian people who are friends for Christ's sake. Internationals can return to their countries with memories of those who loved them and showed it. A church must nurture and train Christians to bear fruit, leading men to God through Jesus Christ as they live redemptively among any and all people.

Let us consider three avenues a church has for developing missions-oriented members. The first is the pulpit. The preaching of the Word makes the command of missions the evident responsibility of the family of God. The ways Jesus and his followers used to serve men and bring them to God opens wide possibilities for Christians to be creative in contemporary witnessing. Knowledge of God's Word gives confidence to persons in the secular world. "For the word that God speaks is alive and active; it cuts more keenly than any two-edged sword; it strikes through to the place where soul and spirit meet, to the innermost intimacies of a man's being; it exposes the very thoughts and motives of a man's heart" (Heb. 4:12 Phillips).

The second avenue is in teaching and training by its organizations, especially the missions organizations of a church where missions needs in the community, the homeland, and the world are kept before those who listen.

The organizations of a church are to do the work of the church in teaching, training, guiding, organizing, working in the name of Christ and his church. Opportunities for growth in understanding and compassion are inherent in church organizational life.

The third avenue for developing missions-oriented members is in actual participation or involvement with people whom we know, those who are lovely and unlovely, those who are admirable and who are despicable, those who are like ourselves and those who are different. Also there are those beyond our doors. Those in our country and those overseas who need us. A Christian is involved with mankind. The awareness of missions instilled in hearts of Christians is only the preface to care and concern in meeting needs of others. The natural consequence of heart involvement is constant prayer of intercession for those who need to know God's love for them. So each person needs to be encouraged and guided by the church to develop "in the nurture and admonition of the Lord" by growing in prayer concern. Missions concern grows when Christians pray believing and give of their money with great gladness. Can we pray these words with sincerity?

Lord, let me walk in paths of sacred ground of self-abandonment.

With a moving stir within my longing soul

To share with those who look to me

Their very urgent need of Thee

Churches must help Christians to spiritual maturity which nurtures a sense of growing, happy response to responsibility—responsibility which results in involvement for Christ's sake. Involvement leads to ministering and witnessing to persons at the point of need, helping them to a right relationship to God, and to growth in giving and in service "in the admonition of the Lord."

for General WMS Study

Unit Theme: The Church, Educating and Discovering

JANUARY: Churches, Training and Nurturing for Missions

FEBRUARY: The Story of a Church

Churches, Training and Nurturing for Missions

Study Question: How do churches train and nurture Christians so that they are awakened to responsibility for missions advance and action?

Checklist for January

—Posters or WMS Study Topics for 1968-69, \$1.25, from Woman's Missionary Union only, 600 North Twentieth Street, Birmingham, Alabama 35203.

—International Student Personal Ministry Packet, 75 cents, from Baptist Book Stores.

—Mission Action Group Guide, Internationals, \$1.00, from Baptist Book Stores or WMLU.

—(For plan 2 only) paper and pencils.

—Read carefully the article, page 22, and choose the plan you will use for learning.

—Make posters or use the chalkboard to display the four statements in the introductory paragraph, page 22.

—(For plan 1 only) make advance assignments and duplicate the poem, "Awareness," right.

General Introduction by Leader (display the four statements mentioned on p. 22)

How many of you think you are a reasonable person? Let's test our reasoning power. Take the four sentences and condense them into one statement. The answer will be the clue to our study. Our study question is: How do churches train and nurture Christians so that they are awakened to responsibility for missions advance and action? (Use the WMS poster for January here.) This is the first of two studies on the church, educating and discovering. (Show the February poster and give the title for study next month.)

Plan 1 for Study

Leader: Give introduction of article, page 22, and follow by devotion thoughts in paragraphs 2-6 from the article.

(Leader continues.) Some of the members of the group will point to these avenues which churches are traveling. Let's look at possibilities of greater service for our Lord.

In advance of meeting, make assignments. Ask each woman to read the entire article, page 22, and respond to these suggestions:

1. Comment on the church in Louisiana, page 21. Put our church in a similar situation and tell how we could witness in areas around us.

2. Comment on the Texas church, page 23. If our community has experienced this change, what possibilities of witness do we have?

3. Tell of the experience of the woman overseas, page 24. Does our church encourage such a witness? Tell how you could meet and witness to internationals. (Use the pamphlets on International Student Personal Ministry listed left by calling attention to specific paragraphs.)

4. Tell of the two churches leading members to serve, page 24. Discuss possible mission action for your church.

5. Three directions are given for a church to train and nurture its members, page 24. Tell these and add others you think would be effective.

6. Encourage discussion by WMS members or by those participating.

Leader: If the goal of our church is to lead men to God through Jesus, where are we in relation to this goal? What more can we do? What can we as a group propose to the church. Shall we? Do we need further study? (From Mission Action Group Guide: Internationals,* propose suggestions.)

The awakened church requires awakened individuals. May we look inward to our need for awareness. Let us pray silently together. (After a brief moment, read the following.)

AWARENESS

God—let me be aware.
Let me not stumble blindly down the ways.

Just getting somehow safely through the days.

Not even groping for another hand.

Not even wondering why it all was planned.

Eyes to the ground unseeking for the light.

Soul never aching for a wild-winged flight.

Please, keep me eager just to do my share.

God—let me be aware.

Miriam Teighner

Plan 2 for Study

Leader: Give introduction of article, page 22, and follow by devotion thoughts in paragraphs 2-6 from the article.

Pass out paper and pencils. Form two or more listening teams. Present

* \$1.00 from Woman's Missionary Union or Baptist Book Stores.

a woman who gives "a paper," using "Churches, Training and Nurturing for Missions," page 22, which she may have typed or concealed in a large notebook. Avoid noisy turning of pages or apparent reading from ROYAL SERVICE. She should be well prepared to read in a highly interesting manner.

Ask that the teams jot down ideas about the following (these will need to be displayed on a chalkboard for all to see):

Team 1. Do you think that the Scripture passages used helps to answer the study question? Can you think of other verses which apply?

Team 2. Use the illustrations you hear to list needs within our community.

Team 3. Listen for work with internationals. What opportunity of contact do we have with such people? If there is none in your community, what about contacts through your family and friends?

Team 4. Listen for ways churches lead members into missions advance and action. Supplement with your own ideas.

Allow ample time for responses of teams. Ask team members to discuss their answers and one person

to summarize these.

Leader: Churches only advance in missions as you and I broaden our horizons of service. If we could provide a recipe that would make us more fruitful Christians, what would you list as ingredients? Suppose I begin. Then you add other ingredients. I will start with a dash of self-discipline, a slow thoughtful walk around the block to remind us of our neighbors, the stirring of the flame of witness of God's love. (Add responses from the group.)

Prayer: Ask for guidance in leading men to God through Jesus Christ as you are led by the Holy Spirit.

CURRENT



The Church Witnessing

JANUARY: The Church, a Witness to the Deaf

FEBRUARY: Reclamation—in Jesus' Name

MARCH: Into Highways and Byways

Guide for Study, page 28

The Church, a Witness to the Deaf

by Elizabeth Johnson Morgan

Understanding the Deaf

A common misconception is that deaf people cannot speak. The main reason that some deaf persons do not speak is that they may never have heard a human voice, not even their own. The deaf baby coos and gurgles in infancy as does any normal child. Deafness is not easily

detected in young children until speech fails to develop and the child experiences behavioral problems. Speech can be taught to some who have never heard a human voice, though it is a very slow and difficult process.

There are two kinds of deafness: those who are totally deaf from birth or childhood, and the progressively hard-of-hearing people.

Approximately 2.25 million people in the United States are hard of hearing, with 250,000 totally deaf. The hard of hearing are those who have at one time been able to hear but have through disease or injury lost part of this capacity. In most cases the condition came upon them after speech had developed, and their problem of communication is much less acute than that of the totally deaf person.

One who is gradually losing his hearing may not wish to admit it and may refuse a hearing aid. He may become irritable and suspicious, feeling left out and ridiculed when he cannot understand conversation. His own speech may undergo change since he does not hear himself well. On the other hand, he will not appreciate shouting and grimacing by well-meaning friends. It calls too much attention to his problem. He may withdraw from social situations to avoid embarrassment.

Although there have been schools for the deaf in the United States for almost 150 years, it was not until the last half century that strides were made toward enabling the deaf to live happy, useful lives. For centuries teachers held the idea that the deaf were uneducable. Tests show, however, that their mental capacities compare favorably with those of normal hearing. Their problem lies in difficulty

of understanding a language and a world which they cannot experience through sound.

Communication with the deaf is accomplished by several methods. Manual communication through the language of signs is perhaps the most familiar. Oral communication through speech reading (lip reading) is another method, but to master it requires aptitude by the deaf person. Although there is not general agreement among experts as to the best method of communication, most schools today emphasize oral communication but permit some type of combined or simultaneous system.

Every state except Alaska in the United States has at least one public residential school for the deaf, while many larger cities have elementary day schools. In other areas, special day classes are provided through the ninth grade. In 1967 a high school for the deaf was authorized by the Congress in connection with Gallaudet College, Washington, D.C., the only college for the deaf in the USA. In 1968 a National Technical Institute for the Deaf was built at Rochester, New York.

Helping the deaf find and use available help is a worthy goal for a church.

Witnessing to the Deaf

Unfortunately, many parents do not know about opportunities for educational and vocational training of the deaf. Unless a concerned friend discovers the deaf people in the community and offers assistance and encouragement, many of these silent ones grow into a world of increasing withdrawal and seclusion. Without education a deaf child exists in a very primitive state, even though his mind may be normal. Without language he cannot satisfactorily communicate; neither can he understand his world nor express his feelings. Mentally, socially, emotionally he will not mature.

More than three hundred churches in the Southern Baptist Convention engage in full or part-time ministry to the deaf. The Language Missions Department of the Home Mission Board assists churches wishing to start a deaf ministry.* At least twenty state Baptist conventions have missionaries to the deaf who are supported by the Home Mission Board and the state conventions. These missionaries assist in beginning new work, as well as aiding churches which already have a program.

Some churches offer minimal worship service interpreting once or twice a month. Others have rather extensive ministries, providing an interpreter or pastor for the deaf at all worship services, for Sunday School, Training Union, and weekday meetings such as WMS meetings and revivals, as well as funerals and weddings. Other activities include socials, captioned films, and counseling. The extent to which a church develops such a ministry depends on the demand and the number of people who are trained to assist and who are concerned.

*Write to Language Missions Department, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

ROYAL SERVICE • JANUARY 1969

Training interpreters and workers is an essential part of any deaf ministry. A great need is for lay people to attend classes in the language of signs for personal ministry with the deaf when they need assistance with medical problems, legal counseling, and business matters. Also, if a sufficient number of hearing people learn to sign, the deaf can be included in almost all church activities, including happy visiting in the hallways and on church steps!

Many times a work begins when one or two people become interested enough to initiate a deaf ministry. An alert public schoolteacher discovered a Negro child who was not attending church because his parents were deaf. She contacted a Negro minister and became so interested that she learned the language of signs and began interpreting for the worship service in the Negro church.

In the First Baptist Church, Hammond, Indiana, there is a WMS group that is unique. "Imagine women meeting and exchanging ideas without making a sound," one man wrote.

That is what is happening in this WMS group in Hammond. Its members are deaf. Ages of the twelve to fifteen regular members range from seventeen to fifty-eight.

"The group was organized three and a half years ago," said Miss Maxine Jeffries, "when we found a need for it."

They sing, pray, sew, do missions and benevolence work just like that of the eight hearing groups of this Woman's Missionary Society.

Miss Jeffries feels there's nothing they cannot do. "They carry their load just like the other groups of this church, and they know that the same things are expected of them."

Another example is of one woman whose influence was widespread. Mrs. Sam Minnis of Gainesville, Texas was superintendent of the Sunday School Extension Department in her church. She located several deaf people in the community. She visited these regularly, taking along church literature. She also was community missions chairman in both the association and her WMS and surveyed a broader area for more deaf people. She consulted the chamber of commerce, the superintendent of schools, school counselors, public welfare offices, speech therapy clinic, Negro ministers, associational WMU officers, the church congregation, and the state missionary to the deaf. The most important aspect of her survey was a follow-through visit to every person.

Through a missionary, the Rev. George Joslin, she was introduced to Mrs. T. V. Byrne, a deaf Sunday School teacher in Whitesboro, twelve miles from her town. Mrs. Byrne, who has attended Gallaudet College for the deaf, counseled and taught a group of deaf in nearby Sherman twice a month. She agreed to come to Gainesville to help for the other two Sundays.

During the first year of this work three deaf men were converted and three deaf women joined the church by letter.

The work continues to develop. By keeping in contact with a school nurse, a welfare worker, and the missionary, Mrs. Minnis continues to find deaf children and adults

One young man was enrolled in a vocational school to learn welding. Another young man was enabled to take a driver's education course and get a driver's license. He now drives ten miles to church. Through continued classes in the language of signs, a number of young people and adults have been trained to minister to the deaf, not only in Gainesville but in other cities.

The patience and perseverance required in working with

the deaf could easily be the downfall of a half-hearted effort, but not for Mrs. Minnis. She says the aim of the ministry which she and many others have helped with is to know the deaf people personally, love them, and provide for their needs. We do not have a large number of deaf but I believe in planning and organizing as if we had hundreds. We have planned and organized with expectancy."

FOR STUDY

in Current Missions Group

The Church, a Witness to the Deaf

Study Question: How does God use individual testimony in witnessing to the deaf?

Checklist

- A strip chart is a poster to which you add a "strip" of information as you need to present it. Prepare a strip chart as follows: Print at the top Unit Aim: How do churches witness? Then prepare three strips on which are written: to the Deaf? in Juvenile and Adult Rehabilitation? through Literacy and Migrant Missions? Use the strip chart at each meeting this quarter, taping on appropriate strips as each study session is introduced. Do not display the strip chart for this meeting until time to introduce the unit.
- Order and read for background information and for understanding one copy of the leaflet, "The Ministry of Baptists to the Deaf," from the Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.
- This is a discussion-type study. You will need to ask three women to help you. Two "experts" discuss "Understanding the Deaf," page 26. A third woman reports on "Witnessing to the Deaf," page 27.

Introducing the Study

(Woman rushes in late just as you begin your study. She sits, then rapidly turns pages of ROYAL SERVICE.)

Leader: Oh, I believe we have a new member today. Would you please tell us your name?

(The latecomer does not reply and continues her search as if she has not heard.)

Leader: Would you please tell us your name?
(Again the question is ignored.)

Leader: Oh, I wonder if this could be her problem.
(Leader goes to her and appears to communicate in the language of signs.)

Latecomer: *(speaks haltingly)* I am sorry I could not hear you. I am deaf but as you see I can speak. This is true of some deaf persons. My name is _____. I am trying to find out what we are going to study in this group. I'll sit here so I can read your lips.

Leader: Well, friends, this explodes the popular misconception that deaf people have no voice, doesn't it? I am so glad you asked about what we are studying. I was just getting ready to explain. (The study leader uses the strip chart and tapes on the strip: ... to the deaf? Explain that for the next three months we shall be learning how churches witness in their communities to specific groups of people. Our lesson this month should help each of us see ways we can witness in the deaf. Add strips for February and March. In February we study juvenile and adult rehabilitation. In March, literacy and migrant missions. Remove strips for February and March, leaving January.) Tell "Understanding the Deaf," page 26.

Ask for personal experiences of any in the group who may have known a deaf person. Let them describe some of the personality problems and behavior patterns which are common to deafness.

If your church already has a ministry to the deaf, see Alternate Study, page 29. Ask if anyone knows of other work with the deaf in your community. Discuss.

Call for the report, "Witnessing to the Deaf," page 27. In view of this discussion, ask the group to consider whether they want to investigate possibilities of doing this work. You may do so and present your findings to your church after your survey listing the deaf in your community.

Discuss ways of finding more deaf people. Assign women to contact employment offices, factories, shoe shops, postmaster, newspapers, the deaf themselves, local doctors who are sympathetic with your cause.

If you find even one or two deaf persons, how could

you begin work with them? Necessary steps might be: talk with the pastor; consult your state missionary to the deaf at the state Baptist headquarters; visit your public library for further information on the deaf; assist parents of a deaf child in seeking help, providing transportation to a speech and hearing clinic.

Other suggestions are to investigate possibilities of vocational training for young deaf adults and to install hearing aid devices in church pews for the hard of hearing.

If you plan a church ministry, write for "Manual for Work With Deaf" by George Jodlin, free from Language Missions Department, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309. Plan to report on follow-through at next meeting.

In closing mention that the Christian who believes the "whosoever" of John 3:16 has responsibility to the deaf. The abundant life is also meant for silent friends. Even one deaf person in the community is worth whatever effort it may require to see that he has opportunity to know the Lord of life and experience happy friendships.

Read Matthew 25:31-40 and comment on Jesus' attitude toward those who are distressed or needy.

Close with prayer that the Holy Spirit will lead you and give you power for this opportunity.

Alternate Study

(Use this procedure when there is already a ministry to the deaf in the community.)

Leader: It is very, very difficult for hearing persons to imagine a world of complete silence. In order to experience a little of the frustration of not hearing, let's try this experiment.

If you are meeting in a home where there is a television, ask the hostess to turn it on with the volume off. Let the women watch about thirty seconds or until there seems to be a sense of bafflement at not being able to understand what is going on.

If there is not a television available, ask the group to reduce their hearing with bits of cotton which you provide or use their fingers. Ask them to talk about their favorite subject without speaking aloud. This will help them identify with a deaf person.

Ask that they name sounds they would not have heard in the past week if they had been deaf such as falling rain, wind blowing in the trees, children's voices, church services, beautiful music. Someone in the group will probably mention that it would be a relief to be free of many distracting noises. Point out that deaf people miss beautiful and interesting sounds far more than irritating noises.

Follow the study procedure above through "Witnessing to the Deaf," then report on your church's present organized ministry to the deaf. Consult in advance with those

Home Mission Board (1350

Spring Street, N.W., Atlanta,

Georgia 30309) leaflets for

work with deaf, "The Ministry

of Baptists to the Deaf" and

"Manual for Work with Deaf"

should be ordered only if you

need them and will use them

either in your study or to in-

form the church about the interest

of this Board. One copy of

each of these free leaflets

should be sufficient.

who work with the deaf to learn if there are specific ways in which you can help them. Be sure that any activity with the deaf is coordinated through those in the sustained deaf ministry.

Here are possibilities for helping them:

Provide transportation for the deaf to visit and witness to other deaf persons, transportation to clinics, to speech centers.

Encourage hearing adults and young people to learn to sign so that they can associate with the deaf and carry on friendly conversations.

If your church does not have a deaf choir, consult church leaders about organizing one. Jefferson Park Baptist Church of Charlottesville, Virginia has a robed deaf choir which faces the congregation and signs the special music, following the direction of the interpreter. The beautiful rhythm of the language of signs and the radiant faces of the deaf inspire both the hearing and the deaf in the congregation.

Follow-through: Make assignments and plan for reports on mission action projects at the next meeting.

Close the meeting as suggested in above procedures.

The Freedom That Makes All Men Free

by Dotson M. Nelson, Jr.

Paul's letter to the Galatians, although a very short letter and written comparatively early in his ministry, is of such fundamental consideration that it takes its place as primary in his defense of his missionary ministry. This short letter is a terse statement of the theology of the missionary Paul and is the key which unlocks the interpretation of many of his other writings. It buries once and for all the idea that Christianity was no more than a revised statement of Judaism. Paul in Galatians shows that Christianity is a new religion. The principle of grace is more important than any principle of law. It also contains the primary account of the beginnings of the Christian church (see Ernest F. Scott, *Literature of the New Testament* \$4.50 from Baptist Book Stores). Written a few years before the Gospels, the letter shows the church at work, in conflict, in conferences, and under criticism. It is here that the missionary motive so basic to New Testament Christianity is first defended at length. Here the plan of the God of no partiality is presented with vividness. Jew and Gentile are alike to him. The song we sang as children, "Red and yellow, black and white, they are precious in His sight," might well have had its beginnings right here.

1. Paul's Personal Missionary Commission Defended (Gal. 1)

It was to the churches of Galatia that Paul and Barnabas first went with the missionary gospel—to Perga, Antioch in Pisidia, Iconium, Lystra, and Derbe. Imagine the great missionary's consternation and sorrow when word came to him that these churches, which must have been dear to his heart because of his early ministry, had left the faith which he had delivered unto them. Paul felt his

teaching had been forgotten. They were following that narrower type of Judaistic Christianity which was the bane of the existence of the apostle and which he believed would sound the death knell of missionary action. The trouble was couched in the conflict between the law of Judaism and the grace which was given through Jesus Christ. If the law was still imperative, the life and death of Christ as our sacrifice were in vain. If this heresy were allowed to continue, the whole future of Christianity might be in danger.

Paul began with the defense of his own missionary call. Anyone with the strong character and colorful personality of Paul is bound to evoke criticism. As a usual thing, Paul did not get excited about such criticism. In his instance he thought it so basic that he attacked it head-on. Paul proudly called himself "an apostle." The definition of the apostle given in Acts 1:21-22 did not apply to Paul, but he claimed that apostleship anyway as a result of his call which came not by man but by God. Paul made much of the fact that he did not get his knowledge of the gospel second-hand but from God himself by the revelation of Jesus Christ (Gal. 1:11-12). He told the Galatians that they had heard of him, how he had practiced the Jewish religion above many others of his time, even to the persecuting of Christians (Gal. 1:13-14). However, he met Jesus Christ on the road to Damascus according to the will of God and received his commission to preach the gospel among the Gentiles (Gal. 1:15-16). After a period of preparation in Arabia, in Damascus, and three years later a short visit to Jerusalem, he came immediately to the regions of Syria and Cilicia, which was his home base (Gal. 1:16-21). He also reminded them that when the

church in Jerusalem heard of the things which he had done they glorified God (Gal. 1:23-24).

2. The Jerusalem Conference (Gal. 2)

For clear understanding the second chapter of Galatians should be read along with Acts 15:1-31. This meeting in Acts 15 is obviously the one referred to by Paul in Galatians 2:1. Reconstructing the scene, it must have been something about like this: There were some Jews who had accepted Christianity but believed that all God's promises and gifts were for Jews alone. They believed further that no Gentile could be admitted to the Christian church without first becoming a Jew. This was done they held through becoming a proselyte Jew, being baptized, being circumcised, and pledging to keep the ceremonial law. Those who believed this were called Judaizers. They had come to Antioch and stirred up the brethren and caused dissension (Acts 15:1-2). Paul and Barnabas were sent then from the church at Antioch to the Jerusalem church to see what could be worked out in the interest of harmony. In the open meeting difficulty and dissension were again present (Acts 15:4-5). In true "Baptist" fashion they realized that the discussion was becoming too heated and appointed a committee of the elders and the apostles to meet privately and make a recommendation (Acts 15:6, Gal. 2:6ff). The committee worked out the problem. They recommended that there be no further burden put upon the Gentile Christians except that they be requested to abstain from meat offered to idols, from fornication, from things strangled, and from blood (Acts 15:20). This recommendation was adopted unanimously, it seems. Paul added to this decision the remembering of the needy in the church

in Jerusalem which he had already planned to do (Gal. 2:10). It was recognized then that Peter was to be the apostle to the Jews and Paul the apostle to the Gentiles (Gal. 2:8). Paul evidently thought that this was a compromise, but he believed that he could work in the framework of this decision.

Later Peter came to Antioch and broke the pact. Under the pressure of some of the Jews he ceased to eat with his Gentile brethren, and Paul took him to task for it (Gal. 2:11-14). Paul waxed eloquent contending that there was no difference in race, that a man is made right with God only through faith in Jesus Christ whether he be Jew or Gentile. The law cannot justify. We go from law to grace. The summit of his argument is in Galatians 2:20: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

3. The Missionary Message He Had Proclaimed (Gal. 3-4)

Nowhere was Paul more emotional than he was in the third chapter of Galatians. He felt that the Judaizers coming in behind him would undermine completely his work. This was because they obviously did not agree with the universal missionary gospel that Paul had preached. To make a man be circumcised and to take on the whole burden of the ceremonial law to Paul was opposite of all that Christianity meant. He felt that salvation was dependent upon faith quite apart from the law. Salvation for Paul was through the generous grace of God received by the faith of man. He did not believe that it could be earned. He believed that all any man could do was to

accept what God had done for him and rest himself totally upon the love of God. Even Abraham was accepted by God because of his faith (Gal. 3:6).

The descendants of Abraham were and are those people who have faith (Gal. 3:7). This included people who were entirely outside the religion of the Jews (Gal. 3:8).

If men are saved by faith, why was the law given (Gal. 3:19)? There are two reasons. It was given to show men what sin is and to drive men to be dependent upon the grace of God. Law can never be kept perfectly. The law was first "schoolmaster to bring us unto Christ" (Gal. 3:24).

Let me illustrate it this way. When I was a young man, my father came in and said, "Son, we have had a lot of rules for you to keep (to which I agreed quite readily). Now you are old enough to know what is right, what your family stands for, and what you ought to do. We are not going to live any longer by the rules, but you are on your own." The result of that conference was that I did more of what was right because my father trusted me and I loved him than I ever did because of rules which, if broken, brought punishment. When a child is growing up and is unable to make his own decisions, he has to be helped, sometimes with prohibitions, but when he reaches the time when he must decide for himself, he no longer is under those prohibitions but makes his decisions because of his character (what he is).

Paul said a man must make his decisions on the basis of the new character which God has created in him through Christ Jesus.

4. Ethics and the Autograph (Gal. 5-6)

Now that the need for the law had been overcome by the gracious gift of Christ Jesus, Paul seemed to think that the law had been removed like the scaffolding from a finished building. The plan of God from the beginning came out in all of its beauty. Paul defended his teaching from the charges that had been brought upon him that this would not lead to high ethical and moral life. To this he replied that separating religion from the law was by no means destroying the sense of moral obligation. The new creature in Christ (a term which he later used) would

have a different outlook on life. He would "be good" because he wanted to rather than because he had to. Liberty and freedom are always accompanied by responsibility. Those who have faith in Jesus Christ have within them his spirit. They are set free from their evil nature and thus fulfil the will of God.

One of the most interesting things about the letter is the autograph at the end (Gal. 6:11-18). It was that Paul dictated a majority of his letters. Numerous reasons have been suggested for this. One is that his eyesight was bad and he could not see to write. Another is that he could not write or had some infirmity that kept him from so doing. No one knows. But it is true that he thought that this letter to the churches at Galatia was important enough for him to put at the end these verses written in his own hand in large letters.

He made strong accusations against those who had led the Galatian churches astray. He accused them of wanting to show off, brag, and boast about forcing the Gentiles to be circumcised (Gal. 6:12-13). Paul on the other hand said that he would boast only in the cross of Jesus Christ (Gal. 6:14). He said that it did not matter whether or not one is circumcised. What did matter was that he be a new creature in Christ (Gal. 6:15). In conclusion he gives his authentic testimony. "Let nobody interfere with me after this, for I bear on my body the scars that mark me as a slave of Jesus" (Gal. 6:17 Goodspeed).

So concludes this early letter from Paul to the churches of Galatia, a letter which he wrote when he was obviously upset, but a letter which shows great love, indignation, and determination for truth and is the earliest defense of the missionary enterprise to which we still remain committed today.

Galatians begins with an impassioned personal defense; it concludes with an equally personal appeal written in Paul's own hand. The essential thing is not circumcision or indeed any external, mechanical ritual. It is rather the "trustworthiness" of faith which makes one a new creature.

Two things close the letter. There is the testimony of the scars (Gal. 6:17) and the tender benediction after the flashing sword of his words (Gal. 6:18).

FOR STUDY

of The Missionary Message of the Bible

The Freedom That Makes All Men Free

by Hoyt R. Witson

The book of Galatians stresses the fact that man can do nothing to earn salvation. Christ alone is sufficient and nothing must be added or is needed.

To get the story, read the account of Paul's first missionary journey in Acts 13-14. Then read Galatians, a very short letter. Finally, read Acts 15 to see how the matter was solved. Make an advance assignment of these chapters for group study.

Aim for Month's Study

Why are we inclined to add requirements for salvation beyond the New Testament method?

To Begin:

Lead the group in singing the familiar chorus "Jesus Loves the Little Children."

Remind the group that as this song teaches, God is a God of no partiality, that Christ is the Saviour of all men regardless of origin, station, circumstance. In Galatians, Paul writes his first defense of these principles.

1. Paul's Personal Missionary Commission Defended (Gal. 1)

Aim: How is my missionary commission like Paul's?

Retrace the places visited on Paul's first missionary journey to show that Derbe, Lystra, Iconium, and Antioch of Pisidia were in the Roman province of Galatia. It seems quite natural that Paul would use the collective term of Galatia in addressing them.

Refer to the lesson, page 30, and bring out the reason for Paul's sorrow in needing to write to the church at Galatia, and what the nature of the conflict in the church was that troubled him.

Ask a member to read from the dictionary a definition of apostle. Ask another member to read the definition of apostle as given in Acts 1:21-22 (TEV). Discuss Paul's claim to apostleship in light of the Acts definition.

Make a list on the board as the group retraces the steps in Paul's life leading up to his ministry in Galatia.

See page 30 for these steps and read the Scripture references given there.

Answer aim by reading again Acts 1:21-22 and Galatians 3:1-9 and discussing your answer to the aim question.

Follow-through: A realization of the truths in your aim will make you find opportunities for serving Christ. Discuss and decide what each will be and do.

2. The Jerusalem Conference (Gal. 2)

Aim: What do I believe about the gospel and its availability for others?

Involve the group in reading together Acts 15 to reconstruct the scene referred to in Galatians 2.

Lead members in study by asking these questions:

What did the Judaizers believe?

What did they do as a result of their belief?

What took place at the Jerusalem conference?

What was the result of the conference and what specific requests were made?

What was the significance of the decisions made at this conference?

What evidences can I give that Southern Baptists believe in the principles laid down at Jerusalem?

(Discuss the ever-increasing effort to get the gospel out to the ends of the earth. Include such methods as preaching, teaching, healing, radio, TV. See ROYAL SERVICE, The Commission, and Home Missions for specific illustrations.)

Follow-through: Encourage members to read ROYAL SERVICE by calling attention to Call to Prayer, Missions Here and There.

3. The Missionary Message He Had Proclaimed (Gal. 3-4)

Aim: Do I, like Paul, have strong convictions about the missionary message?

Paul met the crisis in the church at Galatia head-on. Paul's strong stand was that salvation is a gift of God received through faith, nothing else added. Ask members to find and read verses which indicate this (Gal. 3:8, 11-14). Now read Galatians 1:6-10 and discuss Paul's feeling about the crisis in this church.

If men are saved by faith, why was the law given (Gal. 3:19)? Turn to Exodus 20 and discuss the Ten Commandments as definition of sin.

Lead the group to consider ways men today consciously or unconsciously add on to the simple requirements of salvation. Consider these questions.

Should we expect others to have a salvation experience very similar to our own? Do we tend to doubt the validity of the faith of others if their experience is different from ours? Are we guilty of encouraging others to "join the church" instead of using the words "accept Christ as your Saviour"? Do we tend to imply that the proof of a Christian is attendance at meetings, strict adherence to acts we do and don't do?

Or, are we continually sitting in judgment on others?

DID YOU KNOW? This month you have these opportunities to learn about—

How people mature through serving others (at your WMS meeting)

How churches and people show love and concern for the deaf (current missions group study)

Freedom for all men (Bible study group)

Mission work and people used of God on missions fields (mission books group)

Background information about people and countries (Round Table group)

Have you discovered
what it's like to...

... help a small group of Baptists on a missions frontier build a place in which to worship?

... assist an appointed missionary in her day-by-day ministry to persons who are victims of society's injustice and indifference?

... help reclaim the life of an alcoholic, a dope addict, and other hopeless society dropouts adrift in the nation's inner cities?

... share in telling the story of Jesus to thousands of Americans isolated by their language ineptness?

... join millions of other Southern Baptists in a recovery of the meaning of the Easter season?

You can make
these discoveries

You can begin to make them by participating in the Week of Prayer for Home Missions and by giving to the Annie Armstrong Easter Offering. The week set aside by Southern Baptists for these emphases is March 2-9. During this week churches will settle their attention on the critical need for missions advance in this country.

The new name for the home missions offering sets the tone for the quality of giving which is essential to significant missions advance. The Annie Armstrong Easter Offering is the official name of the offering. The addition this year of the word "Easter" suggests two words common to Christendom's vocabulary: sacrifice and victory.

When Baptists discover and experience the quality of sacrifice in giving, new measures of victory in home missions will be the result. Let's resolve to incorporate the full meaning of these words into our Christian experience, as well as into our vocabularies.

by Billie Pate

Guide for Study

Do we demonstrate that a new person in Christ walks humbly and lovingly among overburdened humanity, seeking to be like Christ in brotherly love?

Will you share with the group experiences when you tended to add requirements to the scriptural requirements for salvation?

Answer the aim. Reread Galatians 1:6-9. Discuss what you believe about the gospel message and the way a man finds salvation. Share your conversion experiences.

4. Ethics and the Autograph (Gal. 3-4)

Aim: Is a Christian under the law?

Paul's answer to the Judaizers was, Christ is sufficient. Christianity was not a sect of Judaism.

Antinomians, the second opposing group at Galatia, claimed to have been set free from all requirements of the law. This led to gross immorality in many cities such as Corinth.

To this second group Paul explained that while the Christian need not keep the law in order to merit salvation, he will go beyond the law in imitating Christ because he is motivated by the love of Christ which constrains him.

Liberty and freedom are always accompanied by responsibility. Ask members to discuss this statement as it relates to conditions in our country. Can laws solve all our problems? Lead them to recognize that each person must discipline himself, yet speak and act boldly for right. They may also mention giving certain privileges to teen-age children; sharing leadership responsibilities in the church with others who also need to grow and be of service; freedom of speech, of assembly, and others as spelled out in the USA Bill of Rights.

Living a life guided by the Holy Spirit actually makes one do much more than what is required if the same life is lived under "the law" because he lives the spirit of Christ which is others-oriented and love-compelled.

Ask the group to share recent experiences when someone expressed in deed the spirit of Christ, going beyond normal requirement in helpfulness. What effect did this have on others?

Using comments on page 32, call attention to the interesting fact of Paul's personal signature at the end of this letter to the Galatians.

Answer the Aim together. Prepare a poster or write on chalkboard the aim at beginning of these guides. In light of your discussion how would you answer this question? Encourage group to include false teachers, need for measurable standard, misunderstanding of the meaning of the law, unbelief, and others.

Close by reading Romans 10:4-13

To Stimulate Interest for Next Study:

It would be interesting to see what Paul wrote to a church for a reason other than answering questions and settling quarrels. Our next study gives us this opportunity as we study the epistle to the Ephesians. Will you read it before the next meeting?

A Significance in Name Change

Annie Armstrong Easter Offering

by Alma Hunt

ALWAYS there is significance attached to a change in name—whether of a person, a corporation, an organization, or as in the case in point, the Annie Armstrong Easter Offering for Home Missions. Why is Easter being inserted into the name? To add significance to the offering?

The change in name has no effect upon the traditional dates for the Week of Prayer for Home Missions. Just as the Week of Prayer for Foreign Mission comes early in December and the Lottie Moon Christmas Offering culminates at Christmas, so the Week of Prayer for Home Missions will continue to be observed in early March (March 2-9 this year) with the Annie Armstrong Easter Offering culminating at Easter.

Let us consider the name change.

Originally holidays were holy days—days when work routines gave way to religious observances. While today secular interests cluster themselves around holidays that began as holy days, the religious significance of Christmas and Easter has survived. Throughout Christendom observances of the birth and resurrection of our Lord are occasions which bring followers together. Annually each holy day calls us to re-examine our faith and to renew our dedication to Jesus Christ.

Miss Lottie Moon was aware of the religious significance Christmas brought to the lives of Christians when she wrote from her lonely station in China. As she pled for a week of prayer for China and an offering to send a helper, she suggested that the offering be taken at Christmas. For she said, "Hearts are tender at Christmastime."

In the midst of the nonreligious aspects of our Christmas celebration, which are not bad in themselves unless they are given first place, the Lottie Moon Christmas Offering has helped many individuals to gain and hold a Christian perspective toward Christmas. I know individuals who make their Lottie Moon Christmas Offering their largest gift at Christmas. Others make their Lottie Moon Christmas Offering at least equal to the total spent on all other gifts. I know churches which help members at Christmas to focus on sharing of material possessions to enhance sharing by Southern Baptists of good news throughout the world into which God sent his Son. Miss Moon was right: hearts of dedicated Christians are tender at Christmas. This tenderness of heart has motivated succeeding generations of Southern Baptists to respond to the appeal of the Lottie Moon Christmas Offering

in December.

Traditionally the Annie Armstrong Offering for Home Missions has been taken in March. While Southern Baptists have responded more slowly to the offering for home missions than to the Lottie Moon Christmas Offering, a new mood is characterizing our times. I feel an awakening of interest and a sense of growing recognition of the imperative to share the good news in our homeland. Jesus, after paying the price of death on the cross for man's redemption and breaking the chains of death, commanded his followers to go and make disciples. Surely he intended for disciples to be made among the home folks as well as among folk afar. Therefore it seems appropriate, as a counterpart to the Christmas offering for foreign missions, to make the offering for home missions an Easter offering.

We pray that the insertion of the word Easter into the name of the annual home missions offering will remind us that Christ arose victorious from the grave not only that we might be saved, but also that we might be saved for a purpose—for a work to be done. This work we can do in part through the Annie Armstrong Easter Offering for Home Missions.

PRAYER REQUESTS

Crusade of the Americas

This month we move into the year for the Crusade of the Americas. Many people are praying and witnessing. Groups are engaging in specially-planned activities.

Under direction of the Brotherhood, SBC, Baptist Men and Royal Ambassadors are participating in special ways in the Crusade. Baptist Men are searching out unsaved and unchurched residents in their communities. A Neighbor's Day is designed to locate and reach non-evangelicals. Each fifth Sunday is suggested as a time to invite neighbors to special church services.

Baptist Men are promoting three national television broadcasts. Men and boys will be organizing listening groups for these messages.

Men and boys will be praying for the Crusade in regular meetings of Baptist Men and Royal Ambassadors, in camps and campouts. All-night prayer vigils, prayer breakfasts, suppers will be held. Boys are urged to exchange information and interest in the Crusade with pen pals in South America. (A list of pen pals may be found in *Ambassador Life*.)

Another Brotherhood action is to provide marked New Testaments* for use in Spanish-language countries. Scriptures are being shipped direct to selected churches in Latin America.

Prayer Requests

Pray now for Baptist men and boys in their involvement in the Crusade of the Americas:

- Brotherhood leadership (pray)
- men and boys in efforts for the Crusade (pray)
- lost and unchurched people in the Americas (pray)
- evangelistic telecasts and listening groups (pray)
- New Testaments in the hands of lost people (pray).

A Couple from Nigeria Study in USA

Rev. Duke Badejogbin [bad-jog-bin] is a preacher from Nigeria who graduated last June from Baylor University and is now studying at Southwestern Seminary in Fort Worth. His wife is at Baylor completing requirement for a degree which she hopes to receive next June.

Rev. and Mrs. Badejogbin are of the Yoruba tribe and

*Orders should be sent to the Baptist Spanish Publishing House, P. O. Box 4255, El Paso, Texas 79914. Prices are 50 New Testaments (in Spanish), \$21.00, 100 New Testaments, \$22.00, 1,000 New Testaments, \$195.00

Rev. Duke Badejogbin shaking hands with Dr. W. B. Wimpee at his graduation from Baylor University

are Nigerian Baptist missionaries in Sierra Leone, also a West African country.

Mr. Badejogbin's work among the Islamic and pagan tribes of Sierra Leone has been more than preaching. He has helped to establish schools and churches and train local ministers to carry on the work as he moves on to other villages. He says there is much to be done in converting pagans.

"They worship anything," he said, "even stones or the yearly harvest."

"It is not as difficult to work with the heathen as with the Muslim," he said. "They really study their religion."

Getting an American education has not been easy for this Nigerian couple. Both have struggled with part-time jobs and spent time in speaking engagements about their native country. He enjoys telling people about Nigeria. He is quick to point out that Nigeria and other African countries have cities comparable to those in the US and Europe, but says he is disappointed to see pictures in American magazines which show only backward native villages.

"Life in the big cities [of Africa] is just like life in Washington, New York, or Waco," he says. "We always read the good side of life in America, but over here you get the bad side of our life. It would not be Christian of me to take bad pictures of Waco and go back [to Nigeria] and say that was what Waco was like."

His first few months at Baylor Mr. Badejogbin lived in a dormitory with students young enough to be his sons. But he said he enjoyed dormitory life and everything about college.

"I enjoyed being around them," he said, "and hated to leave the dormitory. Some of my best friends now are those I met in the dorms."—Baylor News Service

Prayer Requests

Pray for this couple during this most difficult year while she studies in Waco and he in Fort Worth (pray)

Pray for the people with whom they live and study that their experiences together will be a blessing to both (pray)

Pray for the people among whom they have worked in Sierra Leone, West Africa (pray)

Pray for Nigerian missions work in Sierra Leone (pray).

The world of the seventies will present obstacles, limiting factors, but unimagined opportunities for men to allow God to work through them. The projections below are only a few possibilities of what we can expect, say the experts. What challenge are they to you?

PROJECTIONS, 1970-80



1 Education will expand to provide training for the attainment of new skills and for the use of leisure time

2 There will be a continuing influx into urban areas

3 Two-hundred-day school years including summer sessions, are predicted.

4 Educational opportunities for three- and four-year-olds will increase.



1 By 1970 personal income will increase by one-third.

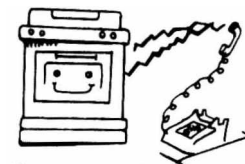
2 Because income will increase leisure spending may go beyond all imagination.

3 The workweek will drop to

thirty-six hours in 1976 and to thirty hours by the year 2000 for those people on an hourly schedule which will give them great amounts of leisure time. However, professional people are not likely to be working shorter hours

4. The conflicts between sporting events and Sunday worship will increase

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



1 Telephones will have more versatile and expanded usage.

(1) It will be possible to talk to inanimate objects: phone home and turn off the oven, close the window, turn on the heat, leave a message, turn off the lights

(2) Portable phones will be available

2. Cars will have TV, radio, telephone, stereo, and tape recorders

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



1. During the seventies men will have lost a sense of the presence and reality of God in life, although Jesus will still challenge some to a life of love.

2. The faith of the Bible will be above and stand over against the world and speak to the world from God's viewpoint.

3. Religion will encourage a person to become accepted by the world

4 The average Christian in conservative denominations will live his personal life in keeping with his (moral) and devotional standards and will see no relation between this and what ought to be done in politics, social issues, etc.

5 While problems will become greater and more numerous in the world, the churches will continue to be places of refuge

6. God will be working to achieve his purpose in new and powerful ways in the midst of man's preoccupation with material things and values.

7. Christians will not be able to live apart from the life situations of human beings with their problems. To be Christians, they must find themselves in the midst of such life situations.

During the seventies we can expect to see a "new Reformation" which will result in the churches becoming renewed in a way that will bring them closer to the world and enable them better to minister the gospel to that world

FOR YOUR MISSION ACTION GROUP

NEEDED: A MISSION ACTION GROUP GUIDE



AMERICA is trembling at the edge of an era of discovery which promises to dwarf any other in history. Technology is reshaping and restructuring patterns of living, education, transportation, work, recreation, and worship. We are grappling with issues of our time and trying to find creative ways to respond. No longer can the church stand on the periphery of life but as it moves toward the center it will find newer expressions of ministry. Today's complex world demands a program and ministry far beyond anything we have known in the past; it demands more than a superficial level of involvement. In an attempt to stir people to a dynamic, thoughtful, concerned ministry, Woman's Missionary Union suggests mission action groups with specially designed materials for in-depth ministry with persons of special needs. Mission action groups allow for persons to remain involved over a long period of time to make a lasting contribution to meeting needs of people. Responsibility for another today is fulfilled not so often

by one personal act of mercy as by staying with an individual long enough to meet his total needs. The materials suggested for mission action groups guide in such a ministry. It is important that a mission action group use a group guide as it plans and carries on its work. A self-contained resource for the mission action group, the guide lays out basic actions to help the group do its work. It assures a sound approach to mission action and gives an orderly process for doing the work. When the launch actions and continuing actions suggested in the guide are followed, group members are trained in how to work with persons of special need, in how to establish contact with these persons, in how to plan, conduct, and evaluate activities. In short, members know how to minister to persons of special need. Using the guide also assures the group of a depth relationship with persons rather than a hit-and-run ministry. Follow the procedure outlined in a mission action group guide and your mission action group will be better equipped to minister and witness in your community.

by June Whitlow

Miss Whitlow is WMU consultant in church WMU administration and research.

wms forecaster

PLANNED BY MARGARET BRUCE

JANUARY 1969 • ROYAL SERVICE

wms president

January Meeting of WMS Executive Committee

January begins the second quarter of the 1968-69 WMU year. What progress has your WMS made on the WMS Achievement Guide?

Ask the study chairman to report at the WMS executive committee meeting on section I, Teaching Missions. Ask the activity chairman to report on section II, Participating in Missions. You may want to ask the secretary or some of the group leaders to help you report on section III, Providing for Missions Achievement.

A month-by-month or quarter-by-quarter evaluation of society work will keep you aware of plans made during the annual planning meeting and of future plans which need to be finalized.

The agenda for your January executive committee meeting will also include discussions and completion of plans for:

- (1) study of the home mission book, *In Alisha Land* (see promotional feature in this Forecaster)
- (2) Week of Prayer for Home Missions, March 2-9, and the Annie Armstrong Easter Offering (you will notice the addition of the word "Easter" in the offering name; see p. 35)
- (3) Day of Prayer for the Crusade of the Americas, January 12, and reports on Pact (WMU prayer partner plan)
- (4) Soul-winning Commitment Day, January 1
- (5) meetings of study subcommittee and activity subcommittee
- (6) sharing of information from WMU council or WMS committee

Mission Groups

How many mission study groups are there in your WMS? mission prayer groups? mission action groups? Does your present organization provide adequately for all of your prospects? Or is there a need for forming new mission groups to enlist more women and to minister and

witness to more persons of special need and circumstance?

Do group members feel a close relationship to other group members and to all WMS members? There is strength in mission groups recognizing that they are a part of a larger missions fellowship, working together for the spread of Christ's kingdom around the world.

Here are some suggestions for strengthening the mission group relationships:

1. train group leaders (You may want to order *Leading a WMS Group*, 25 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham 35203, or Baptist Book Stores)
2. lead the WMS executive committee in planning, coordinating, and evaluating the total work of the society
3. confer with group leaders and assist them in their work
4. encourage group leaders to have the WMS study topic for coming month previewed at group meetings and to use the Call to Prayer at meetings
5. urge group leaders to announce general WMS plans and projects at group meetings
6. stress the importance of all group members receiving and reading Royal Service



wms chairmen

Delegating responsibilities is one mark of a good leader. See page 47 in the WMU Leader and read the article "Sharing the Spotlight" by Philip H. Briggs. No other officers in WMS have greater need for learning this important quality of leadership than do WMS chairmen.

WMS meetings will be deadly with sameness if the WMS study chairman leads every study experience. It is the responsibility of the study chairman to plan for learning experiences at general WMS meetings and to plan WMS study projects. In planning, the study chairman must recognize the talents and abilities of WMS members and delegate to many different persons the responsibility of leading in meaningful study experiences.

Likewise, the activity chairman must delegate responsibilities for conducting the prayer time at general WMS meetings and the leading of members in prayer, stewardship, and mission action projects.

By having fewer officers involved at the planning stage, there should be more members with time for doing the work for which your Woman's Missionary Society was organized.

Study Chairman

Planning the Study of *In Aloha Land*

Every WMS member will be interested in learning more about the lovely Hawaiian Islands. The home mission study recommended for this spring is *In Aloha Land* by Sue Saito Nishikawa, 75 cents. The Teacher's Guide, 40 cents, will be helpful in planning the study, and both of these are available from Baptist Book Stores.

Here are things to do when planning for the study:

1. Order books and Teacher's Guide
2. Secure teacher or teachers
3. Schedule date(s) and place(s) of study
4. Prepare teaching aids
5. Publicize study (travel folders, pictures, maps, leis, and flowers can be used effectively with publicity)
6. Create the right atmosphere for teaching the book
7. Collect curios, slides, recordings, pictures, and other resources suggested in Teacher's Guide
8. Keep purpose of study in mind
9. Plan for follow-through
10. Evaluate the learning experience.

WMS Curriculum Supplement

Do you have the set of ten posters on the 1968-69 WMS Study Topics? If not, we suggest that you order them as soon as possible. They are available only from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, for \$1.25.

The posters may be used to announce the general WMS study and as an interest-gener or teaching aid.

Member Participation

There can be no learning without participation or involvement. When planning WMS learning sessions, keep the learner in mind. Work to involve her in:

- listening—really hearing
- exploring—the world in which she lives
- discovering—meaning and value in self and persons about whom she is hearing
- appropriating—making her own what she has discovered
- assuming responsibility—personal responsibility for applying the content she has learned.

Activity Chairman

Mission Action Groups

You will not want to miss reading the article on page 12, "Helping the Prisoner and His Family," by L. William Crews. Is there a mission action group in your church ministering in the area of juvenile or prisoner rehabilitation? If not, is there a need for such a ministry and witness?

The two mission action group guides, *Mission Action Group Guide: Juvenile Rehabilitation* and *Mission Action Group Guide: Prisoner Rehabilitation*, \$1.00 each, are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. These two guides are essential for conducting a sustained Christian ministry which will result in rehabilitating these distraught persons and their families.

Day of Prayer

Sunday, January 12, has been designated as a day of prayer for the Crusade of the Americas. Remind WMS members of the significance of this day and urge them to pray definitely for the three objectives of the Crusade:

1. a deepening of the spiritual life within the churches, homes, and individual Christians
2. the evangelizing of the American continents
3. the establishment of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare

Pact prayer partners will remember their agreement to pray regularly for the Crusade and will keep close at hand their Crusade calendar. The revivals of 1969, beginning in February and continuing through November, will be a deep concern of Pact prayer partners.

Week of Prayer for Home Missions

Preparation for the Week of Prayer for Home Missions, March 2-9, should begin early. The 1969 theme is "The Living Church . . . At Work," and the hymn is "Forward Through the Ages." See the 1968-69 WMU Year Book, page 62, for the daily topics. The Annie Armstrong Offering for Home Missions is now being called the Annie Armstrong Easter Offering for Home Missions (see p. 35).

The 1969 goal is \$6,500,000.

As soon as the March 1969 ROYAL SERVICE reaches you, you will want to begin planning for this vital effort of prayer and financial support for home missions.

- Begin now to pray for the leadership of the Holy Spirit in all plans to be made.
- Read ROYAL SERVICE, your state Baptist paper, and Home Missions. Clip information which may be used in connection with the prayer periods during the week of prayer.
- Keep the week's schedule before WMS members and urge them to free the week of unnecessary engagements.
- Suggest the use of offering boxes to remind WMS members of the home missions offering. The boxes are 5 cents each from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

wms group leaders

The group leader needs to understand certain principles if her group is to function in the most effective way. Some of these principles are:

1. Group members must understand the purpose of the group.
2. Members must come into the group voluntarily.
3. Members must know what is expected of them and fulfill certain obligations.
4. Members must feel free to express themselves in the group.

As group leader, keep these principles in mind when leading the group in planning its work and carrying out its plans.

When group members see that the work they do achieves the purpose for which they came into the group (study, prayer, and mission action), they participate readily in planning and doing group work.

Make plans definite in order that each member will clearly understand her responsibility for the work to be done.

Preview WMS Study Topic

The February WMS study topic is "The Story of a Church," and the study question is, How can a church discover opportunities and witness to special groups in the community?

On a chalkboard, poster board, or butcher paper, write the following:

- Discovering—Witnessing
- To Special Groups in the Community
- Ask, "What letter is used most often in these words?"
- The answer is "I."
- Ask "What letter or letters are used second most often?"

The answers are "N and S."

Now ask, "What do these three letters of the alphabet say to you?" After members have an opportunity to think and respond, you can suggest, "IN Service."

Give time and place of February WMS meeting and make plans for "pickups" who need transportation to the meeting.

Promotional Feature for Mission Groups

Sunday, January 12, is to be a day of prayer for the Crusade of the Americas. Some churches will have special prayer periods, a chain of prayer, or some other plan for observing the day. WMS members will want to participate in whatever plan is being used in their church. At December group meetings you may want to give your church's plan for the day and have the Crusade hymn sung or read. The hymn may be secured from Baptist Book Stores for 5 cents each, or see October 1968 ROYAL SERVICE, cover 3.

Study Group Leader

What takes place following a study experience usually determines the effectiveness of the experience.

How did the information presented at the mission study group meeting influence the thoughts, attitudes, and actions of group members?

Did they become concerned and awakened to their responsibility by that which they learned?

For example, what follow-through do you expect or plan for January if you are a current missions group leader? The January study title for this group is "The Church, a Witness to the Deaf," and the study question is, How does God use individual testimony in the witness which the church makes for Jesus to the deaf?

Will some members learn the sign language or learn lipreading in order to communicate with these handicapped persons?

Should a Sunday School class or a WMS be organized in the church for a silent group?

Are there deaf persons in your church that need employment? Could your mission study group help with such a project?

What will your group do with the information they learn? Will there be follow-through in Christ's name?

Mission Action Group Leader

Mission action groups are always interested in what other groups are doing. Here is a report from the WMS of Memorial Baptist Church, New Orleans.

One of their groups goes twice each month to Charity Hospital and here is what Mrs. Dale Kemp, WMS president, says of the group's work: "We're trying to do things that involve personal relations—people-to-people things. We visit and chat and perform all sorts of chores for those who can't do for themselves, like writing letters . . . going shopping, supplying books and magazines, and toys for the children, and a thousand-and-one other little things the nurses just don't have time to do for them."

Other services of the group include Bible distribution (nearly 100 Bibles have been given to the patients), making paper flowers to decorate the wards, and making fifty pairs of bedroom slippers. Some of the members play with the children in the pediatrics recreation department. Mrs. Kemp says the church furnishes a nursery and baby sitters for preschool children whose mothers serve at Charity Hospital. One of the secrets of their enthusiasm and success is the regularity of their contacts. Their work is ongoing, one of the essential qualities of a mission action group.

Prayer Group Leader

Has your group been using the Resource Section of the *Prayer Group Guide*, pages 13-46? This section is a continuing resource for planning prayer group experiences, and contains material for varying these experiences. In this section are ten divisions of resource information: methods of prayer, discovering prayer needs, quotes and testimonies about intercessory prayer, use of Call to Prayer, use of prayer lists, discussion of missions-related questions, use of the Bible, use of books on prayer, use of meditation, and sharing experiences in prayer.

Your group will choose from this section the ideas that are most appropriate for your needs. Certain elements, however, should be a part of every meeting. These are Call to Prayer, compilation of prayer requests, and prayer itself.

Here is one suggestion for your January agenda.

Meditation (5 min.—meditate upon phrases of our 1968-69 WMU hymn, "O Zion, Haste." See p. 39 of *Prayer Group Guide* for suggestions.)

Call to Prayer (5 min.—in January people are time-conscious. Use suggestion 5, p. 22, *Prayer Group Guide*, for varying use of Call to Prayer.)

Discussion of Missions-Related Questions (15 min.—My family and Missions, see p. 24, *Prayer Group Guide*.)

Prayer Period (15 min.—see p. 36 of *ROYAL SERVICE* for prayer requests other than those of prayer group members.)

Planning, Promotional, and Announcement Period (15 min.—see ch. 3 and planning chart on p. 114, *WMS Leader Manual*.)

Preview General WMS Study Topic for Coming Month (3 min.)

wms director

Does each WMS in your church have an up-to-date list of prospects? They need one. But how can prospects be discovered? One of the most effective ways is by having a WMU enlistment survey.

WMU enlistment survey cards are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 50

for 50 cents (packaged only as listed). By using the survey card you can learn the time and day of the week women prefer meetings. Also you can discover the need for providing a Sunbeam Nursery for mothers attending WMS meetings.

If a WMU enlistment survey is not made, a WMS survey can be made to discover prospects. The survey will be of little value unless the results are tabulated and the findings used.

It is important that the survey be kept up-to-date. To do this:

1. add regularly the names of those who join the church or one of its organizations
2. add the names of those discovered through visitation and daily contacts
3. remove names of persons who have enrolled in a WMS or for some reason are no longer prospects.
4. add regularly the names of those suggested by WMS members.

promotional feature

The home mission study for 1969 is *In Aloha Land* by Sue Saito Nishikawa. If there are those in your WMS who have visited Hawaii, you may want to ask them to announce the study of this book. Perhaps they have a muumuu they could wear and a lei. You could play part of an Island record to introduce this feature. Or you could make a paper lei as follows:

Write or type this invitation on 2-inch white paper circles:

Come and go with us to Aloha Land
(time) (place)

We'll travel the easy way.

The printed page way!

Now paste these circles on 3-inch scalloped pink crepe paper circles. Fold the circle several times into a cone and run a thread or cord through the center of each circle. Your lei should have enough blossoms (circles) for each person present so that each can take one from the lei as it is passed from person to person. Your lei should look like this.



LET

chuck

statement became
as a humorous comment
to the proverbial
relieving personal responsibility

Leaders in Woman's
Union have the responsibility

ing a job done. One of the greatest
ways to get that job done would be
to recognize the positive connota-
tion in the quip, "Let George do it."

MU George could be the per-
son to whom we delegate a respon-
sibility; thus making ourselves more
effective leaders.

One of the greatest problems fac-
ing the volunteer leader is the in-
ability to share the leadership role

that the leader's goal is to

get the job done, but we fail to

realize we need to have the

cooperation of the group. We

must realize our responsi-
bility to share the leadership

with those members

who are willing to lead.

Understanding of Leader-

ship and Charles

in the next paragraph

those leaders

of authority tend

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respect and confidence

In *Church Administration*
zine, Lawrence Appley writes
respect for and confidence in others
by a [management leader] beget
confidence in and respect for that
manager or leader from others. If
a leader does not have respect for
and confidence in his followers, he

used
threat

SHARING

the

SPOTLIGHT

that some people may like your colleague better than you or like [her] less and talk to you about it.

"All of this means that delegation puts a heavy strain on your powers of relationship both with yourself and with other people."

This faith in people has another dimension; you become an enabler. No leader is more effective than the one who multiplies the doers. You become a sharer. This comes by exercising faith in people—faith in them as an officer, faith in the talents they possess, and faith in their ability to get the job done.

2. Exhibit patience. Let them do the job in their own way and time. You may get a job done in one particular way while another person may do it in another way. If the job is done and the accomplishment is successful, then we should be happy. Delegating responsibility is one of exhibiting patience—letting them do it in their own time. The factor of time of another person may not be only in their ability to do it faster than you, but it also may mean that their timing may be better to get the job done.

Carl Heyel, writing in *Organizing Your Job in Management*, says: "Anything someone else can do with better timing than you should be delegated." This means that you should be patient with other persons and let them function as responsible individuals with whom you have shared a challenge.

A dynamic dimension of patience is being patient enough to select the right person to do the job you want done. Because of poor planning many times we hastily select a person for a responsibility. Certainly the person selected should be competent to do a particular segment of our responsibility. To fail here is inexcusable. Involved in this is the wisdom and human insight to see potential in people. Many times the most effective person to whom we can delegate responsibility is to that unsung hero, the one who has never been drawn out. Those who know people, know something about their

background, their talents, hobbies, and interests, are successful with this art. Numerous illustrations could be shared to show how people's lives have blossomed because another person patiently chose them to undertake a task. Keep your eyes peeled for good Georges!

3. Give them room to work. The faith we exercise in people coupled with the patience we exhibit will only be effective to the amount of room we give them to work. When we have selected a person to do a job, give it to her—all of it! Don't hold on to any part of it. The only thing you should hold on to is your supervision of her in the work that has been delegated.

Lawrence Appley, whom we have quoted earlier, says that "the supervision of one in whom you have delegated requires that: (1) you clarify in writing the work to be done, (2) you delegate the necessary authority to do it; (3) you check periodically how well he is doing it; (4) you determine with him and possibly with others how he might do it better."

Your challenge as a leader is to determine that the worker has a complete understanding of the task and the proper resources to do it. But also, she must have freedom from restraints to do the work herself. We should make our delegated work person-centered and not job-centered.

4. Plan the work together. It has been suggested that a team spirit must be developed by the delegating leader. This team spirit is based upon "a mutual understanding in terms of the objectives," according to Robert L. Bowers in his article, "Let George Do It," written for *Church Administration Magazine*. Nothing solidifies a group like a goal that has been sought together.

A secret to successful delegation is team planning preceding team performance. We should recognize that "in terms of the sheer quantitative scope of the task there must be many hands to share the burden," according to Mr. Claypool. Much of

our success in carrying on the mission education of our church is so much in detailing what we are to accomplish but rather how we are going to do it.

5. Share the spotlight. A most practical suggestion for delegating is to share the spotlight. The joy of seeing others become a part of your success is a genuine thrill. Mr. Appley says, "The whole basic activity of management is delegation, development, motivation, and reward." When we speak of reward it is not necessary that recognition be a flag-waving, ticker-tape parade. The best method of rewarding a person can be a simple, sincere recognition that they have helped in the accomplishment. The lost art among too many leaders is the ability to share the spotlight. The wise leader delegates not only responsibility but also recognition, as may be seen from the following statement taken from *New Understanding of Leadership*. "It seems apparent . . . that given the goal of shared responsibility the leader must be able to share activity of his leadership functions. He must not have sticky fingers, unable to delegate, jealous of recognition of colleagues; on the contrary, he must be willing to share recognition, status, and prestige with others."

There isn't a mother who does not glow with pride and accomplishment when she witnesses one of her children gain recognition at school, at church, or in an athletic event. You should grow to feel a motherly pride as you see your helper gain a well deserved accolade for a job well done.

Determine that you will try to delegate. Then you can anticipate that thrilling experience understood by only a few—the thrill of seeing another life grow, develop, and blossom. This process doesn't come by accident. The secret ingredients of the process are faith, patience, freedom, and planning. Then when the spotlight shines on the throne it strangely illumines the power behind it.



the wmu leader

planned by june whitlow
edited by rosanne osborne
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WMU Watchword for 1968-69
"Ye shall be witnesses unto
me . . . unto the uttermost part
of the earth."

Acts 1:8

information for
WMU
council members

**Soul-winning Commitment
Day—January 12**

On January 12, members of Southern Baptist churches will be given opportunity to commit their lives to witnessing for Christ. During this January Convention-wide emphasis, church members will be asked to

face the individual responsibility of sharing Christ with a lost world. This day of commitment to prayer and personal evangelism will prepare Christians for their part in the Crusade of the Americas revivals.

Each church, under the leadership of the pastor and with the help of the church council, will work out the plans for observing Soul-winning Commitment Day.

Studies in Isaiah. January 8-10, 1968, is the date for January Bible Study Week—a week planned for every member of the church family.

Adults and Young People will be studying the book *The Gospel in Isaiah*, Gilbert Guffin, 95 cents. Other age-group studies are: *Intermediate—Exploring the Old Testament*, George W. Redding, pupils' edition, 45 cents; teacher's edition, 60 cents. *Junior—Before Jesus Came*, Margaret Williams, pupils' edition, 45 cents; teacher's edition, 60 cents. *Primary—The Story of Joseph*, Betty Mason, 45 cents; *Beginner—Helping Others Learn About Jesus*, Marjorie M. Stith, 45 cents; *Nursery—My Family*, Elsie Rives and Hazel Rowe Luck, 45 cents.*

The Sunday School leads in making plans for this week, but members of Woman's Missionary Union should be encouraged to participate in the study. Watch for announcements concerning your church's study.

*All books available from Baptist Book Stores.

Don't Read Unknowingly. If you would like to know where you could go to learn how to conduct a WMU council meeting, how to plan an agenda for a council meeting, how to promote annual planning, how to conduct an age-level planning meeting, how to determine budget needs and request them, how to do your new WMU job, or how to be in the know in 1968-70.

All of this information plus much more will be discussed at Ridgecrest and Glorieta WMU Conferences. Mark these dates on your calendar: WMU Conference, Glorieta, July 16-18, 1969, and WMU Conference, Ridgecrest, August 7-13, 1968. Now is the time to make travel plans and other necessary arrangements. (See *WMU Year Book*, p. 38.)

Methods conferences will outline the role of the church WMU officer on the WMU council and teach council members to plan, coordinate and evaluate the work of Woman's Missionary Union in a church.

Those WMU council members who work directly with age-level organizations will find conferences and workshops led by qualified leaders and planned specifically to help them with the age-level work they direct.

In addition to methods conferences and workshops for WMU officers and leaders, there will be platform presentations, mission action workshops, missionary testimonies and other special features designed to prepare for 1969-70. No WMU officer or leader can afford to miss this opportunity for training.

WMU Annual Meeting and Southern Baptist Convention.

Were you disappointed that the WMU Annual Meeting and Southern Baptist Convention didn't meet in New Orleans last year? Cheer up this year on June 9-10 the WMU Annual Meeting will be in that quaint French city. (See *WMU Year Book*, p. 38.)

Meditations, missionary testi-

monies, special music, drama, and other interesting features are being prepared for today's woman as she searches for dynamic ways to live her faith in the twentieth century.

Watch Royal Service for additional information about the annual meeting.

Answer Honestly.

When did you last attend an associational WMU meeting? What was the purpose of that meeting? What did you learn? How many attended from your church? WMU? How many persons did you invite to go with you? How many did you take?

Associational WMU meetings are held at different times and for different purposes. One purpose of an associational WMU meeting is to provide opportunity for fellowship and inspiration. Another purpose is to interpret the WMU program, while still another is to train WMU leaders and members to carry on WMU work in a church.

As a WMU council member, you need to attend the associational WMU meetings which are structured to help you function more effectively as an officer or leader in your church WMU.

to
officers

To: WMU Director and Assistant Director

WMU Report to Church.

Churches vary in the method and the frequency with which organizations report to the church. The WMU should adapt to the plan of the church. A report to the church is found in the WMU Record and Report Book. (WMU Record and Report Book is distributed according to state plan.)

The report, whether written or oral, need not be long. In addition to the statistical information which may be called for by the church, reports should include highlights of

recent WMU activities and the announcement of coming events. Use a variety of techniques when giving the report and emphasize the work being done by the organizations. Use the chalkboard, tape recorder, posters or slides to enhance the presentation. Dialogue, questions and answers, and short testimonies are other interesting ways to present the information to the congregation.

At the regular WMU council meeting plan what is to be included in the report and choose council members to help with the presentation.

Do You Need Help?

On page 58 of the WMU Manual, the following duties are suggested for the WMU assistant director:

1. Assist in providing an up-to-date list of prospects to each WMU age-level organization.
2. Assist in organizing new WMU age-level organizations as needed.
3. Assist in training WMU officers and age-level organization leaders.
4. Assume delegated responsibilities from the WMU director.

Because her role is one of assistance, the WMU assistant director must depend upon the WMU director to plan with her and show her specifically what she is to do. This will take thought and effort on the part of the WMU director in delegating responsibilities.

The assistant director's talents and abilities will govern the responsibilities delegated to her.

The WMU assistant director might:

1. Assist in compiling and presenting the regular WMU report to the church.
2. Be responsible for setting up the team for the council meeting.
3. Give out the assignments suggested in Council Agenda and prepare any visuals to be used.
4. Send notices of council meetings, call persons to remind them of the next meeting.
5. Write announcements for bulletin or church newsletter.

bulletin or church newsletter.

6. Handle publicity of church-wide WMU events.

There are 101 things which the WMU assistant director can do to assist the WMU director. If she hasn't done much thus far, it may be because definite responsibilities have not been delegated to her.

A Glance Backward.

Because evaluation of past experiences can lead to the improvement of future experiences, it is necessary to evaluate certain activities in Woman's Missionary Union. A good place to begin is to evaluate church-wide activities during the recent Week of Prayer for Foreign Missions. A look at the strengths and weaknesses of the week will help in planning for the Week of Prayer for Home Missions which is to be observed in March.

As WMU director you are responsible for leading this evaluation. You should involve the members of the WMU council in the evaluation process. Listed below are some key questions to help determine the effectiveness of the week. A variety of methods can be used in evaluation: filling out a survey form and discussion during the council meeting are two possibilities. The purpose of evaluation is to analyze what has been done in order to judge its effectiveness. When evaluation reveals changed lives and increased commitment to missions and the missions outreach of the church, the week has been successful. When evaluation shows weaknesses in past actions, future planning can find ways to overcome these weaknesses.

The following questions can be

used as a framework for your evaluation.

1. What were the goals which you set for the Week of Prayer for Foreign Missions?

2. Did you reach the goals?

3. Did you begin planning early enough?

4. Did you receive your packet of materials in time to do adequate planning?

5. Did you use all of the materials suggested in the packet? If not, why not?

6. Did the WMU council and Brotherhood council plan jointly?

7. Did each council carry its share of responsibility?

8. Did individuals assume their share of the responsibility?

9. Was the pastor involved in planning?

10. Approximately how many persons were involved in the observance of the week of prayer? Is this an increase?

11. Did you reach your goal for the Lottie Moon Christmas Offering?

12. Were the week of prayer and the offering well publicized? How could persons be made more aware of them?

13. What would you consider the most significant event of the week? Why?

14. What are some things you did which did not seem to be effective?

15. Do you believe persons in your church are more committed to missions and the missions outreach of your church as a result of the experience of this week? Why?

16. How can this information be used in planning for the Week of Prayer for Home Missions in March?

Council Agenda.

Before the Council Meeting

1. Secure information about your church's observance of January Bible Study and Soul-winning Commitment Day.
2. Tape record the testimony of

someone who attended a recent WMU associational meeting. Ask her to tell why she feels it is important to attend associational meetings.

3. Prepare a sheet or a 3 by 5 card which gives a few interesting facts about the city of New Orleans and the dates of the WMU Annual Meeting and the Southern Baptist Convention.

At the Council Meeting

1. Announce your church's plans for the observance of January Bible Study and Soul-winning Commitment Day.

2. Use the word association game to create interest in the WMU conferences at Glorieta and Ridgcrest. Call out Glorieta and ask persons to say the first word which comes to mind. Discuss briefly the answers and then give information about both 1989 conferences.

3. Play the recorded testimony of the person who attended an associational WMU meeting. Announce the next associational WMU meeting, encourage attendance of officers and leaders, and make arrangements for transportation to the meeting.

4. Distribute the sheet containing facts about New Orleans and giving dates of the WMU Annual Meeting and the Southern Baptist Convention. Encourage women to make plans to attend if possible. Allow time for questions.

5. Conduct the evaluation of the Week of Prayer for Foreign Missions.

6. Discuss other business and make plans for coming events.

To: Secretary-Treasurer

Since Woman's Missionary Union is a church program organization, its financial needs should be cared for in the church budget. Each church is different and will have its own plan for financing the work of its organizations. Because this is true, the duties of the WMU secretary-treasurer will vary.

As WMU secretary-treasurer you should be thoroughly familiar with the procedure for requesting funds, making them available, and accounting for money spent. Usually the church will determine these procedures and Woman's Missionary Union will fit into the church's plans.

Your main duties will probably be to requisition the needed funds through the established church channels and to keep records to determine the use being made of WMU financial resources. Your records should be made available to the WMU director at all times. She will instruct you on the form and frequency of your financial reports.

To: Directors

WMS
YWA
GA
Sunbeam Band

Let Your Leaders Grow

As an age-level director you are to help each leader with whom you work to develop the qualities needed for performing her special task effectively. Since leadership is performed in relationship to a particular group of persons you need to help

your leaders learn to work effectively with groups.

One of the most difficult tasks that will confront you as an age-level director is to help each leader recognize her need for up-to-date training. In order to retain what she knows now, she must continue studying and learning.

A leadership course is available for leaders of each WMU age group: Women's Missionary Society, Young Woman's Auxiliary, Intermediate Girls' Auxiliary, Junior Girls' Auxiliary, Primary Sunbeam Band, Beginner Sunbeam Band, and Sunbeam Nursery. The WMS Leadership Course is planned for each WMS officer. The leadership courses for the youth organizations are planned for leaders and assistants of the different age-level organizations.

A teacher's guide is available for each leadership course. Each teacher's guide gives an outline of the course and suggested teaching plans.

If your leaders have not had the leadership course, you are responsible for providing this opportunity. Because there are few persons working in leadership positions in your age level, you may think it is impossible to schedule the leadership course. If the class session is not feasible, offer to help leaders with individual study. Schedule a time when you can meet with your leaders to talk about the course content and to give guidance in answering the questions at the end of the chapters. You may want to invite them to your home or some other place conducive to study.

Requirements for each leadership course are found in the age-level leader manuals and the WMU Year Book. Age-level leader manuals, 35 cents each, are available from Woman's Missionary Union, 608 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.



Pray daily

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Dear Pastor-

January seems the most appropriate time to talk about following through on the Convention's emphasis on evangelism and world missions. For through the months of 1968-1969 this emphasis is history. If we are to make an impact in our churches and on the people of the world we must check up at this new year's beginning to see our performance in prayer, giving, being, and doing.

We have set high goals, and goals do not achieve themselves automatically. We have nine months of the church year yet to reach them. Let's take a look at ourselves.

One state paper editor wrote an editorial early last summer entitled "Let's Get in Front of Crusade Instead of the Rear." The Crusade of the Americas is the major goal of the year. This whole Baptist world is "standing by" with prayer and keen interest. Already Baptists of Asia and Africa have set dates for continent-wide crusades. They look to see how God will bless our efforts toward revival and evangelism.

Prayer—talking to God and also listening to God—is the key to what we can accomplish for him in the months ahead.

Pact, the prayer partnership plan for the Americas, is significant only if all of us continue faithful to its purpose. For it will be the presence of the Holy Spirit which will make this year of the Crusade different in our churches and an example to the world.

If one of your goals was to form a prayer partnership with another church—either on this continent or in Latin America, please let us know some of your experiences with the Lord. We want to print a bulletin to go to all Pact prayer partners and in it we want to share resultant blessings from God.

If your church did not "sign up," write now to Pact, 600 North Twentieth Street, Birmingham, Alabama 35203. It isn't too late and we want to count you in.

The moments of this new year will fly by and soon it will be history. Opportunities therefore must be acted upon without delay.

Our prayer is that in these months of the Crusade of the Americas we will be writing God's glorious history, and that God will lead us triumphantly into the 1970's.

Sincerely,
WMU Staff