



ROYAL SERVICE

FEBRUARY 1969

You will be filled with power
when the Holy Spirit
comes on you, and
You will be witnesses for me
in Jerusalem,
in all of Judea
and Samaria,
and to the ends
of the earth ACTS 1:8 (TEV).

ROYAL SERVICE

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	Layout and Design:
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Day by Day --Living

AN EDITORIAL

What is your rating as a gossip? Shall we tally our score? If you and I pass along information we know to be true but which derogates another person and adversely affects his future usefulness, we can score ourselves high as gossips.

Well, how about those tales we hear at the beauty parlor or at social gatherings—not substantiated information, just careless talk? These tales usually reflect on the morals of others. Do we with relish pass these along, not giving a thought to the consequences? We can add a big plus to our already high gossip score if this is our practice.

Now how about drawing snap-judgments on the behavior of others and commenting on their motives and actions, thereby casting doubts and suspicion about their character? Let's give ourselves a double plus on this practice and place our names at the top of the list of gossips.

I recall that John Donne wrote "any man's death diminishes me." A gossip can be the means of a man's death long before he is buried and she herself dies bit by bit.

by Ethalee Hamric

A CHALLENGING CITY

Southern Baptists are developing unique avenues for a witness among the academic community in Boston.

IN 1962 Boston was the only major American city where Southern Baptists had no work. That year we came here. More than three million people, 65 percent of whom are Catholic, are crowded into this busy metropolitan area—an area that is

Dr. Hughston is pastor-director of Greater Boston Ministries and pastor of Metropolitan Baptist Church, Cambridge, Massachusetts. He is a missionary appointed by the Home Mission Board, Atlanta, Georgia.

characterized by tremendous wealth and dismal ghettos, historical relics and gleaming new skyscrapers, some of the world's finest educational institutions and the sordid world of organized crime.

It is difficult to describe how it feels to come into such a metropolis and face the staggering task of building an effective new witness for Christ. A small number of people, most of them students at Harvard and Massachusetts Institute of Technology (MIT), had just organized a church under the leadership of

Thomas Harbente, a graduate student. They conferred with the Home Mission Board, and together it was determined that the time had come to launch an all-out program designed to reach the academic community as well as all areas of this great metropolis.

Cambridge in the heart of Great Boston, was selected as the site because of the nucleus of Southern Baptist students already there. A very beautiful small church building was purchased by the Home Mission Board and made available to the enthusiastic young group. Worshipful in its simple colonial beauty, this building now houses the two hundred members of the Metropolitan

Baptist Church and serves as the center of the missions outreach in Greater Boston.

The challenge of the academic community was given first priority because it had been discovered that there were many Southern Baptists among the one hundred thousand students attending the forty-four degree-granting institutions of higher learning. Some of these are among the brightest minds in our denomination. It was tragic that during these important years in their personal and intellectual development Southern Baptists were offering no possibility of a continuing church relationship. Many could be in the forefront of denominational life in the years just ahead as we seek increasing effectiveness in proclaiming the full impact of Christ on our day.

The number one problem was how to find the students. Officials at Harvard and MIT were cooperative in listing the Southern Baptist Convention on religious preference cards. This has enabled us to discover the names of more than two hundred Southern Baptist students

on these two campuses alone, and others are yet to be found. Harvard also gave me an appointment as chaplain to Southern Baptist students and membership in their United Ministry to Harvard and Radcliffe.

The freshmen arriving on the campus of the Ivy League school suddenly find himself in a new world. He is on his own. He must make his own decisions. The use of alcohol, LSD, and marijuana is widely prevalent. The personal life of the student is not regulated by the universities. Men and women are allowed to date in each other's dormitory rooms. The "new morality" is accepted.

In the realm of the spiritual there is little guidance. The student is in an atmosphere where many feel that the church is no longer relevant. He is no longer willing to trust his life

to an inherited, unexamined faith. He comes to grips with honest doubt. Now he is in an environment where he is encouraged openly to admit his doubt. He needs someone with whom he feels free to share his search for spiritual truth.

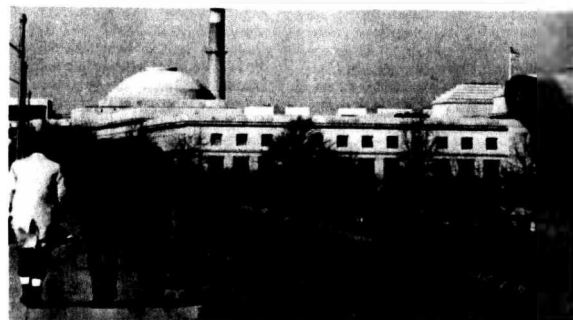
It is at this point that the Metropolitan Church feels a dynamic challenge. Every program of the church is being reexamined at periodic intervals to see that it meets specific areas of need. This year the students have studied Frank Stagg's *New Testament Theology** during the Sunday School hour. This is now being followed by an in-depth interpretive study of the Gospel of Mark. Special reading assignments are made and there is lively discussion.

Realizing that true worship is imperative for sustaining the life of

*\$5.95 from Baptist Book Stores



by
**JOHN W.
HUGHSTON**



The campus of Massachusetts Institute of Technology (MIT) can be seen across the Charles River from Boston.

John Hughston discusses plans for regular morning devotions on the campus of Harvard with Bert Hunter, volunteer BSU director.



ROYAL SERVICE • FEBRUARY 1969



The Boston skyline shows towering skyscrapers and crowded apartments.

the Christian, we emphasize reverence and meaningful participation in the Sunday morning service. Praise is expressed through great music. Students give particular attention to the sermon because during the Sunday evening University Forum they have the opportunity to engage the pastor in dialogue on the morning message. This face-to-face confrontation with spiritual truth is also utilized in special student retreats.

The thoughtful student today is caught up in the winds of ecumenism that are blowing hard. He truly believes that all Christians are brothers and that there are strong ties which bind us together. We are unrealistic when we fail to recognize that the new generation does not want to be identified with narrow religious concepts which do not encourage fellowship and cooperation with the total body of Christ. Therefore we emphasize that we have not come into the Northeast with the idea that we are the only ones who have the gospel. We have come in the spirit of Christian love and cooperation, eager to share with American Baptists and all others in the common effort of building the kingdom of God.

The Metropolitan Baptist Church has a ministry reaching farther than just the academic community. The church scatters into every area of life and service. We believe that we are following the concept of the New Testament church when the congregation has a focal point and moves from this center into varied avenues of witness. This witness is known as the Greater Boston Ministries, and is related to the Home Mission Board. This is a correlated

program under the leadership of the pastor-director.

Larry Patterson is director of church extension. A major function of this program is to extend the ministry of the central church by creating home fellowships throughout the entire area. Many of these in time will become chapels of the Metropolitan Church and a few will become churches. One started several months ago with two people in Mr. Patterson's home, and is now the North Shore Baptist Chapel with a Sunday morning attendance of eighty. The development of this program includes the enlistment and training of lay leadership and the selection of strategic locations. Project 500 will provide leadership and financial assistance in these new areas as missions funds become available. Woman's Missionary Union through the Annie Armstrong Easter Offering and Week of Prayer for Home Missions is undergirding much of this new outreach.

Social ministries are under the direction of Judith Ann Bair. Varied club and athletic programs are reaching boys and girls of the community. Playground and recreational facilities are provided. Intensive work is done with delinquent girls who are wards of the juvenile court. A program to assist senior citizens is underway. The summer day camp had an enrollment of seventy-one, the majority of whom were Catholic. A prominent surgeon who is a deacon in the Metropolitan Church is enlisting other doctors to assist in establishing a health clinic in the neighborhood. Another deacon, a student in the Harvard Law School is forming a legal aid society. Stu-

dents and other members of the church find ample opportunity for creative mission action in these programs, thus translating their faith into effective practice.

A major emphasis of the pastoral ministry is personal witnessing and counseling. The most effective method of evangelism on these campuses and in the Greater Boston area is that of personal witnessing. Two young students were baptized one evening. One student was a brilliant physicist and a doctoral candidate at MIT. For months we had sought Christ together. There were doubts and questions. Then came trust, surrender, and commitment. The other was an undergraduate student at Boston University. A devout Catholic, she discovered a new life in Christ.

The average age of our congregation is twenty-six. Eighty percent are either undergraduates or graduate students and their families. The opportunity for pastoral counseling is unlimited. It is a time when many are facing vocational or professional choices. Newly married couples, hundreds of miles away from families and friends, need guidance as they start building their lives together. The pressures of scholastic life drive others to deep depressions and the brink of suicide. Through the ministry of pastoral counseling we seek to meet the deepest needs of the individual.

We have just begun, but we face the future with confidence. We seek to be creative in our endeavor to fulfill the emphasis of the gospel on the whole man. We need your prayers and support as we provide an effective ministry in this historic city.



from Washington

by Cyril E. Bryant

Editor, *The Baptist World*

Publication of Baptist World Alliance

The War on Talent Waste

George is 19. He dropped out of a southern school in the eighth grade. He piddled for a couple of years, and had one brush with the police. They told him he ought to get into the Job Corps. Now he's working on a forestry project in Wisconsin—learning a trade, improving his math and reading ability, and getting better food and medical care than he's ever known before. Next year, he'll take a construction job and become a vital part of America's economy.

Elizabeth did not drop out of school, but it seemed that everything was against her. Her teachers sensed that she was a persistent under-achiever. When they learned that she came from a broken home, had barely enough to eat, and certainly had no motivation for achievement, they recommended her to Upward Bound. She was one of twenty thousand youngsters taken to college campuses for a concentrated six to eight week program last summer. Now she's making plans to enter college after she finishes high school this June. "Upward Bound is the best thing that ever happened to me," she said.

These youngsters have been reclaimed from urban ghettos by two of the programs for underprivileged young people sponsored by the Office of Economic Opportunity (OEO). OEO is usually associated with the War on Poverty and people think of its work as being a sort of dole. But the purpose of these youth programs is to develop what they call "America's greatest natural resource," to take youth who might not otherwise have a chance and motivate them into self-supporting, useful citizens.

The effort to make even the most unlikely youth into admirable citizens is being waged under several classifications.

1. *Neighborhood Youth Corps* is a year-round, work-

training program for disadvantaged young people from low-income families. The program aims to help participants of high school age to continue their education, or to resume their education if they are drop-outs, and to increase their employability.

Youth Corps projects provide useful hometown work experience in public, private, and commercial settings. The boys and girls are given counseling, remedial education, and health services. They are lifted from a "defeatist" psychology to ambition for better jobs and better citizenship.

2. *The Job Corps* is a voluntary national residential training program for out-of-school, out-of-work, underprivileged young men and women, 16 through 21 years of age. Its goal is to take these people from their undesirable neighborhoods, use them profitably in one of the 124 Job Corps centers, and to prepare them for skilled jobs and responsible citizenship.

Of the 144,000 who have been helped since February 1965, the average enrollee has completed nine grades of school but has the math and reading ability of a fifth grader. Sixty percent of them are from broken homes; eighty percent have not seen a doctor or dentist in the last ten years; and fifty-eight percent are either physically or mentally unfit for military service.

The government spent an average of \$6,695 on each of its Job Corps enrollees in 1968—a sizable sum in comparison even with the present inflated college education costs, but it includes the full transportation, clothing, physical care, job training, and educational costs of the youngster. The cost is small, however, if the program turns the young man or woman from a life of dependency on society to the role of a good, self-supporting citizen.

3. *Upward Bound* is a program the OEO calls a "war on talent waste." It takes talented tenth or eleventh grade youngsters from urban ghettos or rural deprivations, and motivates them to the point of seeking a college education. Students are recommended to the program by their teachers, counselors, and school principals who believe them to have a talented mind that might not be developed without encouragement from outside their own underprivileged environment.

The youngsters are taken to participating college and university campuses in the summer for a full-time intensive educational program. They are exposed to academic subjects, and cultural and recreational activities. Then throughout the next year, he or she is encouraged through special attention to his school activities, his home life, and his involvement in community affairs. It is a "total learning experience," says an Upward Bound brochure, and its aim is to "turn on the tuned out youngsters."

By this diversified effort, OEO officials hope not only to rid the nation of its hard-core unemployed, but also to make these youth an asset to the world.

by Kenneth Day and Floyd H. North

missions here and there - -

■ Number One of Five Hundred

The two-year period for establishing Project 500 churches is approaching the end. During the fall of 1969 Southern Baptists expect that God will bring success to one of our most strategic efforts of recent years.

Project 500 has not been just another effort to begin new work. Were this the case, the goal five hundred would be far too small. Neither five hundred nor five thousand new churches could meet the religious needs of our growing nation. Rather these five hundred churches have sought to locate in "strategic" communities.

"Strategic"—the real key in the whole effort—more than any other part of the project has been repeatedly explained and interpreted. By varying standards almost any place needing a church could be so classed. Dr. Loyd Corder of the Home Mission Board under whose leadership Project 500 efforts have been correlated, defines "strategic" as follows: a geographic community in which there are, or soon will be, unmet human needs requiring the witness and ministry of a new church whose ministry could potentially answer those needs. Even with this statement before one, an example of a "strategic location" will doubtless tell far more than the best definition.

Worcester, Massachusetts, the first of the "500" locations will give us a basis for evaluating needs and results. Worcester is a city of over 185,000 persons. Its communities are tragically unchurched or underchurched. In April 1967 an old church building which had long housed the First Congregational Church was purchased. In October of 1967 Bob Tremaine, pastor of the Northside Baptist Church of Hobbs, New Mexico, moved to number one of Project 500. His was a building without people, a pastorate without a program. He came soon to see that there were many needs for which programs had not been scheduled.

The community surrounding the building is extremely

congested. Families with fewer than six children do not qualify for apartments in the area. Most resident families have nine or ten children.

So Bob went to work meeting people—community residents, city leaders, and dirty little kids—just so long as they were people they were his interest. Weekly services were begun in the church building, but these were just part of a seven-day program. Recreational programs were set up for community youth. The city recreation department was pleased with the efforts of this young church, and a baseball field was assigned for their use three times each week. Other interested citizens were impressed with the outreach of this recreational program and hundreds of dollars worth of equipment was donated to the church.

The weekday program—as varied as the imagination—includes what the church is calling "satellite centers." One such center meets in the home of a Catholic woman, another in a municipal building. Different interests draw persons together in these centers, but common to all is the witness of the Word of God.

"Backyard Bible schools" are widely located and conducted during the summer. One southern state sent a group of eleven BSL workers to Worcester for the entire summer to work in Bible schools and other related ministries.

Numbers of neighborhood children were reached through Saturday skating on the church parking lot. The one factor, which more than all others limits the ministry of this church is a lack of trained lay leadership to guide activities and learning experiences of those persons who come seeking. But at the end of the first six months, more than four hundred people were being reached weekly by a ministry of this church.

To be sure, Worcester is a mission, and will be for some time to come. But it is growing up in a great big hurry. The most impressive evidence of this is not found in membership, which numbered twenty-nine at the end of

six months, but in the kind of church character they are developing. Shortly after they began their work, they established a goal of two hundred dollars for the Lettie Moon Christmas Offering for Foreign Missions. With only twenty-two members at that time, they brought gifts totaling \$351. Then in March of 1967, with a membership of twenty-nine, a goal for the Annie Armstrong Easter Offering for Home Missions was set for four hundred dollars. The total amount received was \$500.90. The first budget adopted by this mission group allocated 25 percent of all church offerings to missions.

The people of Worcester have not been transformed overnight—the poor living conditions around the Baptist Chapel have not been eradicated—but a start has been made toward both. And because Baptists like Bob Tremaine and those who support him believe that the gospel will transform both men and communities, a strategic work has been started, the outreach of which can be anticipated in faith.

■ Stewardship Growth in Korea

Of the almost five thousand overseas churches related to Southern Baptist missions work, almost 3,500 are reported as self-supporting. This encouraging fact indicates the kind of leadership development that assures growth and strength for indigenous national Baptist bodies.

As more churches emerge from financial dependency, dollars given by Southern Baptists through the Cooperative Program and Lettie Moon Christmas Offering are liberated for expansion of existing work and the extension of ministries that will lead to the establishment of more churches. There is positive evidence that Baptists and Baptist churches in countries where we maintain a missionary force are growing in Christian stewardship. As growth continues, those churches which are already self-supporting will grow stronger and more able to share significantly in the worldwide task of missionary witness. And just as important, many congregations now depending on outside financial help will soon need it no longer.

Stewardship development has become, during this decade one of the Foreign Mission Board's major emphases in its program of evangelism and church development. Joseph B. Underwood, the Board's consultant for this program, reports that in more than fifteen countries highly successful stewardship campaigns have been conducted cooperatively by national Baptist leaders and Southern Baptist missionaries.

Asked to define and describe the meaning of his role as consultant, Mr. Underwood said: "Stewardship is an integral part of the gospel of Jesus Christ. It is the practice of the gospel. By this I mean that evangelism, whether in our homeland or in another country, means bringing persons to a trusting faith in Christ and to an acknowledgment of his lordship over all of life."

Evangelistic crusades in several countries have been followed closely by stewardship emphasis. As new believers are prepared for baptism and church membership

they are taught not only from the Scriptures about tithing but also that God asks his children to commit themselves totally to his redemptive purpose in the world.

A typical overseas stewardship development effort usually begins with an invitation, extended to Mr. Underwood jointly by the leaders of a national Baptist fellowship or convention and the mission (organization of Southern Baptist missionaries in a country). In response to an invitation he consults with them, reporting on successful stewardship campaigns in other countries. They seek his advice about planning and preparation for a campaign in their country. He responds, offering to them the use of a specially prepared manual for such projects. It is a compilation of tested ideas and suggested procedure sequences for every stage and step. It is based upon and contains much material from the *Forward Program of Christian Stewardship*,* a guidebook prepared and produced by the Southern Baptist Convention's Stewardship Commission. Woven into the manual are adaptations that have been found essential for overseas campaigns.

After hearing reports about stewardship achievement elsewhere and how similar results can be achieved locally, the next step must be a decision by local Baptist leaders. They decide either to attempt such a project or not to attempt it. If that decision is affirmative then dates are set and the detailed planning gets underway. There are numerous committees that must be set up and myriad details for them to manage. It is usually best to allow at least a year for planning and preparation.

Christian stewardship is the same anywhere, anytime. The Bible is the guide, filled with promises which God makes to every person who will commit himself to a life directed by Him. Prevailing economic circumstances do not alter the basic theological approach. However limited may be the financial capacity of a given church membership, their responsibility for a life principle is no different than the responsibility of believers and congregations in a more affluent setting.

Out of a wide variety of experiences and observations, Mr. Underwood says, "I have watched and listened numerous times as pastors and laymen describe the deep joy God gives them when they have committed themselves to the teaching and practice of this principle of life."

"At the close of a recent stewardship emphasis in Korea a pastor commented that for the first time their churches had been led to see beyond themselves. He regarded this as the greatest blessing from a cooperative effort. In that particular group the nine participating churches indicated intention of conducting stewardship campaigns every year. This has added meaning when we remember that Korea is one of the world's most destitute lands." Those nine churches reported increases in offerings ranging from 150 to 400 percent in a single year. And three of the nine are now giving at least 10 percent of receipts to the cooperative program of the Korea Baptist Convention.

*\$1.25 from Stewardship Services, 127 Ninth Avenue North, Nashville, Tenn. 37203.

■ Population Shift Brings New Missions Emphasis in Alabama

by George E. Bagley

Executive Secretary-Treasurer
Alabama Baptist State Convention



A teen-age boy whose mother had died in a jail cell after childbirth accepts Christ when a missionary witnesses to him in his home. A grandmother rocks an illegitimate infant and cries: "Oh God, where is my daughter? I know I have sinned in not teaching her right—I have sinned. Forgive me, forgive me."

A worker prays for "more of the real power of God to dwell within us that as we go into these dark places, our light will shine for Jesus' sake." Yet another worker thanks God for the volunteer response. "These workers are coming from eleven different churches and several other churches are considering like involvement in Jesus' name."

Such is the need and the involvement of church weekday ministries.

Alabama Baptists have for many years had programs to strengthen churches and establish new missions. But they saw a new need when it was discovered that during the past twenty years there has been a 20 percent shift of population from rural to urban areas.

Rural areas were depleted of leadership. Urban areas were overcrowded, many with people from rural areas who were hesitant to attend city churches and many with people who had spiritual and physical needs.

To meet the needs Alabama Baptists set up a church development ministry for rural areas and a church weekday ministry for urban areas.

The church weekday ministry thus far has been established in five urban areas: Mobile, Montgomery, Gadsden, Huntsville, and Phenix City. The program is sponsored by the Home Mission Board and local associations, thus workers serve as joint state-home missionaries.

The missionaries and local supervisory committees select activities of weekday ministries. Recreational, creative, and educational activities prove most popular at the centers. Bible study, personal witnessing, and spiritual encouragement undergird each activity.

In one urban area, a study hall and library was sponsored when it was learned that the children did not have but fare to go to the downtown library.

In another area, a tutoring class for elementary-age school children was held. A class in conversational English was begun in an industrial area where many internationals live.

In one area summer programs, including Vacation Bible Schools, were set up in neighborhood areas apart from the central center.

Mother's clubs, preschool clubs, teen clubs, senior citizen clubs, and Bible study groups have been established in many of the centers. Sewing and reading classes were started.

Many volunteer workers from churches in each of the five urban areas assist with weekday ministry. Yet many areas are short of workers.

The training of volunteers who want to help has been an urgent need in the church weekday ministry program. There also is a need for coordinators of programs and activities.

"I would like to see the churches putting more emphasis on motivations and personal preparation before becoming involved in actual work," said a worker. "We are hoping to have three training sessions for prospective juvenile sponsors, utilizing court and police personnel," the worker added.

An associational worker said, "We are searching for the best means of communicating mission action opportunities."

To meet needs in churches in declining rural areas, Alabama Baptists have set up the church development ministry.

This ministry helps a church take a look at its present programs, determine its prospects for growth, and select improvement projects which appeal to the interests of the members. Projects are adopted in three areas: toward a better church, a better community, and a better world.

The church development ministry was started in cooperation with the Home Mission Board. It is being continued in cooperation with the Baptist Sunday School Board.

Through the weekday ministry in urban areas and the church development ministry in rural and small town areas, Alabama Baptists are endeavoring to put missions in action. Yet, there is need for a much expanded program with willing involvement of more people in local churches.

State and Home Mission Board leaders discuss plans for weekday ministry in Montgomery, Alabama.



by Charles H. Downey



Church Music is... for everyone

Do you think of your minister of music as a person interested only in a "choir program"? Have you ever said to him, "Well, I don't know if you know her, she's not in the choir?" This is an oft repeated phrase and a common misunderstanding of the minister of music by the average member of the congregation. Please allow me to correct the feeling all too prevalent in our Southern Baptist churches, will you?

Your minister of music is interested in the ministry of music to your whole church, not just one small segment. He is interested in song leaders and pianists for your Sunday School and Training Union departments. He is interested in helping develop them. He is also interested in helping provide music for the WMU meetings and such functions as GA coronations and other auxiliary events.

Further—he is interested in you! Now? You may say, "I'm not a musician—I can't sing and I can't play an instrument." Well, I have good news for you. You can and should be a part of the music ministry in your church and here is how.

First of all, if you do sing or play

you certainly should be using that talent and training somewhere in your church. I have never seen a church with too many song leaders or pianists. As a minister of music I never had too many choir members. You will be blessed by serving and using this talent and giving of yourself. You may feel that it is just another job, but as you give of yourself and your talent, God will bless you for it. He always does.

But even more important than utilizing a talent that you may have, you should be a participant in the most exciting and fulfilling time of the week—that time of the week set aside for the worship of God by His people. Notice I said a participant, not a spectator. We have entirely too many spectators in our churches today. We need people enthusiastically to participate in the worship of God.

First of all being a participant in worship involves listening. How can you be a participant by listening? It's very simple. It does not mean sitting like a stone and allowing nothing to touch you or move you. It means listening prayerfully during the piano or organ prelude. It means using this time for meditation and self-renewal, not for the eyes to wander around the auditorium to see who is wearing what or who happens in come in late. Prayer-

fully consider why you are in the service and seek to be sensitive to God's voice.

Worship also means following the words of the anthem or the solo with prayerful interest. It means being a participant in the meaning of the words in the musical message. Receive the words and be willing to entertain the challenge of them. If the quality of the music is mediocre, don't let this deter you from worship. Receive it as a message to you and let it be used of the Holy Spirit to enrich your life.

Finally, being a participant in worship means joyously singing congregational hymns with meaning. The Scriptures admonish us to sing with spirit and with understanding also. Now you may not feel that you are much of a singer. Most of us are not, but you will be blessed by singing with spirit and understanding. Even if you cannot sing, participate by reading from the hymnal the words as they are sung by others. Hymns have great spiritual messages of strength, comfort, praise, promise, and prayer. You are the loser if you do not participate in this part of a worship service.

Church music is for everyone. It is for you whether your talent is small or large. Music is a marvelous vehicle for praise, for fellowship, for worship, and for spiritual growth.

Mr. Downey is Church Music Administration Consultant, Church Music Department, Baptist Sunday School Board.

THE WORLD BAPTIST ALLIANCE

Baptists of the world observe Baptist World Alliance Sunday, February 2, 1989 in their churches.

Baptists are known to live and witness in all the 124 countries listed below. Where no figure is given, the number is currently not available. In some reports there is a certain amount of overlapping because some churches are affiliated with more than one convention.

Each and every unit in these tables represents a person who has personally professed faith in Jesus Christ as Saviour and Lord and has followed him in believer's baptism.

AFRICA

Algeria	—
Angola	3,000
Basutoland	—
Botswana	—
Burundi*	2,612
Cameroon, West*	26,374
Cameroon, East*	15,000
Cape Verde Islands	—
Central African Republic	18,589
Chad	—
Congo Republic	2,221
Democratic Republic of the Congo	228,959
Egypt*	164
Ethiopia*	140
Ghana*	3,471
Guinea	—
Ivory Coast	1,343
Kenya	3,785
Libania*	21,507
Libya	538

Malawi	3,181
Morocco	—
Mozambique	1,220
Nigeria*	76,670
Rhodesia	3,661
Rwanda*	2,389
St. Helena	—
Senegal	—
Sierra Leone	228
South Africa*	44,960
South-West Africa	—
Tanzania	3,162
Togo	186
Uganda	128
Zambia	2,078
Total for Africa	471,888

ASIA

Burma*	222,884
Ceylon*	1,285
China (Mainland)*	123,088
Hong Kong*	21,885
India*	510,688
Japan*	29,389
Korea*	7,889
Macao	488
Malaysia*	2,588
Nepal	—
Okinawa	2,082
Pakistan*	21,188
Singapore	1,178
South Vietnam	338
Taiwan*	9,788
Thailand	4,378
Total for Asia	968,888



Left to right: Robert S. Denny, Frank H. Woyke, C. Ronald Coudling, associate secretaries, BWA, Cyril E. Bryant, publications director, BWA

William R. Tolbert
President, BWA

José Nordenha
General Secretary
BWA

CENTRAL AMERICA

Bahamas	30,236
Bermuda	210
British Honduras	117
Costa Rica*	947
Cuba*	17,888
Dominican Republic	225
El Salvador*	2,443
French West Indies	—
Guatemala*	2,530
Haiti*	105,000
Honduras*	456
Jamaica*	33,563
Nicaragua	4,182
Panama and Canal Zone*	5,144
Puerto Rico*	9,501
St. Lucia	150
St. Vincent	150
Trinidad and Tobago*	1,614
Total for Central America	214,983

EUROPE

Austria*	750
Belgium*	300
Bulgaria*	300
Czechoslovakia*	4,200
Denmark*	7,181
England*	183,476
Finland*	3,177
France*	2,464
Germany*	96,742
Greece	19,600
Hungary*	56
Iceland	6,524
North Ireland*	4,669
Italy*	—
Luxembourg	9,867
Netherlands*	6,977
Norway*	2,400
Poland*	2,689
Romania*	120,000
Scotland*	18,279
Spain*	4,790
Sweden*	30,782
Switzerland*	1,500
USSR*	545,000
Wales*	82,105
Yugoslavia*	3,596
Total for Europe	1,151,432

MIDDLE EAST

Cyprus	—
Gaza	46
Israel*	179
Jordan*	—
Lebanon*	572
Turkey	45
Yemen	—
Total for Middle East	1,068

SOUTH AMERICA

Argentina*	16,574
Bolivia*	2,237
Brazil*	255,000
Chile*	11,163
Colombia*	5,387
Ecuador	631
Guyana	888
Paraguay*	1,000
Peru	951
Surinam	42
Uruguay*	1,439
Venezuela*	2,120
Total for South America	287,048

SOUTHWEST PACIFIC

Australia*	43,891
Guam	455
Indonesia	4,886
New Guinea	4,234
New Zealand*	17,417
Philippines*	40,990
Total for Southwest Pacific	111,173

NORTH AMERICA

Canada*	176,589
Mexico*	40,278
United States*	26,386,262
Total for North America	26,603,129

Grand Total

28,811,787

*One or more Baptist groups in each country marked by an asterisk are members of the Baptist World Alliance. The total Baptist population may include groups not affiliated with the Alliance.

†Estimate

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BAPTISTS AND CHRISTIAN HIGHER EDUCATION



by Leslie S. Wright

TO be engaged in Christian higher education is to be committed to a distinctive task. It is unique not only in that it requires instruction in conformity with the highest standards of excellence, but also that it must deal with ethical and moral obligations revealed in the Scriptures.

With the moral and spiritual vacuum of the space age, the need for Baptist colleges is greater than ever. We desperately need their Christian purpose, their independence of approach, their concern for the individual, and their tradition of educating responsible students who can assume positions of leadership in all walks of life.

The cost is necessarily greater at the Baptist college than at a tax-supported one, but the difference in Christian environment, faculty dedication, and student concern much more than compensates for the difference. It is not possible to place a price tag on Christian influence.

Dr. Wright is president of Samford University, Birmingham, Alabama.

That many of our people are unaware of the cost of operating a first-class college today is evidenced by the numerous complaints at every increase in tuition. Yet continuing inflation and other economic forces which affect our lives are also faced by our colleges. Maintenance costs are nearly five times as high as ten years ago. Faculty salaries have increased by four or five times in recent years. They will continue to rise because the demand exceeds the supply. Failure to keep pace with increases means that it will be difficult to recruit faculty members or even to keep those we have. Even the most dedicated faculty member should not be asked to subsidize the education of his students by accepting remuneration far below what he could receive at another institution.

A Baptist institution has only four possible sources of operating funds: tuition and fees, endowment income, support through the Cooperative Program, and gifts and grants from other sources.

Even with recent tuition in-

creases, average tuition charged by all Southern Baptist colleges is less than half the national average for private colleges. Only one or two Baptist institutions have anything approaching satisfactory endowment holdings. Thus, endowment income for most is meager indeed. Convention support varies from one state to another.

Alabama Baptists are investing 30 percent of undesignated Cooperative Program receipts in three educational institutions. However, such support ranges to a figure considerably less than this.

Of course, the number of schools supported by a convention greatly affects the amount received by each. The establishment of new Baptist colleges has created serious problems for many states. Failure to consolidate, release from Convention affiliation, or even close those colleges which are economically unfeasible penalizes all institutions and represents poor stewardship of missions gifts.

Some Baptists point to federal aid as the answer to our financial prob-

lems. Others, familiar with our history and doctrine, raise a warning voice. Some Baptist colleges participate in all federal programs. Others participate in none. In between are varying degrees of participation. It is my personal conviction that direct aid to students and building loans which must be repaid in full plus interest do not violate the principle of church-state separation.

The Baptist Education Study Task (BEST) devoted more than two years to the consideration of the future of our colleges. The overriding issue in this study was adequate financial support. As a result, state conventions have taken various steps in an effort to solve this problem. Special committees have been appointed, extended discussion is taking place; changes in institutional relationships are being made, and the entire matter of adequately financing Baptist higher education is being considered.

I am firmly convinced that once alerted to the problems, our Baptist people will respond to this challenge as they have to others in the past.

The Baptist college offers varied activities for its students





Southern Baptist Senior Colleges and Universities

Baptist College at Charleston, Charleston, South Carolina
John A. Hamrick, President
Enrollment: 1,657

Baylor University, Waco, Texas
Abner V. McCall, President
Enrollment: 9,464

Belmont College, Nashville, Tennessee
Herbert C. Gashart, President
Enrollment: 1,315

Blue Mountain College, Blue Mountain, Mississippi
F. Harold Fisher, President
Enrollment: 717

California Baptist College, Riverside, California
Lloyd R. Simmons, President
Enrollment: 825

Campbell College, Buie's Creek, North Carolina
Norman A. Wiggins, President
Enrollment: 2,595

Campbellsville College, Campbellsville, Kentucky
J. K. Powell, President
Enrollment: 1,029

Carson-Newman College, Jefferson City, Tennessee
John A. Fincher, President
Enrollment: 1,876

University of Corpus Christi, Corpus Christi, Texas
Leonard Holloway, President
Enrollment: 926

Cumberland College, Williamsburg, Kentucky
J. M. Boswell, President
Enrollment: 2,165

Dallas Baptist College, Dallas, Texas
Charles P. Pitts, President
Enrollment: 1,301

East Texas Baptist College, Marshall, Texas
Howard C. Bennett, President
Enrollment: 831

Furman University, Greenville, South Carolina
Gordon W. Blackwell, President
Enrollment: 3,167

Georgetown College, Georgetown, Kentucky
Robert L. Mills, President
Enrollment: 1,810

Grand Canyon College, Phoenix, Arizona
Arthur K. Tyson, President
Enrollment: 990

Hardin-Simmons University, Abilene, Texas
Elwin L. Skiles, President
Enrollment: 2,096

Houston Baptist College, Houston, Texas
William H. Hinton, President
Enrollment: 1,132

Howard Payne College, Brownwood, Texas
Guy D. Newman, President
Enrollment: 2,321

Judson College, Marion, Alabama
James H. Edmondson, President
Enrollment: 456

Louisiana College, Pineville, Louisiana
G. Earl Quinn, President
Enrollment: 1,450

Mars Hill College, Mars Hill, North Carolina
Fred Blake Bentley, President
Enrollment: 1,588

Mary Hardin-Baylor College, Belton, Texas
William G. Tanner, President
Enrollment: 1,125

Mercer University, Macon, Georgia
Rufus Carrollton Harris, President
Enrollment: 2,391

Meredith College, Raleigh, North Carolina
F. Bruce Heilman, President
Enrollment: 908

Mississippi College, Clinton, Mississippi
W. Lewis Nobles, President
Enrollment: 2,803

Mobile College, Mobile, Alabama
William K. Weaver, President
Enrollment: 447

Oklahoma Baptist University, Shawnee, Oklahoma
Grady C. Cochen, President
Enrollment: 1,841

Ouachita Baptist University, Arkadelphia, Arkansas
Ralph A. Phelps, Jr., President
Enrollment: 2,004

University of Richmond, Richmond, Virginia
George W. Modlin, President
Enrollment: 6,533

Samford University, Birmingham, Alabama
Leslie S. Wright, President
Enrollment: 3,305

Shorter College, Rome, Georgia
Randall H. Minor, President
Enrollment: 976

Southwest Baptist College, Bolivar, Missouri
James T. Sells, President
Enrollment: 1,482

Stetson University, DeLand, Florida
Paul F. Geren, President
Enrollment: 3,084

Tift College, Forsyth, Georgia
Carey F. Vinzant, President
Enrollment: 704

Union University, Jackson, Tennessee
Robert F. Craig, President
Enrollment: 1,062

Wake Forest University, Winston-Salem, North Carolina
James Ralph Seales, President
Enrollment: 3,928

Wayland Baptist College, Plainview, Texas
Roy C. McClung, President
Enrollment: 981

William Carey College, Hattiesburg, Mississippi
J. Ralph Noonkester, President
Enrollment: 1,046

William Jewell College, Liberty, Missouri
H. Guy Moore, President
Enrollment: 1,216

BY EVA INLOW

ONE LIFE TO LIVE

SHE WAS SHORT and fat, always shabbily clothed. Josefa Munoz was one of the most dedicated and beloved Christians I have met. She was a pillar of strength and a guiding light in the Temple

Bautista in Havana, Cuba, many years ago.

Josefa had come from Spain with her husband and absolutely no money and no education. She could not read or write. In Spain she had been drawn to a small Baptist church by the sound of singing, and after a rather long period of time she had wholeheartedly and absolutely become a follower of Jesus Christ. Although her husband had no interest in her faith, he reluctantly read the Bible to her as a reward for special foods she carefully prepared to his liking.

When I knew her in Cuba, she worked as a servant in the homes of the wealthy. As she went about her work she sang hymns, and refused

to lower her strong voice. She wanted to be heard! To her employers she quoted from the Scriptures and urged them to become Christians. As you would expect, more often than not, she lost her job as a result, but she was never disheartened. She'd find another job. Sometimes she won her employers to Christ, and when this happened she promptly gave notice and found work in another non-Christian home where she could witness.

It was a sore trial to Josefa that she could not read, for she longed to read the Bible. She memorized great portions of the Word and asked her friends to mark those passages in her Bible. She then studied the words, studied carefully what they looked like. Then she located the words elsewhere in her Bible and in other printed materials. Incredible as it seems, by this difficult method she taught herself to read.

Her husband died and she was poor, very poor. You could not imagine what her living quarters were like in a crowded building where everyone else was as poor as Josefa. Some, if that could be possible, were even poorer. When she came to church she always wore exactly the same clothing, only a little more tattered as the weeks came and went. But Josefa was always smiling. People noticed this.

Eventually the church people who loved her noticed that her clothing was hanging limply on flabby flesh. She had lost weight alarmingly, a fact too long overlooked because her smile was so radiant and her nature so loving and warm.

As once efforts were made to find out the cause of her failing health. Her friends discovered that she was watering her already weak snup to increase its volume so she could share it with others who had no snup at all. But they were too late.

The prize was her life. Dear, warm, kindly, generous, loving she was, and she left an indelible mark on my life as a young missionary in Cuba. How many others she must have blessed!





Call to Prayer

Prepared by Mrs. W. E. Allen

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, from Pan-
oiga Mission Board, P. O. Box 6397, Richmond, Virginia
23230, and in HOME MISSIONS.

1 SATURDAY Read Matthew 13:18-23.

Seven out of eight Christians in the world are without a New Testament. Approximately fifty million Americans live without the Bible. The American Bible Society distributed millions of copies of the Scriptures in many languages in the US last year. "I don't see how the Society sells them so cheaply," remarked a group leader displaying the package of Gospels ordered for distribution in the jail. "Only because gifts from Christians pay the difference in cost," a member replied. Thank God for the American Bible Society's worldwide contribution to the spread of the gospel and pray for its continued support by Christian people.

Pray for H. K. Neely, in-service guidance director, Missouri.
Mrs. Andres Rodriguez, evangelistic work, Cuba.
William Tait Watts, worker among Negroes, Oklahoma.
Mrs. B. T. Griffin, evangelistic work, Nigeria.
J. Alexander Herring, evangelistic work, Taiwan.
Mrs. B. L. Jones, evangelistic work, Indonesia.
Mrs. M. K. Watson, evangelistic work, Nigeria.
I. E. Gonzales, retired, Texas.
Gladys Keith, retired, Louisiana.

2 SUNDAY Read Deuteronomy 32:1-10.

Today is Baptist World Alliance Sunday. Let us thank God for this organization of Baptists that has done so much to cement the ties of world fellowship. For Baptists who live in lands where they are a minority, discriminated against and persecuted, the Alliance has often been able to intervene and give much needed aid. Dr. William R. Tolbert, Jr., of Liberia, Africa, is president of the Baptist World Alliance. Pray for him today and for Baptists of the world (see p. 10).

Pray for James Godloe, general mission ary, Illinois.
George W. Thomas, worker among the deaf, Florida.
Sara Ruth Wilson, Baptist center, Louisiana.
Ernest B. Beavers, student work, Indonesia.
James P. Kirk, evangelistic work, Brazil.
Mrs. H. L. Schwick, missionary associate, Hong Kong.
Mrs. A. Worthington, retired, Oklahoma.

3 MONDAY Read Judges 7:1-9.

The "vanishing American," as the American Indian has been called, is increasing in number today at more than twice the rate of the general population. Work among them represents one of our greatest challenges. There is pressing need for God-called, trained young people able to adapt to conditions in which they must live. The Home Mission Board depends on the Annie Armstrong Easter Offering to help maintain this work, so vital for the Indian as he adjusts to modern life. Pray that young people will heed God's call.

Pray for Richard B. Alvarez, worker among Spanish, Texas.
Mrs. C. J. Smith, worker among Indians, Oklahoma.
Dorothy Lane, evangelistic work, Japan.
Frank B. Owen, doctor, Indonesia.
Mrs. B. R. Peacock, evangelistic work, Korea.
Jorrell D. Ragan, missionary associate, Malaysia.
Mary Lucile Saunders, publication work, Philippines.
Mrs. H. D. McCamery, furlough, Nigeria.

4 TUESDAY Read 1 Corinthians 1:18-31.

Vacation Bible Schools are a most effective means of evangelization. What a child learns is seed sown in good ground and

his enthusiasm often creates a favorable attitude in a previously hostile family. Hidden talents among teenagers and young people who help in the school are often discovered. In Arequipa, Peru, a school which lasted six weeks (112 two-hour periods) was held in a government hospital. Southern Baptists have no medical work in Peru. The school proved to be a unique opportunity to present the gospel to the children there, and to their families.

Pray for Judy Bair, Baptist center, Massachusetts.
Mrs. Marvin O. Berry, worker among Spanish, Illinois.
Jervis Heorn, worker among deaf, Illinois.
Maureen E. Dodson, evangelistic work, Mexico.
Evan F. Holmes, evangelistic work, Chile.
Mrs. B. A. O'Neal, evangelistic work, Brazil.
James C. Redding, evangelistic work, Peru.
Jasper Soukheah, Jr., evangelistic work, Argentina.
Mrs. R. A. Fowler, furlough, Brazil.
Mrs. Frank DuMoggo, retired, Louisiana.
Mrs. J. E. Jackson, retired, Japan, China, Philippines.

5 WEDNESDAY Read 1 Corinthians 2:1-10.

Divided Jerusalem had an Arabic-language Baptist church in the Old City and a Hebrew-language church in the New City. Shortly after Jerusalem was united under Israeli control, members of the two churches worshipped together. The pastor and Arab laymen from the Nazareth Baptist Church accompanied missionary Norman F. Lytle on a visit to the Arab church. Jewish Baptists provided several hundred dollars' worth of food for Arab Christians out of work because of the war. Pray for missionaries and Christians in Jordan and Israel where witnessing for Christ is difficult.

Pray for Escobar Ouedadith, evangelistic work, Panama.
Mrs. L. T. Edgemon, Jr., evangelistic work, Okinawa.
Mrs. J. P. Gilbert, evangelistic work, Ecuador.
Norman F. Lytle, evangelistic work, Israel.
John M. Wilkes, educational work, Switzerland.
Robert H. Pinder, furlough, Argentina.
Cecil F. Roberson, furlough, Nigeria.
Lila Watson, retired, China, Taiwan, Hong Kong.

6 THURSDAY Read 1 Corinthians 3:9-12.

In 1948 Southern Baptists began work in the 15th and 16th nations of Africa with the appointment of the Rev. E. Runyan to Senegal and the transfer of the Harrison E. Pikes from Brazil to Angola. For a number of years Portuguese Baptists have supported missionaries in Angola, a Portuguese colony. Southern Baptist work will be centered in Luanda, the capital of Angola. Senegal is a former French colony and its three and a half million people are largely Muslim. Pray for this new work.

Pray for E. C. Chyon, state director, Alaska.
Mrs. Dan Contreras, worker among Spanish, Texas.
Francisco Rodriguez, evangelistic work, Cuba.
Mrs. B. F. Cruise, evangelistic work, Uganda.
Emogene Harris, educational work, Nigeria.
J. D. Harrod, evangelistic work, Brazil.
Jerry Hobbs, evangelistic work, Thailand.
Rene Mohtsaki, evangelistic work, Japan.
Hattie Mae Gardner, furlough, Nigeria.
Delilah Jones, furlough, Nigeria.
Mrs. V. T. Yearwood, retired, Panama.

7 FRIDAY Read 1 Corinthians 4:1-14.

In Bulawayo, Rhodesia, Baptists recently dedicated a new building to house the Baptist Publishing House, gift from the Lottis Moon offering. The new quarters will facilitate the production of greatly needed literature for use in evangelistic crusades and for the Christian education program of the churches. Missionary L. C. Atkin is the director. Pray that the literature might be effective.

Pray for Rafael C. Johnson, evangelistic work, Panama.
Mrs. E. M. Tinsdell, evangelistic work, Panama.
Logan C. Kemp, publication work, Rhodesia.
George B. Brice, evangelistic work, Brazil.
Sally Kate Graves, missionary journeyman, Paraguay.
Marion Kirksey, social work, Brazil.
Mrs. E. P. Mathison, evangelistic work, Brazil.

Mrs. S. M. Waldron, evangelistic work, Philippines.
C. Gerald Corlin, furlough, Ghana.
Mrs. J. D. Hooten, furlough, Uganda.
Mrs. Paul Rogash, retired, California.
Mattie Baker, retired, Brazil.

8 SATURDAY Read Matthew 18:21-35.

Memorbone Baptist Center in Haller, Kentucky, is a bright spot in the lives of the people who live in the caves and hollows of this eastern Kentucky mountain region. The director of the center, Mrs. Freeda Harris, is greatly beloved and understands the people and their needs. Pray that she may have the health and strength for her labor of love, and wisdom to know how to win these friends to the Lord and guide them in the Christian life.

Pray for Mrs. Ross Hanna, worker among Indians, Arizona.
M. E. O'Neill, worker among Spanish, Texas.
Mrs. J. P. Griggs, evangelistic work, Rhode Island.
Donald E. Mines, evangelistic work, Argentina.
Donald E. Smith, evangelistic work, Nigeria.
James I. Stanley, evangelistic work, Philippines.
Mrs. D. G. Thorne, evangelistic work, Israel.
Mrs. Lowry Mallory, Jr., furlough, Kenya.
Katie Murray, retired, China, Taiwan.

9 SUNDAY Read 1 Corinthians 6:9-20.

Ambassador Makonnen, Ethiopia's representative to the United Nations, reminds us that "when the Holy Bible is made available to young men and women in Africa, a double purpose is achieved by a single generous act. First, they are enabled to use the Bible to overcome the great handicap of illiteracy, and secondly by reading the Bible they are able to gain the spiritual requisites for a fuller and healthier life." Pray for an intensified distribution of God's Word among Africans.

Pray for Robert L. Parker, Jr., worker among Negroes, Missouri.
Alexander Pasetti, worker among Spanish, Florida.

Sue Trotman, US-2, Pennsylvania.
Robert M. Mendrick, business administration, Argentina.
Merbert W. Neely, evangelistic work, Rhodesia.

10 MONDAY Read 1 Corinthians 9:13-23.

"By your gifts, you are helping to win young people to Christ in Ibadan, Nigeria," missionary Jane Ellen Gaines reminds us. "Many university students from several schools in the city attend our church. Ibadan is a city of over one million people. Even with an auditorium that seats two hundred and a Sunday school enrollment of around four hundred, our place of worship is much too small for the crowds that attend." Pray that the needed funds for a larger auditorium may be provided.

Pray for Silvano Lara, worker among Spanish, Texas.
Marlin Boone, US-2, Pennsylvania.
W. Donaldson Frazer, evangelistic work, Nigeria.
Jane Ellen Gaines, business administration, Nigeria.
Nadine Loven, evangelistic work, Ghana.
Mrs. D. N. Marshall, evangelistic work, Nigeria.
Mrs. R. L. Owensby, evangelistic work, Venezuela.
Mrs. B. W. Tomlinson, evangelistic work, Taiwan.
Abraham Wright, retired, Illinois.

11 TUESDAY Read 1 Corinthians 10:23-33.

"What we need most is interest, concern and prayer from Southern Baptists," writes missionary J. C. Johnson, superintendent of Baptist work in Panama and the Canal Zone. Members of the early churches are missionary-minded and provide strong support to the Cooperative Program, a large part of which is dedicated to the Panama Baptist Theological Institute and missions work in the Republic. Pray that an urgently needed dean for the Institute may be found.

Pray for Mrs. Daniel Gruver, language



Keep in contact
with your

PACT PRAYER PARTNER

missionary, Panama
 Alfredo M. Lago, worker among Spanish, New Mexico
 Mrs. S. P. Howard, Jr., evangelistic work, Japan
 Charles L. Miller, evangelistic work, Philippines
 Mrs. W. H. Smith, evangelistic work, Brazil
 T. E. Sommerkamp, Jr., missionary associate, Switzerland
 R. Jay E. Stewart, furlough, Tanzania
 Ruby Wheat, furlough, Korea
 Mrs. C. A. Baker, retired, Brazil
 Miss Clifford Barrett, retired, China, Taiwan

12 WEDNESDAY Read 1 Corinthians 11:23-24

In 1965 during an evangelistic crusade in Brazil, hundreds of young people answered God's call to special service. As a result enrollment in seminaries and Bible schools has steadily increased. With some three hundred new churches organized as a result of the campaign, trained leaders are a critical need. North Brazil Seminary reported 173 students in 1968 and the South Brazil Seminary slightly more. Young women in the two training schools are taking the capacity of the present buildings. Pray for these young people.

Pray for Darrell Tapley, worker among Spanish, New Mexico
 Ada Young, Baptist center, Louisiana
 Mrs. M. O. Hendrick, evangelistic work, Brazil
 Mrs. H. E. Peacock, evangelistic work, Brazil
 W. L. C. Richardson, evangelistic work, Brazil
 Mrs. H. B. Boone, furlough, Uganda
 Harry A. Borch, retired, Illinois
 Ruth Rondoli, retired, Brazil

13 THURSDAY Read 1 Corinthians 12:14-27

The 1,200 Puerto Rico Baptists worship in 26 churches and missions, 5 being English-language churches, serving the military and industrial people of the island. Radio and television programs are broadcast weekly and these media will be a powerful aid in the Crusade of the Americas for which Baptists of Puerto Rico are preparing. Pray for the Crusade activities in Puerto Rico and throughout the Caribbean. Pray that young people and laymen may answer God's call to service and prepare themselves to witness for Christ to their friends and neighbors.

Pray for Jose Contreras, worker among Spanish, Texas
 Mrs. Donald T. Moore, area missionary, Puerto Rico
 Annette Johnson, Baptist center, Kentucky

Rafael A. Vanegas, US-2, Himples
 Justice C. Anderson, educational work, Argentina
 Mrs. T. O. Cox, evangelistic work, Japan
 Max T. Furr, evangelistic work, Peru
 J. Ralph Marshall, Jr., evangelistic work, Thailand
 Richard E. Morris, evangelistic work, Taiwan
 Marcus C. Reed, educational work, Israel
 Mrs. J. D. Spann, evangelistic work, Uruguay
 Mrs. S. W. Wheeler, evangelistic work, Honduras
 J. Conrad Willman, educational work, Lebanon
 Mrs. G. M. Folly, Jr., furlough, Ghana
 Sidney R. Flawell, furlough, Nigeria
 Benjamin Diaz, retired, Texas
 Mrs. M. S. Blair, retired, Argentina

14 FRIDAY Read 1 Corinthians 13:1-13

Missionary Alvin Matten is director of the Brotherhood Department of the Brazilian Baptist Convention. The most pressing need originally was for trained workers and literature. Slowly but steadily these needs have been met, and today there are four hundred Royal Ambassador chapters scattered over the country. RAs have their own camping ground, the first among Brazil Baptists. In July of last year some two thousand RAs and their counselors gathered in Rio de Janeiro to celebrate their twentieth anniversary. Pray for Brazil's RAs.

Pray for Gladys Farmer, good will center, Alabama
 John R. Cheyne, evangelistic work, Ethiopia
 Kenneth Z. Ellison, evangelistic work, Indonesia
 W. Alvin Matten, evangelistic work, Brazil
 Mrs. R. H. Helling, missionary associate, India
 Ave Nell McWhorter, nurse, Gaza
 Dan N. Sharpley, evangelistic work, Brazil
 Mrs. J. M. Carpenter, furlough, Liberia

15 SATURDAY Read Matthew 25:31-40

Alba Montes de Oca serves in northern Argentina among the Indians. With her are three other Argentine missionary women. Alba, a university graduate and trained midwife, went to the Tobas four years ago after graduation from the International Baptist Theological Seminary in Buenos Aires. Today two Toba churches are the visible fruit of this ministry. Argentine Baptists support this work. Pray for this Indian work.

Pray for Janita Galan, worker among Spanish, Texas

Donald W. McNeill, evangelistic work, Brazil
 Miss Dale Moore, evangelistic work, Georgia
 Mrs. D. R. Cobb, furlough, Thailand
 Mrs. R. R. Conner, furlough, Vietnam
 Mrs. Hoke Smith, Jr., furlough, Argentina
 Martha Franks, retired, Taiwan
 Olive Lawton, retired, Taiwan

16 SUNDAY Read 1 Samuel 3:1-10

As a part of a three-week "student mission" in Kingston, Jamaica, a group of Baptist pastors and laymen presented the challenge of "Christ Counts" (why he should count and how he can) to the five hundred Baptist students enrolled in institutions of higher learning in that city. Christian students were challenged to witness actively on their campuses, and they were to accept Christ as Saviour. Missionary Dr. L. M. Hays reports that there were conversions and commitments to Christian service. Pray for the students.

Pray for Raul G. Falcon, worker among Spanish, Texas
 Donna Greenhill, US-2, New Mexico
 William O. Jones, central director, Tennessee
 Frank J. Baker, missionary associate, Korea
 Mrs. G. E. Engstrom, missionary associate, Philippines
 Mrs. J. W. Gager, Jr., evangelistic work, Chile
 Mrs. J. C. Hamilton, missionary associate, Philippines
 Mrs. J. D. Moncey, evangelistic work, France
 Dartson L. Mills, evangelistic work, Jamaica
 Mrs. D. W. O'Reagan, evangelistic work, Japan
 Homer L. Schneck, missionary associate, Hong Kong
 Clarence R. Smith, evangelistic work, Venezuela
 W. Eugene Verner, evangelistic work, Ghana
 James A. Yarbrough, educational work, Taiwan
 Mrs. R. D. Merrill, Sr., furlough, Vietnam
 Edward M. Bostick, Jr., retired, China
 Mrs. L. L. Johnson, retired, Brazil
 Olo Leo, retired, China, Taiwan

17 MONDAY Read 1 Samuel 12:6-15

Said a Korean deacon over sixty years of age: "I want to organize one more church and see at least three hundred people come to Christ before I die." Meetings held in his home led to the organization of the first church he sponsored. Moving to another village, his Christian witness led to the establishment of a second church. Pray for this man in his marvelous witness for these churches, for those to whom they witness.

Pray for James S. Foster, US-2, Oregon
 Mrs. R. N. Bellinger, nurse, Liberia
 Theodore H. Dawell, evangelistic work, Korea
 Mrs. R. C. Hill, evangelistic work, Thailand
 Homer Peden, Jr., evangelistic work, Philippines
 Mrs. D. L. Taylor, evangelistic work, Colombia
 Mrs. J. C. Ware, nurse, Mexico
 Katharina Weiden, nurse, Mexico

18 TUESDAY Read 1 Samuel 15:10-23

Cuban Baptists, insofar as they are able under present circumstances, are hoping to participate in the Crusade of the Americas this year. Pray today that their courage and determination to proclaim to their friends and neighbors that Christ is the only hope may be rewarded with a great outpouring of the Holy Spirit's power.

Pray for Mrs. Quinn Morgan, worker among Spanish, California
 Mrs. Manuel Quintana, evangelistic work, Cuba
 Mrs. J. H. Carpenter, evangelistic work, Indonesia
 Ramon Merry, missionary journeyman, Bahamas
 Mabel Summers, evangelistic work, Lebanon
 Mrs. G. K. Swafford, evangelistic work, Malawi

19 WEDNESDAY Read 1 Samuel 16:1-13

The concern of a Honduras woman led the Baptist church of Tylertown, Mississippi, to enter into a prayer partnership with the Central Baptist Church of Tegucigalpa, Honduras. A recent convert, she longed to see her brother, a Catholic priest, and friends saved as she had been. Through Past each church is praying for and sharing in plans for the evangelistic meetings that the other will hold during the Crusade. The Mississippi pastor says: "I am confident about what the Holy Spirit may do in this situation." Pray for these churches.

Pray for Mrs. Pedro Carranza, worker among Spanish, Utah-Idaho
 Elizabeth Newman, Baptist center, Illinois
 Anilo Rivera, evangelistic work, Panama
 Chester Roy Bailey, evangelistic work, Colombia
 A. Benjamin Bedford, educational work, Argentina
 Claude Roy Blundell, evangelistic work, Uganda
 Roy W. Farnon, doctor, Nigeria
 Mrs. F. D. Hawkins, evangelistic work, Brazil

Thomas J. Karwady, evangelistic work, Nigeria
 Ronald L. Osborn, evangelistic work, Venezuela
 James M. Philpot, agricultural work, Mexico
 Mrs. B. B. Tisdale, evangelistic work, Philippines
 Louise Tamara, missionary journeyman, Japan
 Wendell C. Woodfin, III, educational work, Switzerland
 Janell Greer, furlough, Thailand
 Mrs. F. A. Hooper, III, furlough, Israel
 R. Brown Hughes, furlough, Brazil

20 THURSDAY Read 1 Samuel 17:38-49

"Four of our former kindergarten children, a Hungarian, two Macedonians, and an Armenian, are in college now. Pray for God's continued direction in their lives and thank God for their families and friends who are making it possible for them to attend college," writes Mrs. Vivian Wilson who with Miss Sarah Frances Diaz directs the Lincoln Place Mission, a Baptist Center of the Home Mission Board in Granite City, Illinois.

Pray for Milton Bryant, teacher-missionary, Mississippi
 Betty Lerrimer, medical work, Nigeria
 Robert Lawson, pastoral missionary, Indonesia
 William A. Cowley, evangelistic work, Nigeria
 James P. Gilbert, evangelistic work, Ecuador
 Edward F. Harness, retired, California
 Mrs. J. L. Moyer, retired, Texas
 Ivan V. Larson, retired, China, Taiwan, Philippines

21 FRIDAY Read 1 Samuel 26:12-23

Missionary A. T. Willis when faced with the problem of how to introduce Christianity to the people of Bogor, summer capital of Indonesia, did three things. First, he held a house-warming, an Indonesian custom, which 96 guests attended. Next, a concert by the Baptist Seminary choir from Samarang twice filled an 800-seat theatre. Two days later forty adults attended the first worship service. One year later eighty-four people made professions of faith during a four-day revival. Pray for new converts and their witness.

Pray for Mrs. Verge Brown, US-2, Alaska
 Doris Christensen, worker among Indians, Alaska
 Louis A. Sealey, worker among Spanish, Panama
 Mrs. Louis A. Sealey, worker among Spanish, Panama
 Lloyd Whyte, worker among Jewish, Florida



MATERIALS to Order for Preparation and Follow-up of the CRUSADE of the AMERICAS

The American Bible Society has published for Baptists special materials for the Crusade of the Americas. Order these from the American Bible Society (or a regional outlet), 1865 Broadway, New York, N. Y. 10023.

1. "Good News," a selection: John 3:4-26, a leaflet (#06591) showing a picture of the Statue of Liberty, priced \$1.50 per 100 or 2 cents each.
2. "Good News by a Man Named John," the Gospel of John in Today's English Version, priced \$3.50 per 100 or 4 cents each.
3. The Spanish book of John, especially marked, priced \$1.75 per 100 or 2 cents each.

Mrs. Wiley Faw, evangelistic work, Nigeria
 Mrs. H. W. Fite, Jr., evangelistic work, Brazil
 A. Amelia Guarnetta, evangelistic work, Brazil
 M. Maurice Morrow, evangelistic work, Tanzania
 James E. Musgrave, Jr., evangelistic work, Brazil
 Lucy Wagner, evangelistic work, Korea
 Mrs. W. R. Wakefield, student work, Philippines
 Mrs. E. H. Waters, evangelistic work, Mexico
 Clara Williams, educational work, Brazil
 Dale Wyatt, missionary journeyman, Switzerland

Mrs. R. R. Greenwood, furlough, Guatemala.
Mrs. M. P. Jones, furlough, Paraguay.
Margaret Marchman, furlough, Nigeria.
Avery T. Willis, Jr., furlough, Indonesia.
R. G. Van Royen, retired, Texas.

23 SATURDAY Read Matthew 28:16-20.

A group of young people from all parts of the island of Taiwan gathered at the Baptist assembly grounds for a conference. The preacher for this week spoke in English, and the messages were interpreted into Mandarin Chinese. Another interpreter translated the talks into the deaf language for the fifteen deaf members of the group, several of whom later accepted Christ as Saviour. Pray for these.

Pray for Elsa J. Garcia, worker among Spanish, Texas.
Samuel R. Hernandez, language missionary, Texas.
Mrs. Isaac V. Perez, evangelistic work, Panama.
J. William Gager, Jr., evangelistic work, Chile.
Mrs. J. H. Hammett, evangelistic work, Taiwan.
Mrs. G. L. Hia, evangelistic work, Taiwan.
Mrs. E. L. Oliver, medical work, Japan.
Mrs. P. E. Potter, evangelistic work, Dominican Republic.
Mrs. F. G. Ross, evangelistic work, Mexico.
Mrs. A. E. Senter, evangelistic work, Tanzania.

23 SUNDAY Read 2 Samuel 7:8-18.

"My work began immediately upon my arrival. It was interesting and the people receptive. The list of diseases read like a medical textbook. The work is heart-breaking for you feel you have never done enough. There is always much more to do," testified Dr. Sherman A. Hope of Brownfield, Texas, who took his "vacation" working in the Baptist Medical Center in Ogbomoso, Nigeria. His voluntary service gave an overworked missionary doctor a much-needed rest. Pray today that more physicians and dentists will offer their services in this type vacation.

Pray for Jerry Chaner, teacher-missionary, Florida.
Calvin C. Craig, Jr., worker among Negroes, North Carolina.
Andrew Fowler, teacher-missionary, Washington, D. C.
John E. Wills, superintendent of missions, Ohio.
Alma Graves, educational work, Japan.
Mrs. T. K. Edwards, furlough, Nigeria.

24 MONDAY Read 1 Kings 13:1-5.

PMs (portable missionaries) are trans-

fering radio time in advance to a Japanese-language radio station. These are the project of a group of laymen, most of whom are in military service, members of the English-language Central Baptist Church on Okinawa. This group also maintains a cabin cruiser, Metanagar, used in a medical and evangelistic ministry to the Japanese-language people of Okinawa and nearby islands. Pray for this work.

Pray for Leonard Sagle, pioneer missionary, Nevada.
Mrs. Aracelis Silverio, worker among Italianists, Pennsylvania.
Viola Campbell, publication work, Baptist Spanish Publishing House, El Paso, Texas.
Lennie A. Doyle, Jr., evangelistic work, Brazil.
Mrs. J. K. Rayland, evangelistic work, Lebanon.
R. Boyd Robertson, evangelistic work, Mexico.
Mrs. Ruth Rumphol, nurse, Nigeria.
Mrs. W. L. Smith, evangelistic work, Brazil.
Doris Stark, missionary journeyman, Hong Kong.
George R. Trotter, evangelistic work, Indonesia.
Doris Walters, educational work, Japan.
Mrs. J. T. Lochridge, furlough, Philippines.
Mrs. A. T. Bryan, retired, China.
Lora Clement, retired, China, Malaysia.

23 TUESDAY Read 1 Kings 8:22-30.

Over ten million adults will learn to read this year. What will they read? Christian missionaries in many lands have taught many to read; the Communists have provided much of the material, attractive and unattractive, that is read. "He who reads is the one who leads, but what he reads decides where he leads." Pray today for all who are engaged in the preparation of Christian literature. Pray for enlarged personnel in publication work overseas.

Pray for Mrs. T. D. Gullatt, evangelistic work, Japan.
Mrs. C. H. Lawhon, Sr., evangelistic work, Philippines.
Robert E. Stanley, publication work, Philippines.
Norman W. Wood, educational work, Zambia.
Mrs. B. E. Adams, furlough, Chile.
Jane Lide, retired, China.

24 WEDNESDAY Read 1 King 17:8-22.

In Taiwan a man who had formerly earned his living making joss sticks used in the worship of a heathen goddess burned his idols in the presence of friends and relatives, declaring he had abandoned his pagan beliefs. Becoming a Christian was

easy. For the sake of the gospel he gave up his livelihood. Pray for him and his family that their needs will be provided for.

Pray for Mrs. D. V. Phleger, evangelistic work, Orient.
Samuel A. Ricketson, educational work, Taiwan.
J. Wilson Ross, publication work, Baptist Spanish Publishing House, El Paso, Texas.
Mrs. W. B. McNeely, furlough, Brazil.
Mrs. M. E. Phillips, furlough, Kenya.
Mrs. D. P. Appleby, retired, Brazil.

27 THURSDAY Read 1 Kings 18:17-21.

Northeast Baptist Bible Institute is located in Feira de Santana, a town in interior North Brazil. Established in a nation where young people had little education and no opportunity to study, the institute, through its work and study programs, has given many young men and women, especially those feeling God's call to special service, a chance to prepare for service. Pray for this school, its teachers, students, and graduates.

Pray for James W. Bell, superintendent of missions, Arizona.
Mrs. C. W. Beidenbach, evangelistic work, Tanzania.
Mrs. G. B. Bruce, evangelistic work, Brazil.
Mrs. E. L. Cole, evangelistic work, Mexico.
Mrs. J. D. Floyd, evangelistic work, Philippines.
Mrs. W. D. Frasier, evangelistic work, Nigeria.
Robert N. Nash, furlough, Philippines.

28 FRIDAY Read 1 Kings 19:1-12.

Less than three percent of the eight million Spanish-language people of the US are Christians. Less than one hundred Spanish-language pastors are college graduates. The Mexican Baptist Bible Institute in San Antonio, Texas, has one primary purpose—to provide trained leadership for Spanish-language churches. Dr. H. B. Rumsour is president of the Institute. Pray for the faculty members and students for the Institute.

Pray for Mrs. Marcos Rodriguez, evangelistic work, Cuba.
Mrs. C. L. Alexander, evangelistic work, Chile.
Dwain H. Benish, evangelistic work, Thailand.
Mrs. J. H. Humphrey, educational work, Philippines.
Robert E. Shemake, missionary journeyman, Japan.
J. Ross Thompson, evangelistic work, Colombia.
Mrs. W. E. Allen, furlough, Tanzania.
Mrs. F. H. Linton, retired, Panama.

IVORY COAST in WEST AFRICA



John E. Mills

A MISSIONARY FAMILY, the John E. Mills, transferred from Nigeria, completed language study in France and took up residence in the capital city, Abidjan, Ivory Coast, in 1966. There are six missionaries of the Foreign Mission Board appointed for the Ivory Coast. These are the Mills, Mr. and Mrs. D. Edwin Pinkston, Miss Estelle Freeland, and Miss Wilma Rodgers.

All work in the capital city where there are several Baptist churches. Yoruba Baptist traders from Nigeria formed these churches. They urged Southern Baptists to send missionaries to help them and extend a witness to the other parts of the country. Evangelical Christianity is weak in the Ivory Coast, however. The Republic of the Ivory Coast was a French territory until inde-

Mrs. John E. Mills



Mrs. D. Edwin Pinkston



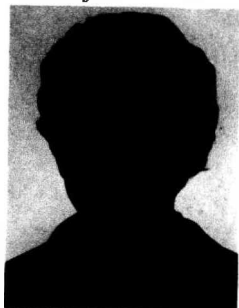
D. Edwin Pinkston





Estelle Freeland

Wilma Rodgers



pendence in 1960. With an area a little larger than New Mexico, it has a population of about four million.

The French language, still spoken by all educated classes, is the official and commercial language of the people. Therefore, our first missionaries went to France for language study before beginning work in this country.

This small, progressive, young country is acutely aware that it must give priority to education. One official has said, "Being fully aware of the importance of education at all levels, our country devotes to this cause almost 22 percent of the national budget, and 40 percent of our civil servants are employed in the furtherment of education."

Like most African countries, the Ivory Coast suffers from an acute shortage of people trained to lead in business, education, and other endeavors. They are in need of administrators at every level of national life. They need many more school teachers, for their youth is athirst for knowledge. They need agricultural and farming experts to help farmers to cultivate nine-tenths of their arable land which is still uncultivated. They need doctors, nurses, engineers, mechanics, electricians, and other skilled workmen.

School attendance has increased at a phenomenal rate. In a ten year period the percentage of children in school, ages six through fourteen years, jumped from 8.3 percent to 45.3 percent.

Education is free at all levels, including the new University of Abidjan, in this emerging country. Today full educational opportunities are available to any child who is capable of taking advantage of it where formerly education was available only to a privileged few.

Teacher shortage is still a problem; however, the teaching force in

the same ten year period jumped from 1,050 to 7,200 and continues to increase. There are eight Teacher Training Schools and a Teacher Training College engaged in training teachers for the future.

Major emphasis is placed on technological education. A report shows more than seven thousand students in school and training centers for business, construction, finance, and other specialties.

In 1968 the first conference of Southern Baptist missionaries of French-language countries in West Africa was held. Dr. H. Cornell Goerner and missionaries from both Togo and the Ivory Coast were present.

The primary purpose of the meeting held in Lome, Togo, was to discuss common problems and plan unified projects. Consideration was also given to the possibility of expansion into other nearby countries where French is the dominant language. They recognized as their most pressing need the production of Christian literature in the French language. A decision was made to request a missionary for this work who is well grounded in the French language and who is a writer and editor.

Other problems which called for specific decisions were the need for audio-visuals, radio programs, leader training. The latter brought forth a consideration of the possibility of a center for advanced theological study as a joint project of the two countries.

The future is promising for the gospel in the Ivory Coast where other evangelical groups have been at work for many years. At present, in addition to the churches and their outreach, Ivory Coast Baptists maintain a Baptist center work in the capital city of Abidjan where 250,000 people live.

AT A

WMS Study and Activity Opportunities for FEBRUARY

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

We know now that a WMS member may choose any of the mission study groups (current missions, page 28 and page 31; Bible study, page 32 and page 34; mission books; Round Table), a mission prayer group (prayer requests, page 37), and a mission action group (see p. 64, *WMLU Year Book, 1968-69, for list of mission action guides*).

We know now after four 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. 16)

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 mis-

sion action projects, and other work of group)

Preview of study topic at next WMS meeting (use posters mentioned right and suggestion, p. 40 in *Forecaster*)

Announcements of WMS projects and plans such as information about the study of the Graded series

Primary activity of the group (see left)

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 and for other causes.

Theme: Divergent Trends in the USA

Aim: How can I come to grips with the meaning of revolutionary changes in the USA?

Use approaches in study in the *Round Table Group Guide*, \$1.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, and Baptist Book Stores. All books are available at Baptist Book Stores.

BOOK REVIEWS

Operation Brother's Brother C. E. Bryant, \$4.95

This book shows the trend in the interest of laymen and laywomen to give their vacation time to serve anywhere they are needed using the talents of their professions. Dr. Robert Hingson is an Alabamian, a Christian doctor who has invested many helpful instruments for physicians among which is the jet inoculator by which a whole country can be inoculated quickly against smallpox, fever, polio, and other diseases. Dr. Hingson has led volunteer groups to many parts of the world to show how mass inoculation of people may be accomplished.

The writer, C. E. Bryant, editor of *The Baptist World* (see p. 5), interviewed this dedicated doctor and then went with him on a trip of mercy to see him in action. Baptist doctors joined with Dr. Hingson on this trip. Mr. Bryant has written with humor, pathos, understanding about Dr. Hingson and the work of volunteer laymen, professional people, in a humanitarian effort.

Mr. Gallion's School Jesse Stuart, \$5.95

Kensington High School, once the best school in the county, might not be able to open that fall. Vandalism, truancy, smoking, and gambling raged uncontrolled among the students. The board of education, concerned chiefly with the coming election, refused to give much help. As a result the principal and several teachers left.

When forty-nine-year-old George Gallion heard that news as he sat waiting for a haircut in a Greenwood, Kentucky barber shop, he knew he was needed. Those young people needed a school. George had a double coronary infarction two years before and had retired from teaching. But the county school superintendent lost no time in getting George's signature on a contract

after George's doctor and his wife consented, with reservations. It was only a month until time for school to open and fifteen teachers were to be secured.

Well, Mr. Gallion had his problems, and right from the very first day of school. But he had his principles, too, and he began to apply them.

In *Mr. Gallion's School* Jesse Stuart's strong views on teaching, delinquency, and parental responsibilities are based on personal experience. "Mr. Gallion turned delinquents into students, ruffians into football heroes, and scraped together a first-class band."

This is a heartwarming, timely book, easy to read and often hilarious. I regret that Mr. Gallion resorted to uncouth language twice which was almost equal to that of some of his pupils. After ballgames at Kensington he allowed chaperoned dances, and had to meet criticism of some of the patrons.

Certainly this book relates to current student problems, the sit-ins, the riots, teacher-strikes, morals, affluence, communications, delinquency, and disease. In every local newspaper readers will find current articles which reflect problems discussed in this book.

There are opportunities in discussing this book in relation to revolutionary changes in the US today using dialogue, panels, informal dramatization, almost every type of learning method.

The New Indians Stan Steiner, \$7.95

This book is a forthright, lively account of the "new Indian." He is college educated, proud of his Indian heritage and culture; he grows in anger, and in organizing resistance against government "colonialism" and injustice. Red (Indian) power (power to manage their own lives) has become their cry.

The author traveled and lived for a number of years among tribesmen and gives specific instances of the

new Indian's spirit and force. Among the illustrations graphically told is the Washington state Indian fish when Indians resisted and went against an effort to restrict or take away their fishing rights which is the means of their livelihood. The "Battle of Santa Fe" when US government representatives had a conference in Santa Fe about the Indians but barred Indians from participation, and the failure of the poverty program to reach Indians, are other illustrations. There are many others.

Steiner allows Indian voices to be heard in this book. It is documented, has a bibliography, charts, index, tribal maps, and twenty-two pictures. It is a readable, informative book and certainly shows another revolutionary change occurring in our country which Christians should note.

To Lay a Hearth Mym Sevel, \$4.50

Back in the United States after thirty years of living in oriental culture, the missionary author tells of her family's adjustments to life "back home." Her objective evaluation of facets of American life bring you up with a start.

The author's doctor-husband on return to the US worked for a while for the Christian Medical Center of the National Council of Churches, later with his own United Presbyterian Board in medical work for overseas organizations.

This family story will warm your heart. The Sevels brought back from India some handmade bricks that had been used in the oldest Presbyterian mission church in the world. As they laid the bricks in the hearth of their home in the US, they wondered how the Sevels would fit into life here.

The style of writing like newspaper reporting is an intriguing as the story. She tells that an event has happened then goes back and relates details of the happening. This book is a good report on the US today, and has a wholesome outlook.

The Church, Educating and Discovering

Guide for Study, page 27

Study Question: How can my church discover opportunities and witness to special groups in the community?

The Story of a Church

by Mrs. John T. Rogers

HAVE you ever said, "I wish they would do things differently at the church?" Here's your chance to suggest possibilities for action which you think would help your church discover opportunities and ways to witness to special groups in your community.

First, recall the story of your church's history in serving people—its missions interest. Think of its beginning, its first meeting when those charter members saw need for preaching the gospel to people in your community. Remind yourself of how the Holy Spirit led these pioneers. Look at your church's growth through the years—or months—and its present outreach to people in the community, and to the ends of the earth.

Then, continue by thinking how your church can work most effectively today. As you project in your mind's eye the story of your church, the following will guide you.

The authority for church action is based on the New Testament and the leading of the Holy Spirit.

Adequate proposals for advance and action to be relevant must take into account actual needs of people in your community.

You will need to answer the study question "How can my church discover opportunities and witness to special groups in the community?"

Let us look at how some have witnessed to special groups. Would you include any of these in possibilities for your church to witness of God's love, seeking the guidance and direction of the Holy Spirit?

Paul asked the disciples at Ephesus if they had received the Holy Spirit. Their tragic answer was "We have not

even heard that there is a Holy Spirit" (Acts 19:2 TEV*). Without the power of the Holy Spirit we cannot do the Lord's work.

The church today overcomes lack of spiritual energy by activating the last earthly promise of Jesus: "But you will be filled with power when the Holy Spirit comes on you, and you will be witnesses for me in Jerusalem, in all of Judea and Samaria, and to the ends of the earth" (Acts 1:8 TEV*). As individuals give way to this impelling power to witness, their work together takes on the attributes of the loving, compassionate Saviour.

Keith Miller in his book, *A Second Touch*,† tells of such an individual. A man was desperate to the point of suicide. His was a common malady. He despised himself because he was driven to try to excel at everything he did. Misery was the result. He met some people who were living the life abundant in Jesus Christ. They seemed to be living in a dimension he knew nothing about. He received a renewed spiritual experience and was led to give his future to God. He told his wife. She joined him in his decision. He told his children. They, too, joined in rededication.

The chain reaction carried over into the son's positive witness at his school. The son exclaimed with joy when God changed students in his class. So, one individual, whose life is Spirit-saturated, can set in motion influence whereby God can encompass the environment whether it

*TEV used by permission, American Bible Society
†\$3.95 from Baptist Book Stores

be at home, at school, at the filling station, on the elevator, in the community, or within the church. One man and God can make the difference. So it was with Luther Rice in the early years of the last century.

The impossible dreams of Luther Rice tingle the spine. The influence of one person and the contagion of his Spirit-filled life in the lives of others brings assurance and power to a living faith. Luther Rice taxed by horse as many as nine thousand miles in a year to effect the beginning and strengthening of organized missions work in the eastern part of our country. His story is incredible and almost beyond belief. As early as 1812 his vision was to lead churches to become *shoaling* Christian forces at home that the world might know God's love.

Adoniram Judson and his wife, stranded in India, were the recipients of the concern of Rice as he pled for the cause of missions among his countrymen. His coming home from India to seek aid for the Judsons was to be the impetus that led Rice to enlarge his view of world need to reach from foreign missions to Christian publication to Christian education as well as home missions. So the faith of one man is as a trumpet call to us to stir up the fires of missions interest in our churches today. As we review the history of our churches we find men of faith who pioneered for Christ. Let us renew our allegiance to Christ in our day.

Unique Opportunities

Many people and churches across our land are finding unique ways to be God's men. Let us see what we can learn from them.

From under the banyan trees in a shopping mall, in the lobby of a luxurious hotel, or even in a nightclub building, there is heard organ music. This music signals the beginning of a preaching service in Hawaii. The Olivet Baptist Church has extended its witness to many missions points and already at least eight churches have become independent, others are preaching points such as this one in a hotel.

Cosmopolitan visitors are greeted cordially at church missions points. It is not unusual in Hawaii for each visitor to receive an orchid in welcome. Speakers for the services are usually laymen. Some are deacons. Choirs from the Olivet church alternate in singing at missions points. The pastor, Rev. Dan Kong, is high in praise of the influence of the work. He says their interest in missions gives vitality to the entire church life.

In Hawaii, the approach in language missions is to seek to involve all the language groups into the program of a church rather than to have specific language churches. The majority of the people of Hawaii come from language backgrounds, but nearly all speak English. They are proud, however, of their cultural backgrounds which serve as excellent tools for missions.

There may be some need for specific language churches in Hawaii, but an interesting thing is that the islanders prefer complete integration of all cultures, races, and lan-

guages. The church simply utilizes language departments and Bible classes where there are language differences.

Will you continue to visualize the story of your church? Can you add from Hawaii's story ideas which might be helpful in your church's missions involvement?

Southern Baptist women have long felt and shown their concern for human needs, physical and spiritual. Long have they practiced the service of intercessory prayer. Becoming truly aware of the lost condition of people and their need for redemption forces thoughtful women to their knees if they would truly serve. It is God who uses us to bind up mankind's wounds.

Prayerfully let us explore attitudes which we of necessity must examine if we are able to see contemporary life in perspective. Walker Knight, editor of *Home Missions*, starts the imagination by writing: "For one to be relevant implies that he is aware of those forces which are shaping today's society, that he seeks to understand the dynamics of the current scene and how man is reacting. The person who is not relevant in this sense tends to relate himself to society as he knew it during the early part of his life, most likely his college days or his first years of entering his profession."

Mr. Knight continues by warning: "The price of maintaining awareness is expensive in study, observation, examination, and openness of mind—a price so demanding few of us pay it."

The Home Mission Board is helping people to develop awareness of the possibilities at recreation and resort areas. There are millions of us who seek out recreation areas on weekends, and resorts for longer vacations. Our mountains and forests, lakesides and seashores are filled with inviting resorts. One such area is the Land Between the Lakes Recreation Area located on the line of Kentucky and Tennessee. At this resort various churches hold services and visit in each home-away-from-home, telling about the worship services at the campsite and inviting all to come worship in the beauty of nature.

About 20 percent of the campers at this site find their way to the announced meetings. And strangely enough, the Wednesday night sessions usually are larger. Those who lead are seeking more effective ways of bringing these people into recognition of God, for their need of him follows them everywhere. They wonder if they need to have weekly worship services on another day rather than on Sunday in order to reach more people. (*Mission Action Group Guide, Resort Areas* will be available in July.)

Another special opportunity awaits exploration in almost every community. There is the work of becoming loving helpers in mental retardates. A committee of one is all that is necessary. An adult leader who leads young people in cooperate in this endeavor is not only in service, but training youth in developing skills and warm hearts.

A group of young people prompted by an adult took a child who needed "adoption" in order to know everyday experiences. They took her shopping. They gave her the

joy of playing with a kitten, jumping in the leaves, experiencing a picnic, and the fun of her own birthday party. At the top of a Ferris wheel at the local fair, the child responded, "You are nice to me." These young people came to the place where they realized that the child could comprehend God and his love for her as they expressed themselves to her in loving kindness.

One Church's Story

Would you add to the story of your church your dreams of how your church can discover need-opportunities and can begin a witness in people of special need in your community? This requires that you give thought to discovering these persons in the community. Even if there are no language groups, no mental retardates, no resort areas, there are persons as lonely as those of foreign extract sometimes are. There are people far out of the mainstream of life shut-in by illness who need recognition and a reminder of God's love for them. There are struggling chapels, missions points, and churches needing the assurance that you care. There are rich harvests awaiting workers from churches that have vision to see and to help.

But visualizing a story of your church is not enough! Dreams are helpful, but work is required to make dreams real. Ways need to be found to help make your church most effective in leading neglected people to God through Jesus Christ as the Holy Spirit dictates. Christians in your

church need to feel deep, prayerful, sacrificial concern and act accordingly. Faith to attempt great things for God needs to be exhibited in ways never before imagined.

Conclusion

M. Wendell Belew of the Home Mission Board says: "A knowledge of who is there to be reached, however, is not sufficient to cause a church to spring into action and reach them." We sometimes know they are there, but have been too busy with other activities. Sometimes, it is sad to say, we intentionally ignore them. If Irish, Scotch, Polish, or people different from ourselves move into our community, the church sometimes refuses to accept them. Mr. Belew further explains: "Often our churches are unwilling to become what the community demands of it. It is a redemptive institution in the community, and whenever it fails to be this, it simply fails to be the church." Many such churches are waning in effectiveness for Christ's kingdom.

With new insights into God's work in contemporary surroundings, a church advances as faith in the Holy Spirit's guidance is expressed and new approaches are acted on with sound biblical basis. This leads to concern for the needs of people and to relevant ways of reaching them. Then a church's story is on the lips of all its members because they are aware that they are in God's business—leading men to God through Jesus Christ. Thus God is glorified!

for General WMS Study

Unit Theme: The Church, Educating and Discovering

JANUARY: Churches, Training and Nurturing for Missions

FEBRUARY: The Story of a Church
See page 25 for study material
See Agenda for meeting page 23

Study Question: How can my church discover opportunities and witness to special groups in the community?

1 Set of ten posters, \$1.25 from Woman's Missionary Union only, 600 North Twentieth Street, Birmingham, Alabama 35203

Have on hand a chalkboard or newsprint

For Plan 1, order WMS prayer folder \$10 for 30 cents from Woman's Missionary Union or Baptist Book Stores

Collect several books of stories for children

PLAN 1

Ask women to leaf through books of stories for children

Leader: What is your favorite childhood story? (response) Have you ever thought about the fact that our church is writing a story? The

story began when it was constituted as a church in . . . The history of some churches tells a mission story of young people nurtured and challenged, needs of people recognized and met, concern expressed for lost and wayward men

Read Acts 12:1-12

Tell the first part of the article on page 25, concluding with the paragraph before "Unique Opportunities." Review briefly what you studied in January, showing the poster. Show the February poster and then say that today you want to find answers to this question: Write on the board or show on a poster the study question at left. Now say that three (or fewer) women will discuss "Unique Opportunities" which have made the story of some churches unusual. In a measure you want to visualize the

story of your church as it might develop in missions concern and action.

Three women discuss "Unique Opportunities," page 26.

Lead group in making a list of characteristics of churches and Christians which the women discuss. The list might include:

- Many Hawaii churches are multilingual and multiracial
- Some seek out hotels and other places to provide services for visitors
- Awareness of contemporary

life requires study and observation.

Tell "One Church's Story," page 27. Then lead in an exploration of what your church is doing and what needs to be done as you read again together your study question. Make plans for how you will follow up on challenging your church to action. Tell "Conclusion," page 27, asking women to pray briefly about what they have felt today. They may use prayer folder, "When You Pray."

Plan for follow through.

Plan 2
Plan this study as a historical event. Choose one or two incidents from the history of your church and ask women to be prepared to act them out. Then act out some activity in which the church is presently engaged. Say that today you are going to continue to visualize the story of your church as you look at what is taking place elsewhere, that you will seek to answer this study question (show it). Proceed with Plan 1 as women discuss "Unique Opportunities," page 26, and follow Plan 1 to conclusion.

CURRENT



The Church Witnessing

JANUARY: The Church, a Witness to the Deal
FEBRUARY: Reclamation—in Jesus' Name
MARCH: Into Highways and Byways

Guide for Study, page 31

Reclamation—in Jesus' Name

by Elizabeth Johnson Morgan

Understanding Crime and the Criminal

C. W. Scudder, Professor of Christian Ethics at Southwestern Seminary, warns that an honest look at the current picture should be enough to alarm and awaken any sincere and loyal American.

Crime figures are impressive but do not reveal the extent of the tragic picture. One has only to read the newspaper to know that crime is a savage problem in American society. It is far worse than FBI statistics indicate. Many crimes are unreported. In city slums the estimates have run as high as ten times the police figures.

Behind every statistic, behind every symbol before us on the table are people—lonely, depressed, maladjusted, sin-possessed. Unless somebody helps them, they may find themselves permanently isolated from society and from God.

If we are to help people in trouble, then we must understand them and the reasons for their behavior. Now let us take a look at the causes of crime.

(Divide into three buzz groups. A buzz group may be two or more persons. Give each group one case study. Allow about three minutes for group to analyze the causes of the crime. When the group reports, ask that the case be read aloud, then one person from each group summarizes opinions.)

Case Study 1: Vandals entered a school in an affluent section of the city. They threw paint and ink on the walls and tore out light fixtures and telephones. Books, records, and papers were strewn about the building. A small amount of money was taken from a coin machine. The police apprehended the culprits who were from well-to-do families in the neighborhood. What do you think were possible causes of their action?

(Be sure to mention such reasons as boredom, lack of parental supervision, rebellion against conformity, desire for recognition.)

Discussion Supplement 1

It is not always the ghetto and slum children who get into trouble. David Wilkerson in his book, *Parents on Trial*, points out that delinquency among affluent juveniles is a product of bored, frustrated, rich kids with plenty of money in their pockets and every material object that their parents can give them. But nowhere along the line, apparently, had anyone instilled in them a feeling for good citizenship, an awareness of their responsibility, or even a sense of neighborliness.

Case Study 2: Police caught Harvey X, twenty-six,

*\$4.95 from Baptist Book Stores

crouching behind a trash barrel after he robbed a liquor store. Harvey's breath smelled of liquor although he was not drunk. In his pocket was a law magazine and two raffle tickets. When asked for an address, he said he guessed it was his aunt's third row apartment. He had not lived with his parents since he dropped out of school at fourteen. He was unemployed. What are the factors in this case which became a part of his criminal activity?

(Notice how these factors conspire to germinate crime: the person who drinks or gambles must have money for his habits. Lack of education makes employment difficult. A rootless homelife fosters insecurity, low self-esteem, and purposelessness.)

Case Study 3: Milford X, a quiet young accountant in a prominent business firm, was charged and convicted of larceny and given a prison sentence. He had taken small sums of money from the company over a long period of time, hoping to pay it back before it was discovered. Milford came from a decent, respectable family, and Milford himself was a church member who attended occasionally.

Without being pharisaical, can you think of any reasons that might have contributed to his character breakdown?

(Note: Indifferent church members are often ignored as hopeless. Indifference is often a symptom of serious need.)

Understanding Rehabilitation

(At this point, scoop all the articles if your interest center into a large paper bag which you have brought.)

Say, Don't you wish it were possible to rid ourselves of crime as easily as we have removed these ugly symbols? But we do not solve problems by mere diagnosis. Even if all the causes could be removed, they would have to be replaced by something finer. This is where rehabilitation comes in. Helping Harvey or Milford in prison and after release is a part of rehabilitation. Helping young people who border on serious crime is also rehabilitation.

Ask, What do you think rehabilitation really means? (See Mission Action Projects Guide, p. 66, or Mission Action Group Guide: Juvenile Rehabilitation, p. 14.) According to Webster rehabilitation means to restore. Galatians 6:1 reads, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness . . . lest thou also be tempted."

Ask, What does this verse mean to you? (Allow time for discussion.)

Discussion Supplement 2

Attorney General Ramsey Clark, speaking to a group of Baptist leaders in Washington in March 1968 said that four out of every five crimes are committed by repeaters. He further stated that crime could be reduced by 50 percent or more through effective rehabilitation.

Genuine rehabilitation is a Christian responsibility. Its permanence is based on a person's being in right relationship with God and with society. Rehabilitation may begin many months before one experiences a relationship

to God. When a person has not known the love and care of an earthly father, it is not easy for him to recognize the love of the Heavenly Father. New patterns of living replace old habits and associations. A new self-respect and a divine purpose must be established.

It cannot be assumed that by some magic apart from Christian influence that a person will achieve rehabilitation on his own. Even a baby has parents and relatives to assist in his maturation. A babe in Christ likewise needs support from Christian brothers.

Ask, What are Southern Baptists doing about rehabilitation?

Discussion Supplement 3

Realizing that rehabilitation is an acute Christian responsibility, in 1952 the Home Mission Board began a program for juvenile delinquents and a counseling program for broken homes. (Add information from "Juvenile Rehabilitation . . . the Christian's Response in Ministering to Youth and Families in Conflict," see p. 31.)

The Home Mission Board outlines the ministry on an associational level with a full- or part-time director who trains persons from churches as sponsors for juveniles and adults in need of wholesome influences. A sponsor is a volunteer who becomes a special friend to an offender. The director acts as liaison between the court and the sponsor. The sponsor relationship may last from a period of a few weeks to several years, depending on the need.

A judge of the juvenile court of Atlanta said: "Of the thousands of boys and girls who have come before me, 90 percent would not have been there if there had been one adult on whom they could have counted."

Another worker says: "Most delinquents and adult offenders have not had a warm, meaningful relationship with a Christian person who merely cared enough to stay next to them long enough to demonstrate the benefits of a Christian life."

Since the beginning of the juvenile rehabilitation ministry, its services have expanded to include adult rehabilitation for prison releasees, foster homes, camping and group activities, referral services, youth employment, Youth Service Corps, and Operation CONCERN. Sponsorship for adult releasees and their families operates similarly to the sponsorship for juveniles. The Youth Service Corps engages mature young people in tutoring and assisting at detention homes and camps.

Operation CONCERN (Counseling Of Neighborhood Children, Encouraging Religious Nurture) is a special project whereby a local church provides a ministry to families and youth in need. William L. Crews, assistant secretary in the Department of Christian Social Ministries for the Home Mission Board, says: "Any action by the church is appropriate when that action is redemptive, preventive or corrective in working with the offender." (Add other information from pamphlets.)

Helping with Rehabilitation

Ask, Before any church can begin such a ministry,

what attitudes should precede action? (See Mission Action Group Guide: Juvenile Rehabilitation, pp. 7-8.)

It is necessary that those who serve be characterized by love, concern, willingness to pursue creative methods, willingness to train.

Ask: What do you think are prevalent attitudes toward crime and the criminal? Here are some we might include in our list: indifference, pharisaism ("they deserve what they get"), fear, insufficiency ("a job for the psychiatrist"), passive concern ("I'll pray for him but don't expect me to do anything"), active concern. Jesus illustrated with a parable and asked the young man a penetrating question: "Which of these three, do you think, proved neighbor to the man who fell among robbers?" He said, "The one who showed mercy on him." And Jesus said to him: "Go and do likewise." (Luke 10:36-37 RSV). Are there other attitudes you would add?

Ask: What was Jesus' attitude toward sinners? (Recall the prodigal son, Luke 15:11-32; the woman taken in adultery, John 8:3-11.) People were drawn to Jesus (if one in the group has helped to rehabilitate a juvenile or an adult, you may wish to ask for a brief statement about the blessing which the Lord brought to her life because of it.)

Ask: As we think back on these case studies, what do you think might have been done in each case to prevent or restore the offender? How do you think we might become involved in rehabilitation?

Discussion Supplement 4

A number of churches are engaging in Operation CONCERN or similar projects. Sometimes rehabilitation begins with prevention. Here is what one group did.

A church sensed a growing hostility between itself and the declining neighborhood near it. Few people in these low-income areas attended any church, and vandals raided the church buildings several times.

Under the leadership of the pastor and the WMU director, concerned members began a Sunday evening study group, meeting one hour before the worship service to determine what could be done. They discovered that other churches in the area were likewise concerned but were pessimistic. Delinquency, poverty, immorality, and a wariness of "do-gooders" by those whom they wanted to help complicated the situation.

After contacting the association office and the Home Mission Board for help in surveying skills, the group spent three months surveying, studying, and interviewing school officials and community agencies. They concluded that an after-school program was badly needed for children who were going home to empty houses or apartments when both parents worked. The church felt that this would be a beginning. If the neighborhood responded, the program would be expanded to include teen-agers and parents in need of rehabilitation.

Several Sunday nights were spent in training workers and planning. Volunteers were trained to help with Bible study and handicrafts. Older teen-agers would assist with recreation and tutoring. Retired adults agreed to make

cookies and serve them with milk or juice.

Community response was overwhelming. More than twice as many children attended as were expected. The results are also visible in the growth and excitement which the volunteers express. They are experiencing spiritual awakening and courage to witness. Enthusiasm has spread to other church members who cannot come after school but who have volunteered to serve as personal sponsors in a rehabilitation ministry.

Many churches in similar situations are providing day care centers at minimal cost for preschoolers whose mothers must work. Some groups offer health clinics, sewing classes, literacy classes, teen discussion groups, or whatever meets the need. There is need that people be aware that God cares for them. When God's love is spoken of naturally by Christians, others are apt to be drawn to him.

Follow-through for Your Church

1. If you have concerned people, ask your WMU director to take their desires to the church council. Ask the council to assign responsibility for surveying at once your local area for rehabilitation opportunities. No doubt both men and women will be needed in the sustained work of a mission action group working in the area of juvenile rehabilitation. Does your association have a director to assist in advising and planning?

2. Take your plans back to the church council. Some churches vote that the church will engage in this work.

3. Get together those who will work in a mission action group. Each one will need a copy of the *Mission Action Group Guide: Juvenile Rehabilitation*. Spend time, as much as two or three months in study, using the guide and seeking the help of professionals in developing skills and know-how.

4. Contact jails, prisons, or detention centers. Could you provide literature, or minister to the families of those in trouble? Could your women provide child care for small children during visiting hours at a jail or prison?

5. Invite a police officer or Christian social worker to speak on crime and rehabilitation at a group meeting.

6. Perhaps men in your church need to be challenged. Arrange with the pastor for a showing of the film, *Back and Forth* (\$3.00 from your Baptist Film Center). Or, view the filmstrip *Your Church and Juvenile Rehabilitation* (64 frames, color, \$3.50 from Baptist Book Stores).

7. Organize a youth group and let them research the question: What can we do to help young people in our community?

8. In cooperation with local police, arrange a youth-parent seminar on drugs and narcotics. If your community is small, plan a community-wide seminar with an officer from the nearest city.

9. If your church library does not have the following books, perhaps you could see that they get on the shelves: *Danger Ahead* by C. W. Scudder (\$3.25 from Baptist Book Stores) and *Parents on Trial* by David Wilkinson (\$4.95 from Baptist Book Stores).

Conclusion

Read Matthew 25:44-45.

Remove interest center number 1 and bring in number 2. Ask: What do you think these articles symbolize? (Our feet, our hands, our heads, our love for others are needed to rehabilitate those who need the love of God.)

Say: Rehabilitation is not a simple process. It may re-

quire weeks, months, and years of understanding, patience, and love.

Read Acts 4:31, and comment that God's Spirit works in and through us as we seek to show compassion and love to others.

Close with prayer for wisdom and courage to act upon whatever needs you discover in your community.

in CURRENT MISSIONS GROUP

Reclamation—in Jesus' Name

Study Question: How can a Christian family become involved in the reclamation of people?

Preparation Checklist

Secure a copy of *Mission Action Projects Guide* and *Mission Action Group Guide: Juvenile Rehabilitation*, \$1.00 each from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. Ask two women to scan these guides and comment voluntarily when appropriate to the discussion at the study session.

Order one copy only of "Juvenile Rehabilitation—a New Dimension for Youth in Conflict" and "Juvenile Rehabilitation—the Christian's Response in Ministering to Youth and Families in Conflict," both are free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309. Ask a woman to study these and Discussion Supplement 3, page 29, and be prepared to discuss briefly the ways the Home Mission Board helps churches and associations in a juvenile rehabilitation ministry.

Prepare a strip to fit strip chart. Print on the strip: February—Juvenile and Adult Rehabilitation.

Prepare two interest centers: (1) Arrange items on a table—toy pistol, empty beer can, dice, chain, empty wine bottle, hypodermic syringe, airplane glue, homemade cigarettes, pills, advertisements about adult-only movies, clippings about crime from a local newspaper, cover of a lurid comic book or magazine mounted on poster board. Bring a large paper bag. (2) On a small table place a Bible, hat, shoe, and work gloves. Bring this table in at the proper time.

Make one copy of each case study, pages 28-29, for buzz groups or use copies of *Royal Service*.

Read carefully the entire material beginning on page 28. Assign two women to be prepared to contribute information from Discussion Supplements 1, 2, and 4 at the proper times.

See agenda for meeting, page 23.

Article for study is on page 28.

Evaluation Check Up

Display the strip chart you made for the January meeting. Help the group recall the study for that month. Ask for reports on assignments made at your last meeting. If you have not already listed names and addresses of

any deaf to whom you will minister, do so. Decide if steps should be taken to organize a deaf ministry. Have you consulted your state missionary to the deaf? Should you continue your efforts? Can the deaf be brought more actively into your church life? If your church already has a deaf ministry, ask for a report on plans for the future. Evaluate the need for mission action projects to help in this work. Assign responsibility.

Introduction to February's Study

Place strip prepared in advance on your chart: February—Juvenile and Adult Rehabilitation. Read it together. Call attention to interest center number 1. Pick up and identify each item. Ask: What types of crime do these articles suggest? (response) Can anyone recall particular instances during the past year of crimes in our area in which some of these items were involved?

Assist Your Church in Observing

Race Relations Sunday

February 9

Theme: Be Reconciled

Every Southern Baptist church is being sent a packet of materials of suggested ways to observe Race Relations Sunday. Support your pastor and your church in observing this special Sunday this year. Woman's Missionary Union joined the Christian Life Commission and the Home Mission Board in preparing materials for the packet.

A Missionary Treatise on the Church

by Dotson M. Nelson, Jr.

INTRODUCTION

The epistle to the Ephesians is the only one of Paul's writings in which he does not seem to occupy himself with the quarrels and difficulties of the churches. In Ephesians he gives a theological treatise taking as his main theme the Christian church. As one writer stated, "For nearly thirty years he had been engaged in building up a new society in which the old racial and class divisions were to disappear, and men were to be united by a common faith in Christ. Now he sets himself to inquire into the nature and meaning of the church." As usual Paul's thought is interpreted in the light of his missionary work. It is obvious from the beginning that Paul is talking about missions. The theme of the whole book is found in Ephesians 1:9-10. The mysterious plan of God is brought to completion by means of Christ. This plan is to bring all creation together with Christ as its head.

One of the best of all definitions of sin or evil is disjointedness, disunity, discord. An orchestra with its seventy-five or a hundred players of violins, cellos, clarinets, trumpets, bassoons, oboes, warms up before a performance, each one playing his own notes in his own way. The jangling, discordant noise is so strange to the ear that it is interesting. Then the conductor comes in and takes charge. Under his direction jangling discord is blended into beautiful symphony. This is God's purpose with his creation—to bring into harmony under the Lordship of Christ the jangling discords of the world.

I. The Missionary Purpose in Calling the Christian Church (Eph. 1)

1. The Christian Call (vv. 3-14)

The Christian call has three facets. God chooses us, God redeems us, and God seals us for his service.

In the present connotation of the word, call, it would be better to talk about selection rather than election. God selected us to be his in Christ. It is interesting that the New Testament does not teach that anybody is just

selected. Everyone is selected for a purpose. This purpose is that we shall be holy and without fault before him. The reason for the selection is the love of God. God is not capricious in picking one and leaving another, but because of his love he brings us through Jesus Christ to become his children. That is what he planned; it is his good pleasure (vv. 3-6).

The redemption of a Christian is through the death of Christ. Our freedom comes by way of the cross. The greatest blessing of that redemption comes through the forgiveness of sin. The only way that the individual can stay in God's family is by means of forgiveness. This shows how great the grace of God is (vv. 7-8).

Now this was not only true of the early disciples and those who followed Jesus in the days of his flesh; it was true of the Ephesians also as it is true for individuals today (v. 13). This is the way God puts his stamp or seal of ownership on every individual. This is the guarantee that we shall receive the freedom promised by God. Let us praise him (vv. 13-14).

2. The Prayer for Enlightenment and Knowledge (vv. 15-23)

Paul described his prayer as three supplications that the readers might know: (1) what is the hope of his calling, which means simply what God looked forward to in calling the individual; (2) what is the riches of the glory of God's inheritance in his saints; and (3) what is the magnitude of God's power in those who have faith. He mentioned, by the way, at least four kinds of power: the power of the resurrection, the power of the ascension, the power that places Christ ruler over all things, and the power that places Christ over the church.

The key statement is obviously the Lordship of Christ expressed in the church as Christ's body, "the completion of him who himself completes all things everywhere" (v. 23 TEV*).

*TEV used by permission, American Bible Society

II. The Meaning of the Gospel to the Heathen (Eph. 2)

The second chapter of the Ephesian letter is by all odds the clearest expression of both the individual Christian experience and the purpose of God to bring the reunited, disjointed, dissonant universe into unity under the Lordship of Christ.

1. The Past, Present, and Future Tenses of the Christian Life (vv. 1-10)

The past is characterized by death, for this is the inevitable consequence of unforgiven sin (v. 1). This sin is described as following the way of the world (v. 2). All of us were like that and lived according to what we wanted or what we thought was smart (v. 3). So every man is under God's inexorable law of retribution (wrath).

The present tense is expressed in the abundant mercy of God, his love that never gives out. The free gift of God's grace makes alive even those that were dead in their trespasses (v. 5). This is not done through human effort. It is not an occasion for boasting. It is simply the free gift of God's grace (v. 8). The preeminent purpose of this great redemption was that God might show through the redeemed individual the riches of his grace to other people (v. 7). The Christian experience is missionary in its very heart.

2. Jews and Gentiles (vv. 11-22)

The contrast between the condition of an individual before the gospel comes and after the good news has been preached is pointed and glaring. The description of the Gentiles before Christ came is fivefold (vv. 11-12). First, they were called the uncircumcision by the Jews. This was the expression of contempt. Second, the Gentiles had no hope of a Messiah. Third, they were aliens from the society of Israel. They had no part with the holy people. Fourth, they were strangers from the covenant. Fifth, they were without hope and without God in the world.

Union with Jesus Christ by faith brings about the end of all barriers. Those who used to be far away are brought near by the death of Christ (v. 13). Peace is brought about by the unity of both Gentile and Jew, by the breaking down of the middle wall of partition (v. 14). This is a picture of the Temple in Jerusalem. First there was the court of the Gentiles, then the court of the women, then the court of the Israelites, then the court of the priests, and then the holy place itself. There was a wall between each of the courts. Paul is simply saying that the wall that makes Gentile and Jew different is broken down. This was not the only barrier of the ancient world. For example, there were barriers between Greeks and barbarians. Today there are still these barriers between nation and nation, color and color, denomination and denomination. Commitment to Christ is the one way in which peace can be established.

The way that this peace is established is by abolishing the law with its commandments and rules and substituting in its place love for God and love for God's children (v. 15). The means which God used was the death of Christ

on the cross. This formed the bridge between the races into one single body and made a way to come back to God (v. 16). Paul claimed that Christ preached the good news of peace to everyone, both Gentile and Jew. It is through him that everyone comes in one spirit into the presence of the living God (vv. 17-18). Paul said of the Gentiles, you do not have a special dispensation to be full members of the family of God. You come just as everyone else does. Men and even churches may put up their barriers, but Jesus never does (v. 19).

There are two things about the church which Paul taught here. One is that it is a unity which comes from Christ. The church is never where its head is not. The other is the inclusiveness of the gospel. It is for all men everywhere (vv. 20-22).

III. The Secret Plan of God's Purpose (Eph. 3)

Look at verse 1 and verse 14. They begin exactly alike. The possibility is that Paul started to describe his prayer. Then he thought of the defense of his missionary activity that he would like to make. He made his defense and returned to his prayer. If this is true, this is the greatest "accidental" writing that I know. Paul was indeed about to pray for the men who were committed to the work and the witness of the reconciling Christ. This prayer has to do with eternal ideas and everlasting issues. Verses one to thirteen really become the ground of the prayer and the ground is longer than the prayer itself. Paul is enslaved to Jesus Christ for the sake of the Gentiles (v. 1). This was his unique call to preach to the nations (v. 2). God revealed his secret plan to Paul which he is in turn making known to those to whom he is writing (v. 3-4). This plan had been hid from people in the past, but God revealed it by the spirit to the apostles and prophets (v. 5). This is the secret plan; that "by means of the gospel the Gentiles have a part with the Jews in God's blessings. They are members of the same body, and share in the promise that God made in Christ Jesus" (v. 6 TEV*). God's power made Paul a servant of the gospel. He counted it his greatest privilege to take the gospel, the good news of Jesus Christ, to the Gentiles (vv. 7-8). This was the way that he was putting God's secret plan into effect (v. 9). The secret may have been hidden in past ages, but now God planned that by means of the church everyone might know God's "many-colored" wisdom. This eternal purpose and plan was achieved through Christ Jesus our Lord (v. 11).

Now Paul was ready to pray. His prayer takes on great meaning when we realize the lofty heights from which he had just come. Paul prayed for strength in the inner man for those who heard him (v. 16), that Christ might dwell in their hearts through faith, that they might have love. After this prayer, which plunges the depths and reaches the heights, Paul gives what to me is his greatest benediction. The power to make his eternal purpose a reality is given to us far above our ability to ask or even think (v. 20). Therefore God is to be glorified in the

church and through the church forever (v. 21). The key to understanding God's missionary purpose throughout all time is a "universal love going out in redemptive purpose."

IV. The Practical Application (Eph. 4)

Paul had already introduced the idea of the church in God's missionary purpose (Eph. 1:23; 2:21; 3:21). In chapter 4 Paul came to the practical application of the deep theological truths that he had been talking about. Love is owed not only to God but to one another (v. 2). The clearest call for unity in the Bible is here. As the Spirit gives peace, that peace serves to bind Christians together (v. 3). The sevenfold unity is simply saying that unity in the church must be complete. There is an old saying that goes, "Where there is not a spirit of unity no souls are saved." That is all too true (vv. 3-6).

Although the church is to be one, there is individual

responsibility. Every man in his own personality has a special gift which he is responsible for using (v. 7). Paul talked about unity in diversity. Every individual Christian has an obligation to use his gifts in the work of Christ's service, everything being done to build up the body of Christ (vv. 11-12). This is the practical application of the human element in God's "plan of the ages." W. O. Carmichael wrote, "The most immediate duty of the concrete church body in missions is to deepen and perfect the work of grace intensively, and fully to evangelize its own locality. . . . Missions are first, the organized church is afterward." The good news that God through Jesus Christ saves sinners is for everyone. To send out this good news is both the goal and the activity of the church. Perhaps a definition of a church would be in order. The church is the people—people with a master, people with a message, and people with a mission. The mission of the church is to get the message about the master to everyone everywhere.

GUIDE FOR STUDY

of the Missionary Message of the Bible

A Missionary Treatise on the Church

by Hoyt R. Wilson

Ephesians reveals the depth of Paul's thoughts about the unity of mankind made possible through and in Jesus Christ. He stresses also the church as the means to carry forward God's purpose of world redemption.

Study Question:

How can my actions contribute to the witness of my church?

To Begin: Review, for the group, the background for the writing of Ephesians (see Introduction, p. 32).

Ephesians is one of a group of Paul's letters called "prison epistles." Apparently, he wrote Ephesians, Philippians, Colossians, and Philemon while waiting for trial before Emperor Nero in Rome.

Paul left Corinth on his way to Jerusalem with an offering for the poor Christians. In Jerusalem he was seized by a mob in the Temple and was rescued by Roman soldiers. He finally had to appeal to Caesar to avoid a mock trial before the Jews. Paul was sent to Rome and kept under guard in his own house for two years. It was probably during this time that he wrote Ephesians.

Write the study question on the chalkboard and ask that all read it aloud in unison.

I. The Missionary Purpose in Calling the Christian Church (Eph. 1)

Ask group members to follow in their Bibles as you read Ephesians 1:3-14. Read from the Revised Standard Version if possible. Ask the group to note the verses which tell three things God has done for us and one thing we are to do for him: (1) God chooses us, v. 4; (2) God redeems us, v. 7; (3) God seals us, v. 13; (4) we are to live for his glory, v. 12.)

Using a concordance or topical Bible ask members to find and read several passages on "election." We are elected or selected for a purpose: the purpose of serving him. Searching of the Scripture should bring this out.

You may wish to remind the group that the election of the Hebrew people was for service as indicated in Exodus 19:3-6. This election was lost to them because they did not serve him (Matt. 21:43). God expects us to produce fruit as Christians.

Ask the group to tell as rapidly as possible the things they think of when you say, "What does it mean to take Christ as Lord of your life?"

Select a member to write these on the chalkboard. Look at the list and note the large number of "action" statements. Taking Christ as Savior also means accepting him as Lord; this demands action in every area of daily living.

Helpers in

PROJECT 500



The objective of Project 500 is to establish five hundred strategically located new churches. Money from the Annie Armstrong Easter Offering will help in this mighty effort by Baptists in pioneer areas. There are wonderful opportunities for Baptists elsewhere to be actively and usefully involved in helping.

You can help people in your church to know about Project 500. For this purpose a Project 500 brochure and the directory are available for your church from the superintendent of associational missions.

You can become a charter member of a Project 500 congregation when you move to a new area.

Write to Project 500, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309, if you wish to volunteer to help on a project basis.



Personal contact is an important part of the Project 500 effort.

II. The Meaning of the Gospel to the Heathen (Eph. 2)

Spend about five minutes in two groups to study this section.

Let the first group study verses 1-10 to discover the past, present, and future tenses of the Christian life. Ask them to report back also on the meaning of verse 7.

The second group should study verses 11-22 to notice the five descriptions of the Gentiles before Jesus came. Ask them to also report on the meaning of verse 15.

On the basis of the reports, discuss the meaning of the gospel to the heathen.

Read the study question together and discuss the influence which the "tenses" of the Christian life has on a Christian's actions. Ask for specific answers.

III. The Secret Plan of God's Purpose (Eph. 3)

Point out the interruption in Paul's thinking that occurs at the end of verse 1. Discuss the possible reason for this, then read verse 1.

Read in unison this prayer of Paul in Ephesians 3:14-21. Help members to realize that the power to bring this prayer from request to reality is actually available to us all. It is more abundant and available than we can possibly imagine.

Ask one member to be prepared to discuss "The Secret Plan of God's Purpose," page 33.

Read the last sentence in this section of the lesson and ask for opinions on how an understanding of this statement affects a Christian's attitudes and actions.

IV. The Practical Application (Eph. 4)

Read again the references of Paul to the place of the

church in God's missionary purpose (Eph. 1:23; 2:21; 3:21).

Love is owed to God and to one another (v. 2). Notice that the gifts that are mentioned (v. 11-12) are to be used to help one another. Each person has responsibility to use what talent God has given him.

The rest of Ephesians deals with practical areas of daily living. You may wish to spend time in study and discussion of these verses. If you do so, seek to accomplish your aim by pinpointing specific actions that will contribute to the unity of mankind.

Consider a carry-over activity which also ties in with your lesson.

Workers from your church could work with workers from a National Baptist church in a Vacation Bible School in a Negro church. If you do so, plan the work and share leadership responsibilities together. Have workers from both the National and Southern Baptist churches working together in each department. This will prove a blessing to both groups.

A Vacation Bible School would be very rewarding to children in any section of town. Many in economically disadvantaged areas may not have one unless you take the initiative in providing it for them. This is a very practical way of contributing to the unity of mankind.

Perhaps your church can survey all your community (not just the people who are like yourselves) for people of a continuing ministry and witness? Are mission action groups needed to do sustained work? Discuss how you will begin.

Read again the study question together.

Close with prayer after specific plans and assignments have been made.



*Give? I mused as I pushed
the sweeper.
Every time the door bell rang
there was a mother collecting
for something. We finally
got the preacher to stop
asking for money all the time
and now the community takes
it up. I wish someone would
organize to give me something.
I've given enough: life to my
children, love to my husband,
a pretty yard to my neighbors,
time to my Sunday School
class, and a tithe to my church.
Don't quote the Bible and
don't show me sad pictures.
I don't have money to give,
and that's that.*

688,000 Southern Baptist women
might have said these things:
So, suppose the results—

- churches disbanded

- children never went inside a church building
- young Christians never matured
- nonreaders never learned to read
- churches struggled, pastorless
- Project 500 never got off the plan sheets
- no more missionaries were appointed
- the Annie Armstrong Easter Offering was cancelled
- the Home Mission Board sold its building to a motel chain

*Give or give up?
That's the choice.
Give! I choose for myself!*

Life is necessary. Love is necessary. Time for yard work and church is necessary. Money is necessary.

The people who build, clean and keep up the building, send letters, drive the bus, and go places need money.

It's that simple, but
It's what goes on inside the build-

ing and inside the people that won't balance on a budget sheet. For instance—

The Eskimo woman who makes and sells her wares to have money to give to Jesus...

The Indian mother who can work to support her family, knowing her children are well cared for at the day-care center at the mission...

The teen-ager who gives up Saturday sleep to tutor youngsters as they can get a job...

The pastor who sits at the hospital all night just helping the family wail...

The man who teaches the Negro man to drive so he can get a job...

The wife of the surgeon who invites the unwed expectant mother to live in her home for the duration...

The craftsman who teaches the village people to make pottery so they can have money...

There's no other way. We must give. Those of us who know what it means to have must know what it means to have not.

So the joy of reclamation goes on



by Betty Jo Corum

Prayer Requests

Mrs. Ralph Gwin

On the Texas-Mexico Border

Home missions work with Spanish-language people is of interest at this time when Southern Baptists are engaged in the Crusade of the Americas. A crusade among "other" Americans who live in the USA would include numerous Spanish-language people.

The James Gebhartis, with their four children, live in Rio Grande City, Texas, where Mr. and Mrs. Gebhart have completed four years of work under the Home Mission Board along the Texas-Mexico border, working on both sides of the line. Their work is typical of other missionaries in that area.

Rio Grande City is a county-seat town with a population of 6,500, including only 300 Anglos. There are about 700 Protestants. The first Southern Baptist church was established in 1935.

A youth program in Rio Grande City, where the only entertainment is one drive-in theater, would draw young people from other communities over the county.

Mr. Gebhart regularly checks the mailbox in Camargo, Mexico, just across the border. Listeners to three regular radio broadcasts are offered Bibles and Bible study courses. The post office box with a Mexican address encourages response from those who hear.

On the Texas side the Gebhartis' work is a ranch visiting ministry which he likens to the old-fashioned circuit rider. Some ranches have as many as a hundred people.

A Volkswagen bus, the Gospel Roadrunner, is equipped with sound projector, movie screen, amplifier, power generator, recorder, and a few folding chairs for home fellowships. The recorder provides piano music when no piano is available.

Prayer Requests:

Pray for the Gebhartis' radio ministry (pray).
Pray for more Spanish films for the missionary's use (pray).

Pray for the youth program needed in Rio Grande City (pray).

Pray for a witnessing program in a large shopping center where people come from across the border (pray).

Pray for missionaries and pastors who will be leading Spanish-language churches and missions in revivals in the Crusade of the Americas (pray).

A Most Amazing Church

A most interesting involvement of a church in unique witnessing is exemplified by the Highland Avenue Baptist

Church in the Jamaica area of Queens (New York) where Rev. James S. Wright is pastor.

They found that there were pockets of language groups all about them, thus there were pockets of need. The people, even though they might speak English, were not oriented to the church. The church sought to establish ministries which would reach the people who lived nearby.

The Spanish Bethel Mission was begun. Then, the church undertook a ministry in two high-rise apartment complexes: one near Ebbett Field and another called LeFrac City which houses more than 20,000. Weekday programs for preschoolers and a drop-off program were established, whereby the women of the church carry on a sort of babysitting program for hurried mothers in the community during specific hours in the week. There was begun a ministry to senior citizens. They developed special classes in Chinese writing, Spanish Bible, Portuguese Bible, English for adults, and sign language for the deaf. The pastor's sermons at each service are interpreted in three languages through headsets.

Another chapel was established in the Park Slope area in Brooklyn, and has since become a church. This also involves people of many different language backgrounds. Within a little over a year, the Highland Park Church has extended its ministry to over 1,000 people.

Now and then, in order for the whole congregation to know and appreciate varied cultures, they have a special night for getting acquainted and fellowship. For instance, they may have a Spanish dinner where the interesting customs of that group are emphasized.

The pastor uses laymen to carry out most all of these ministries. The Home Mission Board provides specialized workers in the weekday program in general language strategy and as chapel pastors, but in all of these programs these laymen, particularly the women in the church, are utilized.

Prayer Requests:

Pray for this Queens, Long Island church in its developing ministry. Pray for its pastor (pray).

Pray for the people of varied cultures who are influenced for Christ by this church (pray).

Pray for recent converts and for those who do not yet know Christ as Saviour (pray).

Pray for laymen and women to know unusual joy in significant service (pray).

Pray for your church as you know its needs in developing a significant witness (pray).

Mission action is a one-to-one ministry—
like the ministry of Jesus

ITOW casually it had started! Coffee and fruitcake for neighbors during the Christmas season. When they brought their European daughter-in-law we were especially delighted.

She was living in our town while her soldier husband served in Vietnam. Our genuine concern for her warmed her to a freedom for conversation in our language. How easy to misunderstand and laugh at the wrong things! And how hard to wear the mask of understanding although the words are difficult and are spoken too quickly!

My own international mission action group in our Woman's Missionary Society had made me newly sensitive to such needs and I soon offered to give her English lessons. My college major had been English and I had studied her language for three years. Also I had the experience of grading and tutoring while in college.

My international friend and I spent two to three hours each week working together. I went in her apartment to take advantage of the time while her baby slept. We worked on grammar, sentence structure, spelling from workbooks my

own children had used. Reading aloud from newspapers kept her up on current events and vocabulary as well as pronunciation. A tape recorder helped her record her progress and a great triumph came when she sent a taped letter in English to her American husband.

The English study became an avenue for a deeper talk. Imagine the problems of intercontinental marriage, intercultural in-laws, teenage motherhood, all interrupted by a fierce war and all without a secure relationship to God. How often our hours started with English lessons and became counseling sessions!

She improved so much in her English and in her ease of communicating with others, but she later said that the thing that meant the most was finding an American woman who cared enough, who was friendly enough, as she put it, to come to her home to spend time helping her to adjust to a new language, new country, new people.

I learned later that her own problems at this time were so severe that she had withdrawn for part of this period of time and she saw no one but me, but she never failed to have the house clean and her work pre-

pared for our lesson. Too soon miles cut short our time together. Her husband safe home from war now was given a new assignment and they moved on.

Mission action is often a one ministry, like the ministry of Jesus. It is often like a cup of cold water, given in his name.

A quick year later now, a visit with her family, a moment for us to share. Can we report a happy ending? No, let's say the end is unwritten yet, but today's chapter is now hopeful. Our brief visit told of further English study on her own, of texts and workbooks and her great appreciation for our time together. It also told of more withdrawal and unhappiness, of loneliness to the point of despair, of demands she could not meet, of family still urging her to come home. There was no word. Home. Where is home? I wished in vain for more time.

A visit cut short by a persistent car horn.

A promise to write
A letter begun
"My dear friend"
What would you say?

This is a true story. As is often true in personal involvement such as this, all of the truth cannot be shared here. Names and places are changed and the author is anonymous.

Mission action costs a great deal. Don't get into it unless you want to pay the price. But once you examine Christ's words, you won't be able to stay away from it.

wms forecaster

PLANNED BY MARGARET BRUCE
FEBRUARY 1969 • ROYAL SERVICE

wms president

Week of Prayer for Home Missions

The 1969 Week of Prayer for Home Missions is March 2-9. You will work with the WMS activity chairman in whatever way you are needed to make this a memorable week for WMS members and for the cause of missions here in America.

Here are some questions to ask in getting ready for the week.

- Have WMS plans been coordinated with church plans?
- Have all WMS members received information regarding plans for the week?
- Have prayer periods been scheduled at times convenient for all members? early morning? late morning? afternoon? evening? early evening?
- Have supplementary materials been ordered?
 1. program covers, 25 for 60 cents; 100 for \$2.00
 2. Biographical Sketch of Annie Armstrong, 10 cents each; 50 for \$2.75; 100 for \$5.00
 3. picture (8 1/2" x 11"), Annie Armstrong, 25 cents
 4. playlet, *Annie Armstrong, Daughter of Destiny* (a narrator, six women, one man, one boy; four scenes, only two changes of scene, 30 minutes), 15 cents. These items may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or from Baptist Book Stores.
- Have I prayed and worked for a successful observance of the Week of Prayer for Home Missions and the ingathering of a worthy Annie Armstrong Easter Offering?

Meetings for Information, Inspiration, and Fellowship

Advanced achievement number 15 of the WMS Achievement Guide is, WMS represented at an association, state, or national WMU meeting. This achievement recognizes the importance of these meetings to WMU leaders, for unless leaders know how to do the work committed to them and are inspired to do it, the work lags. Now is the time to promote attendance and to make reservations. See the 1968-69 WMU Year Book for making reservations to

national meetings and your associational and state meetings.

Associational meetings—for inspiration, fellowship, and leadership training

State meetings—WMU annual meeting and other state meetings for leader training and inspiration

National meetings—WMU Annual Meeting, New Orleans, Louisiana, June 9-10; WMU Conference, Glorieta, New Mexico, July 10-16; WMU Conference, Ridgecrest, North Carolina, August 7-13

Dates to Remember

February 9-15 YWA Focus Week

YWA Focus Week is February 9-15. This is to alert you to the opportunity which your WMS may have for helping with focus week activities. The WMU council may ask your WMS to help with a YWA banquet, a tea, a mission action project, or some other plan for the week.

YWA Focus Week is an effort to enlist young women in YWA and to point up the purposes for which the or-



High
THE PRICE

organization exists. Keep in mind that WMS is the next step for members of Young Women's Auxiliary. There may be those reaching the twenty-five-year mark who need to be enlisted in WMS. Or there may be the newly married young woman who is a prospect for WMS. Do not overlook these young women as you look over WMS prospects!

February 2 Baptist World Alliance Sunday

See page 10 and read "The World Family of Baptists." The objective of the Baptist World Alliance is "to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and cooperation among its members."

You will lead WMS members to pray for Baptists around the world and to participate in your church's observance of Baptist World Alliance Sunday, February 2.

February 9 Race Relations Sunday

Race Relations Sunday is for the purpose of challenging Southern Baptists to a vital ministry of racial reconciliation. A packet of material for observance of Race Relations Sunday will be sent to your church from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219 (see p. 11).

wms chairmen

The *WMS Leader Manual* is for the purpose of helping WMS officers do their work more efficiently. Chapter 4 is written especially for WMS study chairmen and study group leaders. Chapter 5 is primarily for WMS activity chairmen, prayer group leaders, and mission action group leaders.

Have you studied these chapters diligently and have you encouraged group leaders in study them? You will not be satisfied just to read these two chapters but you will want to complete the WMS Leadership Course based on this manual—and—the WMS-WMU sections of the 1968-69 WMU Year Book (see pages 48-60, *WMS LEADER MANUAL*). If you have an opportunity to take the WMS Leadership Course in a class, do not miss the opportunity—or take the course by the individual method.

Study Chairmen

Planning the Society Study

The Society study for February is the second in the study, *The Church, Educating and Discovering*. Seek to make this study a practical one for WMS members. Encourage them to discover needs of special groups in the community and to plan ways for meeting these needs. By learning what some churches have done and by seeking guidance from the Holy Spirit, WMS members can be sparked to minister and witness to special groups in the

community. The study guide on page 27 will be helpful as you plan for the use of the lesson on pages 23-27.

At the subcommittee meeting of the mission study group leaders, suggest ways to encourage attendance at general WMS meetings. Here are a few ideas to be used in preparation for your February meeting.

1. Ask them to be ready to answer such questions: Are there language groups living in our community? Are there deaf persons? aging persons? sick persons? What special groups live in our community?
2. Ask them to bring to the meeting suggestions of how WMS members can minister and witness to persons of special need in the community.

Promoting the Reading of *IN ALOHA LAND*

The book recommended for study this quarter is *In Aloha Land* by Sue Saito Nishikawa, 75 cents, from Baptist Book Stores only. To encourage WMS members to read the book, have a brief map study. A map of the Hawaiian islands may be found in the Teacher's Guide by Dorothy Pryor, 40 cents, from Baptist Book Stores only. Ask the following questions, and then say: If you want to be able to answer these and other questions about our fifth state, read *In Aloha Land* by Sue Saito Nishikawa.

1. Q Which of the Hawaiian islands is called the Big Island?
A Hawaii
2. Q On which island is the city of Honolulu?
A Oahu
3. Q What other familiar places are located on the island of Oahu?
A Pearl Harbor, Waikiki Beach, Diamond Head, Schofield Barracks

Has the book, *In Aloha Land*, been taught in your WMS? One of the teaching aids to be used with the book is a filmstrip *Hawaii's Aloha*. It has eighty color frames with narration and may be secured from Baptist Book Stores for \$3.50. A tape recording of this narration is available for \$2.50 from the Audio-Visual Department, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

If you have not secured the *Alaska Hawaii Resource Book*, order your free copy from Division of Communication, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309. The resource book is included in the Teacher's Guide and will not need to be ordered by those having the Teacher's Guide.

Activity Chairmen

There are three questions you will want to ask in preparation for your February responsibilities.

1. How shall I vary the use of Call to Prayer at this month's meeting? Suggestions are given on pages 61-62 of the *WMS Leader Manual* and pages 22-23 of the *Prayer Group Guide*. These will put you in a creative mood and you will doubtless come up with your own original ideas.
2. Have all plans been made for the society obser-

vance of the Week of Prayer for Home Missions, March 2-9, and has the Annie Armstrong Easter Offering been promoted adequately? Review suggestions given in January Forecaster; study the plans outlined in March ROYAL SERVICE. See section to WMS president in this Forecaster. Be sure to encourage WMS members to use the family prayer guide. See the directives given in March ROYAL SERVICE outlining ways extension members can participate in the observance of the Week of Prayer for Home Missions.

Cry of Need is a 15-minute color motion picture which you may want to use. It presents an urgent appeal for missionary personnel to minister to spiritual needs of people in the United States—in big cities, language groups, and other fields. There is a service charge of \$3.00 and it may be secured from Baptist Film Centers.

Remember the importance of good communication regarding the week of prayer and the Annie Armstrong Easter Offering. The 1969 offering goal is \$6,500,000. WMS members must be informed of what the offering will do for home missions if they are to respond generously. They need to know what their prayers can mean to the work of our home missionaries. Use every means to communicate your plans for the week. See the suggestion given to WMS group leaders in this Forecaster for promoting the week of prayer.

3. What plans do I need to make to lead members to minister and witness through mission action this month?

The following questions may point the way for your planning: Are there mission action groups that need society help? What needs in our community will be brought in focus as a result of our February study? Have WMS members suggested mission action projects to meet needs of which they are aware?

wms group leaders

The primary concern of WMS officers at this time of the year is the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering, March 2-9. At February group meetings, you will want to have a preview of the society's plans for the week. You may want to use the home missions program cover with the flag of the United States. These may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 25 for 60 cents or 100 for \$2.00.

Inside the program cover write, print, or mimeograph the time and place of each prayer period and the persons responsible for each day's observance. The theme hymn, and daily topics for the week are listed on page 62 of the WMU Year Book. The Annie Armstrong Easter Offering goal is \$6,500,000. The WMS activity chairman can give

you the information you need to include in the program covers.

Be sure that each group member has an envelope with her name written on it for her offering.

One of the responsibilities of group leaders is to report progress of the group's work to the WMS. The WMS Group Record and Report Book (30 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores) with its monthly report sheets will indicate something of the progress groups are making. The report calls for the number of members at the end of each month, the number of visitors, new members, and the attendance at group meetings. The report should also include such information as: the general WMS study topic was previewed; we used the calendar of prayer; we participated in a mission action project.

Study Group Leader

Reports of study groups are given to the WMS study chairman. As you evaluate the work of your study group, you will ask such questions as:

- how effectively were our plans carried out
- how well did we plan
- did group members have a learning experience
- were they motivated to participate in missions
- did members accept group member responsibilities
- are we using the resources provided for our group

These are:

Bible Study Groups—Lesson and study guide in ROYAL SERVICE each month.
Current Missions Group—lessons organized in units of study in ROYAL SERVICE each month.
Round Table Group—Round Table Group Guide, \$1.00, for each member.
Mission Books Group—Mission Books Teacher's Guide I, \$1.00, for teacher(s) of mission books. (These two guides available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.)

Mission Prayer Group Leader

You will keep in mind that each month you are to report your group's progress to the WMS activity chairman.

In order to vary the prayer experience of your group this month you may want to use some of the quotes of Christian leaders regarding intercessory prayer. Some of these may be found on page 19 of the *Prayer Group Guide*. You may also want to ask group members to share some of their prayer experiences. Page 46 of the *Prayer Group Guide* gives guidelines for sharing experiences in prayer. See page 37 for prayer requests.

Mission Action Group Leader

You too have the responsibility of reporting each month your group's progress to the WMS activity chairman.

In evaluating the work of your mission action group, how does your group rate in these processes

planning
ministering and witnessing
sharing and evaluating
in-service training

In-service training must not be neglected if group members are to acquire additional skills for ministering and witnessing to persons of special need or circumstance. In addition to the mission action group guide which your group uses month by month (see page 71, 1968-69 WML Year Book), you may find help in the books listed below if your group is engaged in one of these areas of mission action. All of the books are available from Baptist Book Stores.

The Sick—*And You Visited Me*, Carl J. Scheer, \$1.50
Juvenile Rehabilitation—*The Cross and the Switchblade*, David Wilkerson, 50 cents
Internationals—*Christianity and World Religions*, Luther Copeland, 95 cents
Nonreaders—*How to Teach One and Win One for Christ*, Frank C. Laubach, \$1.95
Prisoner Rehabilitation—*Who Are the Criminals?*, William S. Garmon, \$1.50

wms director

Of course, you want to make each WMS committee meeting as productive as possible. This being the case, there are certain principles which you will need to consider:

1. choose the best time for the meeting
2. choose the best place for the meeting
3. notify members of the meeting
4. notify members of agenda items to be discussed
5. ask certain committee members to think about specific agenda items and be prepared to bring proposals for the group to consider

An agenda for your January, February, March meetings could be as follows:

- Prayer time—using Call to Prayer
- Reports from WMS presidents—plans for the future and evaluation of previous work
- Sharing of information from WML council by WMS director
- Development of plans to support churchwide observance of: 1. Day of Prayer for the Crusade of the Americas; 2. Week of Prayer for Home Missions and the Annie Armstrong Easter Offering for Home Missions
- Support of plans for a churchwide study of *In Aloha Land*; or a study in which all societies will share, or a plan for sharing books and teaching aids
- Consideration of society responsibilities for YWA Focus Week

promotional feature

To promote attendance at the observance of the Home Mission Week of Prayer and participation in the Annie Armstrong Easter Offering, place a replica of a church building on a table. An 11-inch cardboard one may be secured from Baptist Book Stores for 60 cents (traditional or modern). Have someone play softly "Forward Through the Ages." Explain that this is the hymn for the week and that the theme is "The Living Church . . . At Work."

Display an enlarged offering envelope and tell of how the home missions offering is now to be called the Annie Armstrong Easter Offering. The word Easter has been added because of the significance which Christ's resurrection has to Christians. And we celebrate this event in Easter which is near the time of the ingathering of the offering for home missions. (See p. 35, January Royal Service.)

Give time and place of your society's five-day observance of the Week of Prayer, March 2-9.

WMS Commitment

Have you observed the WMS Commitment which is on page 3 in the *WMS Member Handbook—Changes and Choices*? It is also printed on the WMS Membership Card, 25 for 30 cents, (packaged by 25's only), from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

The commitment may be used in various ways. One way is to have it read by members at WMS meetings. It reads as follows:

As members of Woman's Missionary Society, we seek

*To grow in world awareness
and in appreciation for
all people*

*To develop concern for those who
are lost without Christ and
To witness to his salvation*

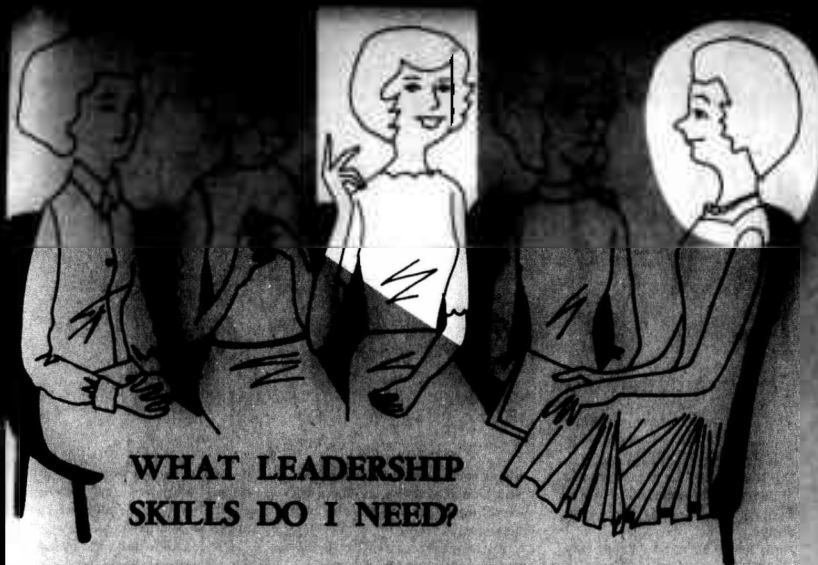
*To minister in Christ's name to
persons of special need*

*To pray regularly for missions and
missionaries and*

*To experience the joys of
Christian sharing*

*To bring others into the
fellowship of Woman's Missionary Society
and its missions endeavor*

*That Baptist women through their churches
may serve Christ
with dedication and devotion
in spreading the gospel to the
ends of the earth*



WHAT LEADERSHIP SKILLS DO I NEED?

by LeRoy Ford

MRS. JAMISON answered all the questions! Everybody knew she would. Some group members just relaxed and let her answer them. Others wondered what made Mrs. Jamison feel she had to answer all the questions.

After so long, Mrs. Insight, the group leader, remembered some leadership principles she studied at an assembly. She shifted her chair to face slightly away from Mrs. Jamison. She spoke directly to the other members. Later when Mrs. Jamison persisted in answering, Mrs. Insight said, "Now, let's hear from some others who haven't contributed." She succeeded in handling the problem of the over-talkative member.

Dr. Ford is professor of programmed instruction and principles of religious education, Southwestern Baptist Theological Seminary, Fort Worth, Texas

Leaders need many skills. This represents only one of them. What other skills do leaders need? How can they develop them? These seven skills, if mastered, will help leaders make economical and efficient use of their time.

1. *Learn to create a climate for participation.*—Leaders can do this by: (1) beginning a session with a participation activity; (2) probing for answers; (3) arranging the room informally; (4) using a conversational tone of voice; (5) sitting instead of standing; (6) putting questions back to the group; (7) using methods which "decentralize" leadership.

2. *Learn to plan.*—Good leaders follow a plan for planning. Relate sessions to the unit. Determine the aim. Know resources. Determine learning methods.

Prepare learning aids. Plan for follow-through. Evaluate the results.

A leader who follows each of these steps does a better job of planning. Use the list as a checklist to see whether you have planned well.

3. *Learn to motivate persons to learn.*—Motivation doesn't come easily, but these actions tend to bring it about:

(1) Use novel ideas—but don't overuse them. Surprise elements in a session create interest. One leader rose to speak, but to the surprise of the group, a recorded voice came from the rear of the room. The group heard some "sounds of the missions field." Then the leader picked up the theme in her talk.

(2) Make use of the individual's other interests. One group member collected glass from other countries.



The leader asked her to exhibit some of the glass in connection with a missions fair the study group conducted.

(3) Focus attention on purposes.
(4) Give instructions ahead of time. Publicize the important things about the session, such as what the group should learn.

(5) Provide appropriate incentives. Show the results of mission action. Take field trips to mission action areas.

4. Learn to guide group discussions—Consider these suggestions:

(1) Respect persons and opinions. The leader who goes into shock when members make unorthodox statements tends to inhibit learning for the members.

(2) Probe for answers. The leader who probes causes learners to think for themselves.

(3) Let the members talk. Insecure leaders feel that they must be in action at all times. A secure leader can trust the group to learn by sharing. Follow the pattern "member talk-leader listen" rather than "leader talk-member listen."

(4) Learn to wait for answers when you ask a question—don't answer it yourself. The period of

silence may seem an eternity, but wait it out. Otherwise, members will expect the leader to answer his own questions.

(5) Develop sensitivity to the desire of others to speak. Learners use more than a raised hand to signify a desire to speak. That certain bothered look serves also as a signal.

(6) Let dialogue develop. This says to the members, "What you say is important. In fact, you are important to this group."

(7) Bat questions back to the members. Members can lead if given a chance.

5. Learn to recognize member needs—Unfulfilled needs cause problems to arise. Learners need to achieve, to feel accepted, to feel secure in the group, to experience challenge, to make worthwhile contributions, to receive recognition, to help others, to do new things, and to do old things in new ways. Some times they even need to blame others. A skilled leader recognizes needs and helps meet them.

6. Learn to determine specific goals—We know a goal by what

it excludes as well as by what it includes. When we say "blueberry cobbler" we exclude all other kinds of pies and all other foods.

One leader writes a test including what members should learn—then she leads and teaches as if her life depended upon whether the learners could pass the test. She uses specific goals.

7. Learn to discover resources—"Resource" means any available means for achieving a goal. Think of a resource as more than printed materials. Look at this list. Do you see anything which you could not possibly consider a resource?

newspapers	the children's
masking tape	home
record player	pamphlets
police officers	ROYAL SERVICE
county jail	missionary on
travelogue films	furlough

When a leader develops these seven skills, she can help members find fulfillment through learning. Every leader must know, too, that the Holy Spirit is the teacher and that meaningful spiritual insight come through his action in the lives of learners.



the wmu leader

planned by june whitlow
edited by rosanne osborne
february 1969 • royal service

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

Two Opportunities of Fellowship

Two events this month focus attention on the wider setting of today's Baptist work. The first is Baptist World Alliance Sunday, February 2. The second is Race Relations Sunday, February 9.

The Baptist World Alliance, organized more than sixty years ago, has provided a means of fellowship and cooperation for Baptists through-



out the world. Baptists welcome opportunities of fellowship and service in keeping with common Christian objectives.

Race Relations Sunday provides a reminder that fellowship within the Southern Baptist Convention includes persons of many racial and cultural backgrounds. This day should be used to consider Christ's loving concern for all men of every race and cultural background.

Baptist World Alliance Sunday and Race Relations Sunday foster understanding and appreciation within the wider fellowship of humanity.

Week of Prayer for Home Missions
Date: March 2-9, 1969

Annie Armstrong Easter Offering goal \$6,500,000

Theme: The Living Church At Work

Hymn: "Forward Through the Ages"
Scripture Passage: Ephesians 4:15-16

Materials for Week of Prayer for Home Missions:

Sample materials are sent to the WMU director from the state WMU office. This office will give instructions for obtaining these materials in quantity.

Annie Armstrong Easter Offering envelopes

Family Prayer Guide

Posters

Program cover

Bulletin insert

Plan sheet listing actions to be completed

Program cover: 25 for 100 copies, \$1.00 for 500; Bulletin insert: 100 for \$1.75; Family Prayer Guide: 100 for \$1.00; Posters: 100 for \$1.00; Program cover: 100 for \$1.00; Bulletin insert: 100 for \$1.00; Plan sheet: 100 for \$1.00.

New items for church bulletins
YWA prayer folder for individual use

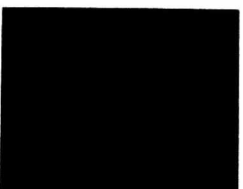
Sunbeam Band picture leaflet
A stencil mailed to the WMU director for the Week of Prayer for Foreign Missions included designs to be used for the Week of Prayer for Home Missions

How to Plan for Involvement of Church Members in the Week of Prayer for Home Missions

Being responsible for planning churchwide activities for the Week of Prayer for Home Missions, members of the WMU council should be concerned about involving church members in activities of the week. A churchwide activity is any activity planned by the WMU council to involve all church members. The activity may be any kind of mission endeavor, a missions sermon by the pastor, a missions testimony, a missions banquet or fair, a missions film, a plan to give every church member an offering envelope, or a plan to encourage every family to use the family prayer guide. The time scheduled for the activity may be Sunday morning, Wednesday evening, Saturday afternoon, or any time convenient to church members.

This article, a guide to discussion in the WMU council, is an attempt to stimulate thinking about possibilities for a church rather than to set out definite suggestions to be followed. Answers to the questions will supply a reservoir from which the council can choose activities which meet the needs of a church.

Answer each question and brainstorm possibilities for your church.



List suggestions on the chalkboard. Many unique ideas will be projected. At the end of the process there will be time to refine the list and make detailed plans.

1. What is there in the theme, The Living Church . . . At Work, that makes it significant and relevant to all church members?

The answer to this question determines how you present information about home missions to church members. If you believe every member should learn about home missions and his share in the proclamation of the gospel throughout the land you will plan for home missions to be presented attractively. To use the prepared materials about home missions is not enough. You need to augment what the materials suggest with other ideas and experiences that relate the theme to the interests and concern of members. The only limit here is your imagination and creativity. For example, choose persons who have been involved in short-term missions projects sponsored by the Home Mission Board to relate their experiences. Select persons to tell how the church affords opportunities for witnessing and ministering in the community. If there is an institution or a ministry sponsored by the Home Mission Board in your area, invite a person representing that work to speak.

2. What are some of the goals we should try to achieve during this week of emphasis on home missions?

To be effective, you must have some specific goal or goals. The goals you set determine how you go about involving members and the kinds of methods and procedures you use.

If your goal is to present the biblical basis of the missions obligation of a church, you need to engage in serious Bible study. Suggest

that the pastor preach a mission sermon as a way to get at this goal. If your goal is to present information about the Home Mission Board, you will find material in Royal Sewer and in current issues of Home Missions. If WMS participates in a churchwide missions emphasis one or more days during the week and does not use all the society study material, it would be well to use this material in a churchwide activity. An Annie Armstrong Easter Offering goal should be set; plan ways to encourage every member to give. An interest center, visual presentation of progress being made toward the offering goal, distribution of offering envelopes are ways to reach this goal. If your goal is to involve persons in specific issues that are of vital concern, plan a debate, conduct an opinion poll or a field trip. If your goal is to help church members relate to persons of another racial or social group, plan an activity with these persons.

3. What do we need to do to facilitate involvement on the part of church members?

Approach your responsibility from this viewpoint. To help church members get the most out of this week, what must we do? What resources do we need? Where do we get these resources? What information do we need to give church members? What procedures or methods should we use? What specific activities will we provide so that persons can become involved in praying, giving and serving?

Studying these questions leads you to look at the list you made. Discuss the list and select appropriate activities for your church. When activities have been selected, decide on approaches and begin detailed planning. See WMU Manual pages 26-39 for discussion of week of prayer and pages 41 and 42 for a basic planning and coordinating process for churchwide missions projects.

Viewed in this light, the role of the WMU council becomes an exciting and creative one. Putting all of these ideas together, you have a workable plan for churchwide participation in the Week of Prayer for Home Missions.

to officers

To: WMU Director and Assistant Director

Try Something Different

Why not try a churchwide study of the books in the Home Missions Graded Series? This is a time when the entire church can participate in a study of home missions. Because all church members are not enlisted in WMU and Brotherhood organizations, they do not study missions on a continuing basis. This magnifies the responsibility of WMU and Brotherhood to conduct churchwide mission study projects. A churchwide study of the books in the Home Missions Graded Series will give church members maximum information about Hawaii and Alaska in a minimum period of time.

The WMU council and the Brotherhood council work together in making plans for conducting the project. The following basic actions are necessary to complete the project. Work assignments will be given to both councils. After essential actions have been identified, WMU and Brotherhood leaders must plan when the work is to be completed, who will do it, and how the assignments can be completed.

1. Schedule the date and time for the study. Choose a date that is convenient for the greatest number of church members and a time when an unhurried presentation of missions can be given. An entire evening, two evenings, or a Saturday afternoon are possibilities. Place the date on the church calendar.

2. Determine what classes will be offered. The suggested books are as follows: Adult: In Aloha Land, Sue Saito Nishikawa, 75 cents; Young People: North of 48, Kate Ellen Grover, 75 cents; Intermediate: Song of Hawaii, M. Wendell Betow, 50 cents; Junior: Jodi's Alaskan Ad-

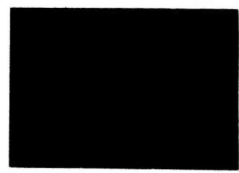
venture, Kathleen Pearce, 50 cents; Primary: Blueberries for Steven, Jo Beth Rice Luttrell, 50 cents. (Books and Teacher's Guides, 40 cents, for each book are available from Baptist Book Stores.) Arrange for all books to be taught. If this is not possible, choose the books to be taught and design the relationship of other age levels to the study.

3. Enlist and train teachers for the classes. Preferably persons who have had experience working with the particular age level should be enlisted to teach. Persons should be contacted personally. Each teacher should be given a copy of the book, the teacher's guide, available helps, and a list of persons who may be able to help with the study. This may include persons who have lived in or visited these states or who have pictures or curios from the areas. If the association or state is offering training sessions for teachers of Graded series books, make necessary arrangements for the teachers to attend. Remember, men make excellent teachers, too!

4. Ask the teachers to submit to the WMU council a list of materials which they will need to conduct the study.

5. Arrange for meeting places. If all groups are to come together for a joint activity, viewing a film or slides, a banquet, refreshment or fellowship period, be sure to select a room which will accommodate the group. For the class study it is wise to use the same room, department, or general area used by that group on Sunday.

6. Publicize the study. Announcements may be made in general department assemblies, through the bulletin or church newsletter, by attractive posters, bulletin board notices, or individual invitations.



When these basic actions are completed, the WMU director and/or the Brotherhood director will review plans for the study in the church council where coordination will take place. The church council will approve dates and assignments.

Something Old—Something New

Schools of missions is the old term—world missions conferences is the new. Usually held every three to five years in an association, a world missions conference provides a way for WMU to thrust missions education beyond its membership to all church members. There is a possibility that your association is conducting a world missions conference this spring and that persons will be engaged in mission study and mission activity. Check to see what your association is planning. This is one way the association assists the local church.

Council Agenda

Before the meeting:

1. Learn how your church plans to observe Baptist World Alliance Sunday and Race Relations Sunday. You will learn of these plans through the church council or by talking with your pastor.

2. Contact the associational superintendent of missions or the associational WMU director to find out if your association is having a world missions conference and what books will be offered for study.

3. Encourage council members to read "How to Plan for Involvement of Church Members in the Week of Prayer for Home Missions," page 46.

At the meeting:

1. Report on the church plans for observing Baptist World Alliance Sunday and Race Relations Sunday. Plan for WMU participation.

2. Report on plans for the associational world missions conference. If your association is not conducting one, discuss plans for a churchwide study of books in the Graded series.

3. Discuss the questions contained in the article "How to Plan for Involvement of Church Members in the Week of Prayer for Home Missions." Make plans for churchwide

observance of the Week of Prayer for Home Missions.

4. Make other plans as necessary.

To: Directors

WMS

YWA

SA

Sunbeam Band

Here's How

Members of the WMU council are interested in knowing what the organizations which you represent are doing month by month. One way to represent your age level on the WMU council is to give a concise report of the progress of the organizations to the council regularly. Activities of the organizations in a given month will determine the kind of report you give. Here are some things to remember when planning and presenting the report to the council.

1. Find out what the organizations in your age level have done during the month and what they plan for the future. You will learn this at your regular age-level committee meeting.

2. Compile the report of all organizations in a brief summary. A written report will save time at the council meeting and be more effective.

3. Present the report at the regular council meeting. Vary the technique. The use of pictures, posting a mimeographed sheet, dialogue, or a taped presentation may spice the report. Keep in mind that the report is to be a brief, clear summary of what the organizations have done and what they are planning to do.

4. If assistance for a given activity is needed, ask the council to make a plan for giving this assistance. (When these plans are made, you will report to the age-level leaders individually or at the age-level committee meeting.)

YWA Focus Week—February 8-11

Requesting any special assistance which may be needed during YWA Focus Week is the responsibility of the YWA director. These requests are made through the regular WMU council meeting.

Answer these questions to see if you are ready for this action-packed week.

1. Have you checked to see if the dates, February 8-11, are listed on the WMU calendar of activities? Yes ☐ No ☐

2. Do you know something of the activities each YWA is planning for Focus Week? Yes ☐ No ☐ Briefly outline these plans: _____

3. Are there activities you need to coordinate? Yes ☐ No ☐ If so, what? _____

4. Have you related the plans to the WMU council? Yes ☐ No ☐

5. Have leaders given you a list of materials and supplies needed for the week? Yes ☐ No ☐

6. Have you presented these needs to the WMU council? Yes ☐ No ☐

7. Have definite plans been made for providing for each of these needs? Yes ☐ No ☐

from Birmingham

Dear Pastor—

This month, filled with special days which we often observe as holidays, is a good time for us to get ready for the Week of Prayer for Home Missions which comes March 2-9. We have talked much about our goals for this year of evangelism and world missions, and we believe one of the most significant goals is Project 500—the Convention's attempt to establish five hundred new churches or church-type missions in strategic areas. Of the receipts of the Annie Armstrong Easter Offering \$1,500,000 will go for the support of this project. We are very much aware that if we fall short of our goal of \$6,500,000 we may not get very far with this magnificent objective.

So, we want to appeal to you to "set wheels in motion" now in your church by encouraging a larger goal for this year. This time of the Crusade of the Americas will in all likelihood give incentive to increased giving for building new churches in North America.

We are also asked to go personally and help in these places where churches have been located by the Home Mission Board. The Board has set up channels which could help us to test our discipleship. We can discover new dimensions to our service for the Lord as we find him leading us out into renewed caring for his children in places away from our own communities. We sincerely believe that hundreds may participate in the surveying, visiting, and witnessing on missions fields through Project 500.

We have pledged ourselves as representatives of Woman's Missionary Union to lend support personally and through our gifts to this project. The best way for us to be involved personally is to seek your help in getting the WMU members in your church to inquire of the Home Mission Board the best ways to furnish this kind of assistance.

We want to talk further about the financial help in our March letter. We couldn't wait until then to ask your help in getting a larger goal set for the Annie Armstrong Easter Offering this year in your church. Our faith encouraged us to hope that every church will step up its goal and giving for this special year so that we can be sure to make available for Project 500 at least \$1,500,000.

Sincerely,

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127 9TH AV N
NASHVILLE TENN 37203

GIVE to the
Annie Armstrong
Easter Offering

GOAL: \$6,500,000