



**ROYAL SERVICE  
MARCH 1969**

# ROYAL SERVICE

March 1969

Volume 63

Number 9

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ROYAL SERVICE is published monthly by Women's Missionary Union, Auxiliary of the North American Baptist Convention, 600 North Twentieth Street, Birmingham, Alabama 35204. Price, \$4.00 per year; single copy, 50 cents. Second-class postage paid at Birmingham, Alabama. Postmaster: Please send address changes to the above address. Second-class postage paid at Birmingham, Alabama. Postmaster: Please send address changes to the above address. Entered as second-class matter on the same date as Birmingham, Alabama, at special rate of postage provided for in Section 1105, Act of October 3, 1917. Publication date 10, 1969.

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# Day by Day —Living

## AN EDITORIAL

IT was John who wrote in Revelation 3:22, "If you have ears, then, listen to what the Spirit says to the churches!" (TEV)

Suzanne de Dietrich, a Frenchwoman and a theologian, has said, "The Bible offers no ready-made blueprints that we can follow."

Its ethics are not static, but dynamic; they are not a set of rules, but a demand for concrete obedience to the Lord of the church here and now, in every situation.

The Spirit of God is not only speaking today through the clearly stated truths of *Good News for Modern Man* (TEV), a recent translation of the New Testament. He also can be shouting to us in the revolt of youth who question adult credibility in the affairs of men. He speaks to us in the frightening yearnings of adults seeking significance in life and service. He can speak with pathos to us through the wistful words of youth who say, "If the church can't help me live in love with people who are different, where can I find help?"

On the horizons of modern life there are many dissonant notes which are harsh in our ears if we have ears unattuned to hear the melody. But they make for stirring music which calls forth "concrete obedience to the Lord" if we hear in them "what the Spirit says to the churches."

by Ethalee Hamric

BY EVELYN M. JONES

## as the crops

migrants move northward to bring in the harvest. Who is the migrant? He may be Anglo, Negro, or Latin American. He is a wanderer—a nomad.

TODAY'S MIGRANT is a twentieth century nomad. His needs are numerous—both physical and spiritual. Early in the spring migrant farm workers in this country and their families begin their long trek, fanning out in all directions to gather crops as the harvest seasons progress. They migrate from Florida and Texas northward. Thousands come to South Carolina each year to harvest tomatoes, beans, cucumbers, peaches, and other crops.

This multitude of people who come remain in one place only a few weeks and then move on to another crop. Their work hours are long and uncertain. A late harvest, heavy

Dr. George A. Jones is pastor of First Baptist Church of Beaufort, South Carolina. He and Mrs. Jones are deeply involved in a person to person ministry

rains, or a drought means little or no work for the migrant when he reaches an area. Many of them exist on an improper diet—without adequate medical care and adequate housing. Children are able to receive only a limited education in their nomadic life and often they must stay at home to care for younger children if they themselves do not work in the harvest fields.

The migrant's needs are numerous. How can we meet these needs? Seven years ago our church decided to put feet to prayer and attempt to help these "forgotten citizens." Approaches always vary, but in the very beginning we said that our work must be church-centered. We wanted the migrant to know what it was to enjoy the same educational facilities that our children have and to worship in the reverence and beauty of our 125-year-old sanc-

tuary. Our Vacation Bible School and two-week evangelistic services are held in our church buildings. After several years these people now think of them as their church buildings.

Recently, at the close of a joint worship service our pastor had just baptized a group of migrant young people. There were few dry eyes in the congregation filled by for the right hand of Christian fellowships. We feel that by our actions we have told these people that we care, that we are concerned, that we want to help, and more than these, that we are trying to help them.

Our clothing center is church-sponsored. This year distribution was made of more than 3,160 pieces of clothing. We also held religious services at the camps, reaching approximately 2,400 people. Some of our migrant friends contact us

soon as they reach our area and come on to Sunday School. We correspond regularly with many of them as they travel up and down the coast.

It has been a great blessing to see a work started by our church grow until eleven other churches in the association joined us. The testimonies of our own deacons, teachers, and many others give glowing evidence of the great spiritual blessing this work has been. Some who were opposed to the work at first or who were reluctant to participate, now are unable to do enough.

We have seen the reward of souls won to Christ, of glowing faces testifying of Jesus' love, and of changed lives. This is our mission field. Each year we will enlarge and enrich our program with God's help. This is our Macedonia. There is a field white unto harvest—the migrant field. It is our prayer that all up and down the seaboard and throughout this great land of ours, we servants of God will dedicate ourselves and lead others in this great ministry to the "forgotten man" at our doorstep.

As soon as the Bible school, evangelistic services, and camp ministry are completed each year, we evalu-

ate the work. Then plans are begun immediately for next year's work, seeking always to improve the ministry and meet the needs of the migrants more effectively.

Preparation for the migrant visitor is long and tedious. Though his needs are numerous, first and foremost is his need to know Christ. The directors of our Women's Missionary Union and Brotherhood, Mrs. Ashley Graves and Mr. Otis Anderson, work closely with the pastor in all the planning. Mrs. Graves serves as the principal of our school.

We are fortunate to have as our Spanish-speaking evangelist Rev. Servando Morales, pastor of the Mexican Baptist Church of San Juan, Texas, who comes each year and leads us for three weeks. Plans are completed to the last detail early in the spring. Workers conferences are held and, finally, all is in readiness. In all of this we keep ever before us the need to prepare ourselves spiritually.

In addition to the regular staff needed for a Vacation Bible School, we also have a transportation committee of some twenty-five cars and buses furnished by the Brotherhood to transport migrants from the camp

to the church for all the services. In addition, the ministry at the camp site requires a large group of men from the Brotherhoods of churches in the association. They go into the camps, preaching, distributing tracts and Bibles, showing both Spanish and English-language films.

Personal visitation is a vital part of our preparation. Following the example of the disciples who were instructed by Jesus to go from house to house proclaiming the "good news of salvation," we go from door to door in the migrant camps, getting acquainted with the people, visiting with them, inviting them to the services, leaving tracts and Bibles, seeking to find ways to minister to their physical and spiritual needs. About the middle of May visitation teams begin going out all over the town and county, locating these our friends and brothers.

Many hours are spent in this work, but by the time our Vacation Bible School begins, we are personally acquainted with many of them. They are a hospitable people of great warmth and love. They are responsive and happy when we go to visit them, and many times we are invited to share a delicious tortilla.

Rapt attention characterizes the

Rev. Servando Morales, evangelist, makes preparation for revivals by visitation



(top to bottom)  
 First Baptist Church, Beaufort, South Carolina  
 Pastor, Dr. George A. Jones, and WMU director, Mrs. Ashley  
 Graves, work together in planning migrant ministry.  
 Vacation Bible Schools are meaningful and valuable ex-  
 periences for these migrant young people.  
 These young people have just been baptized showing their  
 new faith in Jesus.

people as they eagerly listen to God's Word proclaimed. How their faces do shine as they sing "Si Cristo Me Amor" and "En La Cruz." Even the older young people enjoy carrying the flags and Bible at Bible school.

What has this ministry meant to our church? Would that I could tell you, but no one can put in print the impact on so many hearts and lives. Our lives have been enriched, and, while our hearts are burdened, we rejoice that we are privileged to have a small part in ministering to our neighbors. A greater awareness of missions and the needs around us has come out of this. We have witnessed anew the power of God as we have seen lives of young and old transformed by the cleansing blood of Jesus.

During these years many of the same families return to us providing concrete evidence of the durability of their decisions. Upon reaching their winter camps, especially those in Florida, they become active in Southern Baptist churches and missions in that area.

The blessing of the Cooperative Program and Annie Armstrong Easter Offering is brought near to our hearts when J. Ed Taylor and S. H. Maxwell of the Home Mission Board, our state mission director A. T. Greene, Jr., and our own associational superintendent of missions C. L. Hanshaw, all cooperate in planning and executing this missions effort. The first year one church assisted us. Last year there were eleven, indicating that not only local churches, but all Southern Baptists make a contribution and have a vital link in this opportunity.



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

## A Washington Church Sets An Example for Ministry to America's Ghetto Population

FRANK FOSTER, the associate pastor, has grown a beard. He also has borrowed all the cash available on his insurance policies and used it to become a slum landlord. But his pastor, Dr. Stuart Grizzard, and the deacons don't mind. He is leading the church's ministry to needy people in its neighborhood.

Dr. Grizzard and Mr. Foster head the staff of the National Baptist Memorial Church, some twenty blocks up Sixteenth Street from the White House and pretty much in the middle of one of Washington's most overcrowded, most crime-ridden residential areas.

The church is a historic one. Northern Baptists (now American Baptists) and Southern Baptists joined hands in 1919 to contribute \$175,000 from each convention for construction of a church building in the capital city as a memorial to religious liberty and the Baptist heritage in America. President Warren G. Harding, a Baptist, broke ground for the building in 1921, and another Baptist, Charles E. Hughes, then secretary of state and later Chief Justice of the Supreme Court, laid the cornerstone in 1922. The building was dedicated in May, 1933 when both Baptist conventions held annual meetings in Washington.

It is out of this strong tie with American history and Baptist relationship to the people of America that National Baptist Memorial Church now leads in a ministry to underprivileged people who live within the shadow of its tower.

The church is only one block away from the Fourteenth Street area that was burned in the April, 1968 riots. Many thousands of people are in the immediate area, with white, brown, and black families intermingled in the mixture of substandard tenements and new high-rise apartment buildings. There are 2,000 children under 12 years of age within four blocks of the church. There are 7,000 Spanish-

language people, mostly Puerto Ricans and Cubans, within a six-block radius.

Many formerly "white" churches have moved from just such congested areas to a new site in the suburbs. But Pastor Grizzard urged his people to stay in their church's historic spot and meet the need there.

Dr. Grizzard also shared his concern with pastors of neighboring churches, and four congregations joined in a Columbia Heights Church Community Project. Together they sponsor a day-care program, a clothing center, a tutoring program, teen-age clubs, a referral service, a study hall, and playgrounds, all under the direction of a trained social worker.

Associate Foster's work goes beyond the cooperative project, however. His beard makes him acceptable in the ghetto areas where a clean-shaven man would be suspect. The last two summers he led the church in a "Pushcart Vacation Bible School" to go to the children who would not come into the church. He borrowed grocery carts, and hauled all needed equipment from the church building to an open parking lot. Enrollment jumped from 20 inside the church to 100 outside the building, and the school lasted all summer. In 1967 he took a group of children to Martha's Vineyard, a Massachusetts island, for a ten-day vacation school and recreation; out of this project, two young men have indicated an interest in the ministry as a vocation.

Mr. Foster got even more personally involved when he filled the church pulpit one Sunday and urged men of the church to become Christian slum landlords. The idea was that they should buy dilapidated houses in the slum areas, renovate them, install adequate plumbing, and rent them at fair (rather than the previous exorbitant) rates. None of his listeners responded immediately, so he personally borrowed money and got into the renovation business himself.

The ministry to underprivileged has its pathetic side. A teacher in the day-care center noticed that one boy never took home with him the paintings he did in a handicraft period. "Why don't you take your paintings home and hang them on the wall like the other children?" she said. He answered, "I don't have a wall. I sleep in the middle of the room."

Dr. Grizzard says that only a few people have been brought into membership of the church because of the ghetto outreach. He has baptized some boys and girls, and they give evidence of being earnest Christians. "We are simply trying to meet needs," he says, "to show people in the community that we are concerned about them."

The work's influence extends beyond the immediate environs. Other Washington community churches are studying the Columbia Heights project and may follow suit. Also it serves as an example to federal agencies who are looking for ways to help the ghetto population of all America's cities. Mr. Foster has been appointed to both local and national advisory groups on ghetto problems.

Airplanes are becoming more important in mission service

by Floyd H. North and Kenneth Day

## missions here and there -

### ■ Airplanes in Missions

The airplane is becoming increasingly important in today's work of foreign missions.

The foreign missionary who doesn't use air travel to reach or return from his field is the exception. Not until recent years has this mode of travel been economically possible. "Going by boat" is chosen only when a missionary family wants a number of days, either at the beginning or end of a furlough. But time is usually such a precious commodity that a jet airliner is preferred, especially when a furlough is beginning and reuniting with loved ones in the States is the next event.

In another sense some Southern Baptist missionaries are "taking to the air." A few have become bush pilots. And more are taking flight training because new avenues are opening up for this type service on a number of fields. These men use small, single-engine planes to contact many people in a few hours instead of days, even weeks, if surface travel were used.

Use of airplanes by Southern Baptist missionaries allows them to work with nationals in meeting human needs and reaching more people with the gospel

It is true that a great measure of our overseas ministry and witness is being focused on the burgeoning urban centers. There is a vast hinterland in almost every country, however, dotted with villages, towns, and rural settlements almost inaccessible by surface travel. For such remote reaches the small plane is the answer to many kinds of needs.

Emergencies that occur in or near a city can usually be attended with relative speed. This is not the case deep in a jungle, far up a river which is the only avenue for transportation. A person suffers a broken leg, a heart attack, or a case of pneumonia two hundred miles and more from the nearest doctor or hospital. If left medically unattended for the time required to transport him in a boat or on wheels across almost roadless terrain, he often is not spared severe consequences. A shortwave radio transmitter to report the emergency, a plane, a man who can fly it, a landing strip nearby can often mean life.

Emergency flying missions are but part of the picture for bush piloting on missions fields. Several missions (organizations of Southern Baptist missionaries) have indicated growing interest in use of small planes for field work. One possibility has already been tested and proved highly valuable. More than a year ago one missionary pilot began ferrying Bible institute students to various preaching points at a frequency impossible in ground travel. Reporting a recent round of visiting in a large field of churches, one missionary pilot said, "It required only four days for us to visit people in twenty cities in an area that had once required four months for a man to travel by mule, train, and truck."

For recent evangelistic crusades in East Africa, small planes were used to tow publicity streamers above cities and in outlying heavily populated areas. Also invitation leaflets and gospel tracts were dropped over public market areas and other crowded places. Similar uses were made

of aircraft in publicizing campaigns held last year in Mexico.

Several small planes have been purchased with funds appropriated by the Foreign Mission Board. Others have been given by individuals or churches. These have been special projects, over and above regular support channeled through the Cooperative Program. The purchase of a plane is a major item for the budget of any mission. And there must always be available enough money to assure proper maintenance of the craft, plus fuel. With proper care and barring major damage, such a craft can be kept airworthy for many years.

The history of small-craft flight on Southern Baptist missions fields has been marred twice by tragedy. While flying a plane in March, 1955, Blonnye H. Foreman crashed and was killed. The wreckage and his body were discovered in a mountainous area in the state of Goiania in Brazil. The craft he had piloted was one of five then being used for missionary travel across the vast reaches of that country's undeveloped interior. Less than three years later, John S. Oliver lost his life also in a crash. He went down in a dense Brazilian jungle, November 30, 1957, near Teresina. Both Foreman and Oliver were flying alone. No witnesses were on hand.

As more missionaries acquire pilot licenses, so much greater grows the potential for flight as a means of ministry. This added facility for meeting human need and getting the gospel to more and more people makes flying an essential part of Southern Baptist witness.

### ■ Home Fellowship—Missions Opportunity

It's uncomplicated, free of the normal program organization, simple, and unstructured. A home fellowship doesn't require distant travel, big budgets, formal training, or a world of previous experience. It only needs an open home and heart—a love of God and people.

But because it is relatively free of details and easy to conduct, it does not follow that results are unimpressive. In fact, few Christian ministries have produced such fast and tangible results as home fellowships.

Homes often accommodated the church for the first three hundred years of its history. Repeated references are made in the New Testament to "the church in thy house." Though church buildings have aided the church immeasurably since the fourth century, still something has been lost by the separation of the "fellowship" from the home.

Dr. R. Cal Guy, missions professor at Southwestern Baptist Seminary, Fort Worth, Texas, says we will never make our greatest penetration into our society until we come again to the church-in-thy-house concept.

This unsophisticated approach to missions has accounted for hundreds of existing churches today, particularly in the pioneer areas of our country. In many other instances

the fellowship never resulted in the organization of an institutional church, but provided a continuing opportunity for Christian ministry and witness. In a number of instances persons have been enlisted in this informal type meeting who would never have gone to a church building.

Charles Clayton is pastor of the Highland Baptist Church of Cody, Wyoming, which has ninety resident members. He was in Cody only about a month when an unusual opportunity for a home fellowship was opened to him. A woman called one morning and said to the new pastor, "You don't know me. I don't go to any church and wouldn't know what to do if I went, but I heard you were a different sort of preacher. I wondered if you would be interested in teaching me something about the Bible. And there may be others who also are interested." The next evening Charles Clayton and his wife went to the address which the woman had given to him. There they found seven persons around a table, Bibles opened, ready to study. They were joined by one other person before the evening was over, and nine were on hand the next week.

The religious backgrounds of the group included Presbyterian, Episcopal, Mormon, Southern Baptist, and none at all. For the most part, Bible knowledge was entirely lacking. There was no great interest in institutional religion or denominational identification.

A course of study dealing with the basics of Christian experience and growth was followed. After many weeks all members had indicated a personal acceptance of Christ as Saviour and Lord, with several dating their relationship at some point during the home fellowship Bible study period.

Highland Baptist in Cody has baptized one couple from this fellowship, received a former Southern Baptist by letter, and greets another couple as regular worshippers. Others are going out to serve with members of churches of their own affiliation. All have evidenced a new boldness to witness.

The fellowship's simple pattern is as follows. It meets one evening a week for two hours, though informal discussion often lasts much longer. The group rotates from home to home, with the hosts providing coffee and cakes. A structured approach has been avoided, allowing for spontaneity and group decision.

Pastor Clayton assessed the venture in a recent report: "One of the most exciting aspects of the study has been watching the members not only struggle and grow in faith, but also observing them sharing their faith with others. Each one has found ways to express his faith which reflect not only Christ's use of his life but also the dedication of his own personality. One woman with an aggressive personality has been instructing the circle leaders of the Presbyterian church in the nature and meaning of the Spirit-filled life, while one of the men who is very quiet by nature found himself sharing with a neighbor what changes Christ had made in his life.

"It is our hope that other opportunities for home fel-

lowships can be found, not only in Cody, but also in outlying areas where a church-type mission is not feasible. It is our goal to see some of these now involved in study become themselves Bible study leaders in the years ahead.

"In an age in which growing numbers of people are alienated from traditional church activities, it is encouraging to find a hunger for real Bible study and a responsiveness to the personal claims of Christ on men's lives."

by Harold C. Bennett  
Executive Secretary-Treasurer  
Florida Baptist Convention



#### ■ Missions in Florida

To be a Christian in today's world is to become excited about the Great Commission of Christ. Jesus has told his followers to go preach the gospel to every creature. There is no alternative.

To live in Florida is a happy experience which is filled with sunshine, orange juice, sand, and water! But for a Baptist living in Florida there is something more. There is a missions challenge of a lifetime.

#### Unique Challenge in Florida

The population in Florida is more than six million and growing. Baptists number one out of every ten.

Persons from other states and from other parts of the world are moving into Florida by the thousands. Many permanent residents move into Florida each week. Migration to Florida is a growing habit of the American people.

There is a cosmopolitan nature about our people. They come from everywhere, from all walks of life and from various backgrounds of philosophy.

In Florida "new record highs" are being reported almost daily. The year 1967 was a record-setting year, and 1968 was an even greater year. Business volume is up, personal income is up, and savings and loan deposits are reaching new records. Tourism has become Florida's most profitable industry. In 1967 there were more than 17 million persons who visited Florida. Last year the number increased toward 20 million. The citrus industry is growing and diversification of industry is becoming a reality.

These everyday happenings are unique challenges for the more than 1,400 Baptist churches. Over 600,000 Baptists are uniting to try to make an impact upon Florida for Christ.

#### Mission Centers and Ministry

A student of the missions programs being conducted in the state of Florida will quickly realize that Baptists

are still in the early stages of taking seriously the command of Jesus.

Through dedicated leaders such as Rev. and Mrs. Ralph de Armas, Perrine; Ross Lee Franks, Miami; and Paul Gifford, Pensacola, three Baptist mission centers are being operated as a part of the work of the Home Mission Board. Through these Baptist centers thousands of persons are ministered to each year.

In two metropolitan areas, Miami and Orlando, a ministry of juvenile rehabilitation is conducted. Morris Elin serves the churches in Miami and Raymond Modlock in Orlando, suggesting and coordinating the work.

Under the leadership of Rev. and Mrs. Russell V. Kauffman, a ministry is extended to migrant workers. The Kauffmans live in Kissimmee and help churches minister to migrant workers who pass through.

A special ministry to Jewish persons is a part of the concern of Miami churches. Lloyd Whyte helps them in this work. His concern includes other nonevangelized groups also.

In Florida there is a special opportunity in language missions. Hubert Hurt of Miami is the man responsible for helping churches in the program of work among language groups. He represents the work of the Home Mission Board related to Cuban relocation all across the country. Genus Crenshaw of Dania is responsible for a special ministry being extended to Indians.

These workers, all a part of the missionary personnel of the Home Mission Board, face daily crises in their ministry to reach people for Christ. The needs are many and the workers are few, but many churches are involved in ministry and witness among many groups.

Florida has been blessed in the leadership of John H. Maguire, who recently retired as executive secretary-treasurer of the Florida Baptist Convention. Under his leadership many new missions and churches have been established, and these are a part of our state mission thrust.

#### Plans for the Future

There is a new excitement among Baptists in Florida. Recent studies and up-to-date information are revealing missions opportunities on every hand. The state board of missions is reevaluating program thrusts and making significant plans for the future. State leaders are joining with Home Mission Board personnel in discussing mission strategy and administration. A new cooperative working relationship exists, and the forces of the state convention and the Home Mission Board are being joined to help our churches make a greater thrust for Christ in Florida.

City churches are coming to grips with total mission planning, seeking to meet unique and varied mission opportunities in urban areas.

Missions in Florida holds a satisfying picture of the past, a challenging opportunity for the present, and a victorious future for the cause of Christ.

LAST YEAR, population in the United States passed the 200 million mark.

About 38 million of these will move to a different address this year.

One-third of those who move will move outside the county where they now live.

More than half of those who move to a new county will move to a new state.

Florida is expected to climb 61 percent in population before 1985. Arizona is expected to gain 58 percent and California 51 percent in the same period. The national estimate is 22 percent.

Dr. Routh is executive secretary-treasurer, Executive Committee, Southern Baptist Convention

Thousands continue to move from the farm to the urban centers:

Hundreds of thousands of young men are going into the Armed Forces and are sent hundreds of miles from home.

In 1967 the Southern Baptist resident membership lost 65,290. The nonresident membership gained 258,523. Most of these moved from one location to another.

The ministry to migrants means more than ministry to migrant farm workers, as important as this is. There are migrant soldiers and sailors and seamen. There are migrant college students. There are migrant industrial workers. There are migrant office workers—and even corporation executives.

Scarcely a week passes that I do

not receive a letter from some mother or father or sister or brother telling of a son or relative moving to some new area.

"Tell me if there is a Southern Baptist church located there," they say.

In most cases the answer is affirmative. In nearly all cases, I can refer them to some Baptist church.

There are migrants in our towns—in our communities. Some of these are lonely people without Christ. Some are former Sunday School teachers, WMS presidents and members, and deacons who have moved to the city and have become faceless as far as the church and Christian service are concerned. We need to minister to them in the name of Christ.

## DISCIPLES

## IN DISPERSION

BY PORTER ROUTH



the door  
opens  
wider

by Mrs. Charles E. Magruder

**T**HERE COMES A TIME in the life of many of us when we feel our Christian witness for Christ is in a rut. Usually the rut gets deeper, and we become dissatisfied with everything we attempt to do for the Lord.

Three years ago I asked the Lord to help me by using me to do something that nobody else wanted to do. He did just that! Within a month

Rev. and Mrs. Charles E. Magruder and their family, are home missionaries. He is area superintendent of missions for Western New York and Northwestern Pennsylvania.

I was sitting in a literacy workshop\* at Ridgecrest under the direction of Mildred Blankenship of the Home Mission Board. By the end of the week, Rev. Michael Odlyzko, Polish pastor of the Fillmore Baptist Church in Buffalo, said his wife wanted me to teach her English. My reaction was, "This is so sudden!" We decided to help each other.

Back at home, by the second lesson with Mrs. Odlyzko, Helen Popczynski had asked for help. Helen, like the Odlyzkos, lives in the downtown Buffalo Polish section. There are many Polish people in Western

New York. Mr. Odlyzko, who speaks five languages, also felt the need of help in English and joined the class. He keeps reminding me we speak American English and not English-English, which was what he learned.

When the Lord opens the door, he opens it wide! My telephone began ringing for help. A Japanese mother of four boys, including a set of four-month-old twins, was unable to shop or visit with neighbors because she could not speak English. Through another Japanese Christian, Mrs. Hayashi, Kaeko and I were introduced. I prayed for a baby-sitter. That same week the Lord moved a Southern Baptist

family into the other side of the duplex where Kaeko lived. Judith Olson realized she could not communicate with her neighbor when they shared the basement facilities and immediately offered to baby-sit during the lessons. The Lord has blessed this team with opportunities to witness and share God's love in a practical way.

What a thrill it was to hear these friends stand before a group during a recognition service, expressing themselves. Helen said, "I can hardly believe that six months ago I couldn't speak English, and here I am standing before you speaking tonight."

But the door opened wider!

Mrs. Curtis Porter, wife of the pastor of the Amherst Baptist Church, wanted to help a Korean neighbor who could not communicate with her. She went to the literacy workshop at Ridgecrest that year. Sukhui Buhles wanted to read stories to her little girl and give her children the best kind of an American home. When Mrs. Porter offered to help her learn to read, write, and speak English, Sukhui was ready. Sukhui can now read to little Susan and finds visiting with other women is much fun.

Many women now were expressing an interest in workshop training

One was planned for Buffalo and one for Rochester. We have never had to publicize a workshop. The telephone rings!

Since October 1, 1967, we have had eight literacy workshops, training sixty-six teachers. Many from other denominations take the training. They have begun a literacy ministry in their churches.

Paul Champoux, a director for international students, has worked closely with us. When we need teachers, we pray, and the Lord provides. We also pray for students. Many foreign language people who plan to make this their home are lost in many ways. We want to be available to help them.

The women in the Amherst church find it easier to meet in homes and share baby-sitting responsibilities. They have had learners visit in church services and for special occasions. The women in the Rochester Baptist Church meet in the church, providing a nursery. Under the direction of the WMU director, Mrs. John Adams, and help from the pastor's wife, Mrs. William Raper, this mission action work involves the entire church.

An alert teacher was Lois Benard. She had read in the paper where a four-year-old boy climbed a neighbor's fence and drowned in their swimming pool. The mother could not speak English and had difficulty telling what had happened. Later Lois contacted the husband and offered to help his wife learn English. Chislaine Gagne, a French Canadian, is learning rapidly and is pleased that someone would help her without charge.

Gloria Stanton's student, Michiko Miyakawa, notices the wide usage of idioms, colloquialisms, and slang. Gloria says she recommends the best

and wider



Literacy classes help international learners about the American customs and way of life.

and wider



Nursery workers use time to read Bible stories and play games with the children



## wider

American English but "my own language is peppered with slang." Michiko wants to be very American and learn slang. Sometimes her expressions are hilarious!

The nursery worker, Naomi Marsh, keeps the nursery! She uses this period to read Bible stories and play games with the children.

Learning about America, our ways in cooking, housekeeping, family life, and about Christianity, is important to these women. There are many ways we can help them adjust to a new home and country.

Mrs. Raper said she did not have to invite her student to a worship service, the student asked her! Mrs. Akira Matsubara recently attended an associational picnic with her family and brought another Japanese family along.

Do any make decisions for the Lord? Yes! Kaeko could not understand some words from *Good News for Modern Man* (TEV), but when we turned to the Japanese New Testament and read from both translations, the Holy Spirit came into her heart and she said, "Thank you, thank you very much!" Kaeko became more active and helped out churches by serving a Japanese tea ceremony. During Vacation Bible School last summer she took a well-worn box filled with pennies, nickels, and dimes to the church and said she had been saving them to help others know about Jesus. The small change amounted to more than \$10.

The door continues to open and the telephone rings again and again. Marlene Taylor, from the Randall Memorial church, is teaching a Buddhist girl. She says, "Our motive should be that of love. Only the Holy Spirit can change people, and we are fortunate if we can be his instruments." The Community Aid Corps of the State University of New York at Buffalo called and

asked if we could provide teachers to help children and dropouts in the ghettos of Buffalo with reading. They would provide the meeting places. A Catholic college has asked us to assist them with private tutoring.

We have migrants in the fruit belts of New York who need help. So very many adults in the area are not attending the adult education classes, but would prefer a private tutor.

Someone has said, "If you feed a man, he will hunger again; if you clothe him, his clothes will wear out; if you heal him and he returns to his old ways, he may get sick again, but teach a man to read and write, and he can help himself." Christianity can grow when the Bible is read.

Illiteracy is a tragedy to the individual and a "strait jacket" for a nation.

We continue to pray for work and workers. He will provide! "Each one reach one, each one teach one, and each one win one," is our motto.

The existence of a multiplicity of religions and religious organizations in the United States is a fact. There is an increasing awareness of religious options, a curiosity about other religions, and a surprising trend toward abandoning the faith of our fathers in favor of another or no faith at all.

### Religious Diversity in America

Although America has been described as a Protestant or evangelical Christian nation for most of her history, other religious groups have been in evidence from the beginning. Jews have been in America since 1654, and now number more than six million. More than any other religious minority group, perhaps the Jews have influenced the development of American life. Largely concentrated in metropolitan areas and enthusiastic for education, American Jews symbolize modern, sophisticated, cosmopolitan man. So far as religious commitment is concerned, American Jews today are said to range in religious commitment from extreme orthodoxy to atheistic humanism.

Among the earliest settlers of the

New World, there were Roman Catholics. Despite the dominance of the Protestant Anglo-Saxon culture in the emerging nation, Catholic numbers grew from 25,000 at the time of the Revolution to more than 47 million today to comprise the largest single religious denomination in the United States.

Current developments in the struggle among progressive Catholic theologians and rigid ecclesiastical powers testify to Catholic diversity.

Religious diversity in America became more complex with the emergence of the so-called sects in the latter nineteenth and early twentieth centuries. Such widely differing religious groups as Mormons and Christian Scientists, Jehovah's Witnesses and Theosophists, Seventh-Day Adventists and Rosicrucians, began to exert significant influence on American religious culture. Accurate membership statistics are difficult to secure, but it may be estimated that their total exceeds five million. The Mormons, the Jehovah's Witnesses, and the

Seventh-Day Adventists are the most aggressive in seeking converts. Figures show that taken as a whole, these sects are the most rapidly growing segment of American religious life. A full and sympathetic understanding of these sects is seldom found among major religious groups, and they often thrive on real or imagined persecution.

Although constituting the smallest religious minority in the United States, members of world religions not related to the Hebrew-Christian tradition offer a further diversification. Mainly Oriental in origin, such religions as Buddhism, Hinduism, Confucianism, present thought and cultural patterns radically different from western thinking. We have seen the infiltration of these modes of thought into American life, largely through university and college communities. Also some are attracted by such modern teachers (gurus) as Maharshi Mahesh Yogi, who is well-known as the guru of the Beatles. Aggressive "missionizing" of America by such groups as

by Joseph R. Estes

## RELIGIOUS PLURALISM

## and the CHRISTIAN FAITH



Sokagakkai (Buddhism) is resulting in converts.

Perhaps the most unknown of America's religions are those of the American Indians. Their ways of life are expressed in religious myth and perpetuated in story and song. A healthy appreciation and understanding of the religions of these original Americans is indispensable to involvement in their lives.

#### Inter-Religious Relations in America

Religions of the United States must exist side by side. So long as the American continent had pioneer territories to which religious groups might resort when others oppressed them, confrontation could be largely avoided. However, today modern communication and proximity of growing population inevitably require an objective approach to the faith by which men live.

When legislative and other groups began to express the principle of religious freedom for all religions, the result was general acceptance of the freedom of all religions to exist and propagate themselves without fear from others. With increased understanding in human decisions, attention is being given to the terminology of religious groups. Although bigotry and prejudice can still be found in American life, responsible religious leaders have long since renounced such.

The "age of ecumenism" emerged slowly from the Christian missionary movement resulting in Protestant attempts at finding a unity of witness. It conveys the idea of a struggle to find and fulfill the essential unity of all Christians in "one body in Christ." There are two forms which ecumenism takes: secular ecumenism and religious ecumenism.

Secular ecumenism is the joint engagement in social, humanitarian, civic, and community enterprises. Most Baptists and Baptist churches not only favor secular relations with other Christians, but also with non-Christian groups. For instance,

united action by religious groups to relieve poverty and sickness is generally welcomed.

Religious ecumenism is the sharing in joint worship and evangelistic activities with other Christians. At this point, Baptists are more hesitant although some share in interdenominational Thanksgiving services and Reformation Day services. It has been possible, also, for Southern Baptist leaders in evangelism to join



other Christian groups in evangelistic campaigns. The Billy Graham campaigns are notable examples of evangelistic efforts which Southern Baptists support heartily. Such involvement entails no compromise of essential doctrine. It does, however, foster mutual understanding among various Christian denominations and encourages goodwill.

Religious ecumenism becomes more uncertain when it faces the question of relations between Christian and non-Christian religions. With varying degrees of success, Christians have engaged in dialogue with Jews, Buddhists, Muslims, Hindus, and recently, with Communists. The purpose of such dialogue is obviously to further understanding. But, religious dialogue cannot consist merely of polite, superficial, social exchange, although mutual respect and appreciation must be practiced. Dialogue must inevitably deal in basic beliefs.

A recent issue of the *Journal of Ecumenical Studies*, with contributors representing varied religious beliefs, is devoted entirely to the problem of ecumenism and the mission of the church. One article by a Catholic professor makes the as-

sertion that "contemporary Christians no longer accept" the notion that the "conversion of all mankind to Christianity" is the church's aim! He further contends that Christ never sent his disciples forth to "convert people" but rather to teach and make disciples of them. While it is true that the Christian disciple is to understand his task to be that of witness and not the imperialistic notion of win, it is hardly to be doubted that the professor overstates his case.

In the language of the Catholic authority cited above, conversion is understood as a change from unbelief, false belief, or moral depravity to the Catholic faith and membership in the Catholic Church! Baptists, too, find it difficult to hold to a definition of Christian which means more than membership in the institutional church. We must define "mission," however, so that parochial interests may be transcended.

The Christian mission is the creation of a people in whom and through whom is demonstrated the life of faith in God revealed in Jesus Christ. A multiplicity of religious forms may express the life of faith. Must the Jew abandon his Jewishness to become a Christian? Cannot Jesus Christ, the Messiah of Israel, bring salvation within the synagogue? Is it not possible for a Hindu or a Buddhist to be confronted by Christ within his own tradition? Surely, the freedom of God declares that he is bound by no religious tradition and excluded from none. The Incarnation declares that this same God wills to identify with man, all men, in their earthly estate in order that this very humanity may be transformed. The Christian exists to bear witness to the Christ-event and the salvation-life. God may be pleased to cause its reality to occur in any religious structure. "We preach not ourselves . . . including our religious traditions—but Christ Jesus the Lord" (2 Cor. 4:5). The Christian task is to be faithful in pointing to the Lord Christ, in witness by word and life.

Give with the needs in mind

this year to the

ANNIE ARMSTRONG EASTER OFFERING

GOAL: \$6,500,000

#### Youth in Summer Missions

Steadily the number of Baptist youth in student summer missions has grown each summer since the program began in 1944. As much as \$250,000 is spent each year by the Home Mission Board in sending these courageous young Baptists out to help career missionaries. Your Annie Armstrong Easter Offering helps to send Baptist students to missions fields.

Persons in ghettos! People at leisure! Children on the streets! Individuals without Christ! What are their needs? How to minister to them? When and how to share Christ with them?

A group of over eight hundred students attempted to discover answers to these and other questions as they served in student summer missions last summer.

New York City, St. Louis, and Los Angeles were among the cities where teams of students moved in creatively and redemptively to challenge those living in ghettos with street ministries, recreation programs, special interest groups, and dialogue sessions. For the first time many students became personally involved with persons socially, economically, spiritually, and culturally unlike themselves.

Sometimes we feel no prejudice when we do not associate with those who are different from us, but in face-to-face encounter the feeling can be traumatic. One student wrote,



by Fred B. Moseley

Assistant Executive Secretary,  
Treasurer, Home Mission Board

## STUDENT SUMMER MISSIONS

"At home the Negro residential and business areas were to be avoided, to be ignored, actually I didn't hate a black face or discriminate in personal association, but the deepness of an ingrown prejudice remained dormant. In this experience of confrontation it has come alive forcing me to evaluate, analyze, and objectively to decide what Christ would have me do in this area of my thinking."

Worcester, Massachusetts, became the arena for deep involvement for twelve students who assisted in the renovation of a church building and provided leadership for an inner-city ministry to more than four hundred persons.

A ministry of a different nature took place in sharing their experience with Jesus Christ on beaches, around lakes, and in mountain areas as thousands of persons on vacation crowded into the resort areas. Students were there—in Estes Park, Colorado; Land Between the Lakes, Kentucky; Indian Lake, Florida; and other places which appeal briefly to vacationers and to retired persons in permanent residences. Through hikes, social outings, discussion

groups, worship, and personal witnessing, students were able to challenge others to become related in a personal way to the Saviour. In a real sense the Word became flesh in their ministry.

In small missions churches, on Indian reservations, in mission centers—students were involved in missions, giving themselves in a ministry to others.

Summer missions changes mission situations because more leadership is provided; it changes individuals because of their experiences, it changes campuses and churches because of changed individuals.

This year the needs continue to exist; people still cry for help; men are still without Christ. They are in resorts, inner cities, apartment houses, and rural missions churches. Their needs are social, economic, cultural, and spiritual.

Scholarships for Sons and Daughters of Home Missionaries

Each year the Home Mission Board allocates from \$50,000 to \$75,000 from the Annie Armstrong Easter

Offering and Cooperative Program funds for the education of missionary children.

Margaret Fund scholarships mean much to sons and daughters of home missionaries.

Paul Viera, son of veteran missionary pastor, Rev. Andres Viera of Albuquerque, New Mexico says, "I am a student at the University of New Mexico. Without the Margaret Fund provided for children of missionaries, I probably could not go to college. As a Christian, I accept it gratefully as a blessing from God."

Elsa Monzon says, "By use of this scholarship I have been fortunate in meeting and getting to know many other people. The Margaret Fund has helped me pay part of my school expenses, and I am very grateful."

Samuel I. Hernandez of McAllen, Texas, says, "As you know, my dad passed away last year and, of course, this left responsibility on my mother, and it is here that the Margaret Fund has been a wonderful source of relief in regard to my school expenses. The Margaret Fund has enabled me to attend a Chris-

## MARGARET FUND STUDENTS

tian school, which in itself has been a rich and rewarding experience. I am very grateful for having this educational opportunity."

Elizabeth Boggan, whose father retired from mission service because of ill health, says, "When I first entered college both my brothers were in college, also. All three of us received Margaret Fund scholarships. Without this aid our family would have faced a financial crisis. Without it, I might not have gone through college."

John E. Wolfe says it clearly "First, I consider the Margaret Fund as a part of God's care in providing material needs for me. This gives me a spiritual blessing, and it also gives me strength in the Lord."

"Secondly, the Margaret Fund has provided actual material help. I have received \$2,000 in four years of college from the Margaret Fund. The money has helped pay for tuition, rent, food, books, materials, and other needs."

"The third way in which the Margaret Fund has been meaningful is the incentive it gave me to go to college. College is very expensive for young people today. When a

person knows that half of the expenses are paid for even before starting, he feels this a good boost to begin college."

Margaret Fund is often the means through which dreams are realized. Irma Estrada, whose parents, the Leobardo Estradas, serve in New York City, points this out. "My parents feel that the greatest gift they can give us is a college education. All of us have been made to realize the importance of being well-trained. The Margaret Fund scholarship encourages and aids children of home missionaries to seek higher education, opening numerous avenues of opportunity for the future."

The hard cold facts of economic needs are faced by many of our missionaries. Samuel Arguez says, "I am forever grateful to the Margaret Fund because it helped me when I needed help the most. When I started to college in 1964 my main problem was that I did not have enough money. The fund was a tremendous financial assistance to me."

Donna Nelson Alfred puts it this way, "The amount of \$250 each semester is enough to encourage any-

## ALLOCATIONS

one who is willing to work to go to college. If I had not received the Margaret Fund I would not be graduating next May."

Most important, the opportunity provided by the money makes it possible for the children of missionaries to find God's will for their lives. Evangeline Cabrera says, "Margaret Fund, in a way, enabled me to grow because I have learned so very much. Not only in my studies, but about people and about God. Being on my own has been a real test of loyalty, but with God's help I think I have passed it."

Quinn Morgan concludes, "God has stated in his Word that we are not to worry about tomorrow for tomorrow will take care of itself. With Christ as our guide, all roadblocks in life are cleared. I feel that God used the Margaret Fund to help clear my way financially through California State Polytechnic College in San Luis Obispo, California, and for this assistance I shall be eternally grateful."

## 1969 Annie Armstrong Easter Offering Allocations

<b>I. For Support of the Ongoing Programs of the Board</b>	\$4,400,000	<b>5. Margaret Fund Scholarships</b>	60,000
To assist the Board in providing regular support for all its missionaries and programs		To assist the Board in providing scholarships to the children of missionaries	
<b>II. For Special Missions Projects</b>	450,000	<b>6. National Baptist Scholarships</b>	15,000
<b>1. Student Summer Missionaries</b>	\$100,000	To assist the Board in providing scholarships to dedicated Negro young people who express a desire to enter church vocations	
To assist the Board in sending out 675 college students for ten weeks in summer missions			
<b>2. US-2 Missionaries</b>	75,000	<b>III. Project 500</b>	1,500,000
To assist the Board in sending out 65 college graduates as US-2 missionaries for a period of two years		To assist the Board in providing church pastoral aid in Project 500, designed to establish 500 strategically located new churches and church-type missions in the newer areas of the Convention	
<b>3. Missions Buildings</b>	175,000	<b>IV. Special Assistance in Critical Areas</b>	150,000
To assist the Board in providing missions buildings to be used by language groups, Baptist centers, etc.		To assist the Board in providing Christian social ministries and related ministries, not otherwise provided for in the budget, in areas and communities with critical needs	
<b>4. Disaster Relief</b>	25,000		
To assist the Board in providing aid to churches and communities severely affected by a major disaster			
			<b>\$6,500,000</b>

The above items will be provided in the order listed as funds are received

These three brothers, whose parents are home missionaries, are Margaret Fund students at the University of New Mexico



# Call to Prayer

Prepared by Mrs. W. E. Allen

## 1 SATURDAY Read Luke 19:1-10

"A Christian layman trained in agriculture finds a unique opportunity to witness on today's missions fields. People from all walks of life who gather to hear a lecture on agriculture will stay to hear the gospel preached," writes Mrs. D. M. Knapp of Tennessee, whose husband is one of a dozen Southern Baptist missionaries in agricultural work. Agriculture can be the key to good relations with governments as well as opening the way into the hearts of the people benefited by better farming methods. Pray today that more laymen will offer themselves to meet the calls for agricultural missionaries.

Pray for Ruth S. Bentes, Spanish kindergarten work, Texas.

Mrs. Bruce R. Conard, worker among Indians, Oklahoma.

John R. Isaacs, evangelistic work, Alaska.

Charles E. Smith, superintendent of missions, Indiana.

Mrs. R. A. Forester, evangelistic work, Venezuela.

Mrs. R. D. Harlan, business administration, Venezuela.

Douglas M. Knapp, agricultural work, Tanzania.

W. David Lockard, educational work, Rhodesia.

Mrs. D. A. Mack, missionary associate, Japan.

William N. McElrath, furlough, Indonesia.

Bernice Neel, retired, Brazil.

## 2 SUNDAY Read Romans 1:13-20

The Week of Prayer for Home Missions

Missionaries are listed on their birth-

days. Addresses in DIRECTORY OF MISSIONARY PERSONNEL. Free from Foreign Mission Board, P. O. Box 5597, Richmond, Virginia 23230, and in HOME MISSIONS.

begins today. The Living Church . . . or

Work is the theme. Are you really interested in home missions? Will your offering truly represent your interest? Dr. Albert McClellan, speaking at Ridgecrest said, "At the heart of our giving must be the constant endeavor to find out our relationship to the world." During this week may each of us, as a part of the living church, seek to see more clearly our relationship to people in need in America.

Pray for Marcia Joan Poole, worker at Sellers Home, Louisiana.

Thomas Edwin Sykes, superintendent of missions, Indiana.

Mrs. D. C. Darr, evangelistic work, Gaza.

Mrs. T. S. Green, evangelistic work, Paraguay.

Wynett W. Lee, evangelistic work, Mexico.

Thomas A. Rose, missionary associate, Liberia.

Murray C. Smith, educational work, Uruguay.

J. W. Carney, furlough, Pakistan.

Mrs. J. P. Satterwhite, furlough, Japan.

Mrs. N. A. Bryan, retired, China.

## 3 MONDAY Read Romans 3:19-31

The Living Church at Work is the theme for today (see p. 39). Miss Claudia Edwards spent ten weeks in Alaska as a summer missionary. Retirement has offered her many opportunities for new experiences.

The latest as a home missionary "The people of Alaska are either all out for Christ or completely indifferent," she says.

"The state is exploding economically and culturally and whether there will be a spiritual explosion depends largely on Christians in the lower forty-eight states.

Have you considered doing summer missions work? We share in work being done by the churches in Alaska through the Annie Armstrong Easter Offering.

Pray for Ruben Gonzalez, worker among

Spanish, New Mexico.

Robert D. Burgin, educational work, Korea.

Mrs. C. L. Culpepper, Jr., evangelistic work, Taiwan.

Mrs. C. J. Dotson, evangelistic work, Rhodesia.

Mrs. C. W. Farmer, evangelistic work, Japan.

Mrs. W. M. Hasley, evangelistic work, Indonesia.

Glynn Nelson, missionary journeyman, Japan.

Robert R. Parker, Jr., educational work, Rhodesia.

Charles G. Nemoed, doctor, Philippines.

James C. Ware, business administration, Mexico.

4 TUESDAY Read Romans 5:1-10

Today we are thinking about The Living Church. Encountering the World. Of one thousand people baptized recently in Hong Kong, 70 percent were introduced to Christ by friends, neighbors, or relatives.

What is true in Hong Kong is true in America. Personal contact is the surest method of winning the lost. Pray today for the 2,266 home missionaries, remembering especially those who are witnessing in our great cities. No praying about or giving to home missions, however, can substitute for a personal witness to those about us.

Are you planning to take an active part in the Crusade of the Americas?

Pray for Henry Chennault, state director, Oklahoma.

Mrs. Elizabeth J. Marble, worker among Spanish, California.

John W. Patone, worker among Spanish, Ohio.

N. Brannon Eubanks, business administration, Nigeria.

Mrs. C. E. Evans, evangelistic work, Kenya.

Herbert M. Holley, evangelistic work, Malaysia.

Pray for Ruben Gonzalez, worker among

Spanish, New Mexico.

Robert D. Burgin, educational work, Korea.

Mrs. C. L. Culpepper, Jr., evangelistic work, Taiwan.

Mrs. C. J. Dotson, evangelistic work, Rhodesia.

Mrs. C. W. Farmer, evangelistic work, Japan.

Mrs. W. M. Hasley, evangelistic work, Indonesia.

Glynn Nelson, missionary journeyman, Japan.

Robert R. Parker, Jr., educational work, Rhodesia.

Charles G. Nemoed, doctor, Philippines.

James C. Ware, business administration, Mexico.

Mrs. N. F. Lytle, evangelistic work, Israel  
Mrs. E. R. Martin, evangelistic work, Tanzania  
I. Samuel Perkins, evangelistic work, Brazil  
Mrs. B. E. Towary, Jr., furlough, Hong Kong  
Mrs. E. L. Kelly, retired, Texas.

**3 WEDNESDAY Read Romans 6:1-10.**  
*The Living Church* . . . Declaring the Gospel is today's topic. Many pastors across our Convention are struggling to find God's plan for their lives and for the they lead in this critical period of transition through which the nation and world are passing. This year of 1969 is a crucial one for Southern Baptists as we face the evangelistic challenge of the Crusade of the Americas. Pray earnestly today for your pastor, then for all others who are pastors and leaders in our churches.  
Pray for Fred L. Levitts, educational work, Nigeria  
David L. Jester, furlough, Nigeria

**6 THURSDAY Read Romans 9:5-14.**  
Today we pray and think about *The Living Church* . . . Ministering in Love. "Every supermarket is a monument to two million people who fill its counters." The migrant workers, many of whom are without credit, move from one community to another, their children growing up without knowing the warmth, encouragement, and concern of Christian friends. Many live and die without ever knowing the story of Jesus and his love. Pray today for missionaries among the migrants and for church groups that help make possible a Christian witness among them. Annie Armstrong Easter Offering dollars are at work in this ministry of love helping to carry the message of salvation to needy people in our midst.  
Pray for Mrs. James M. Goodner, worker among Indians, Kansas  
Troies Linthicum, worker among Spanish, New Mexico  
Mrs. Glen C. Prock, worker among deaf, California  
Mrs. Frank Ramirez, worker among Spanish, Arizona  
Mrs. M. J. Anderson, nurse, Hong Kong  
Mrs. W. B. Greer, missionary associate, Nigeria  
Carolyn Hart, missionary journeyman, Gaza  
Mrs. J. E. Tarry, evangelistic work, Brazil  
George M. Fails, Jr., furlough, Ghana  
Dewey E. Merritt, furlough, Nigeria  
Mrs. J. R. Allen, retired, Brazil

**7 FRIDAY Read Romans 9:28-39.**  
The Church Victorious is the theme for this day. Victorious describes the US-2 program, both in its success and in the vic-

tories won in the lives of college graduates who have given two years of missionary service. Pray for these young people today as they serve in various parts of our country. Pray that the goal of \$6,500,000 for the Annie Armstrong Easter Offering may be reached—even exceeded. Continue to pray for the release of missionaries Caudill and Fite and twenty-five Cuban pastors in prison.

Pray for Mrs. Herbert Caudill, evangelistic work, Cuba  
Mrs. Eugene Elder, worker among Indians, New Mexico  
Barbara Lassiter, US-2, Colorado  
Henry D. Martin, educational work, Nigeria  
Rebecca Skinner, medical work, Tanzania  
Mrs. J. L. Templeton, Jr., evangelistic work, Hong Kong  
Mrs. R. B. Hughes, furlough, Brazil  
Mrs. H. H. McMillan, retired, China, Bahamas



**8 SATURDAY Read Luke 19:11-24.**  
In October of 1967 the Togo Baptist Mission Center was opened in Lomé, capital of Togo. Yoruba Christians from Nigeria had carried the gospel with them when they went to Togo as traders. Some stayed and five Yoruba churches compose the Togo Baptist Association today. Mr. and Mrs. G. C. Bond were transferred in 1964 from neighboring Ghana to direct the growing work in Togo. Three missionary couples serve today in this former French colony. Plans are underway to open a ministry among the Togolese in the south. Pray today for Baptists in Togo.  
Pray for Juan Morcias, worker among Spanish, Michigan  
Mrs. Felix Tano, evangelistic work, Cuba  
Mrs. G. C. Bond, evangelistic work, Togo  
Thomas N. Clinkcales, evangelistic work, Brazil  
Mrs. W. D. Richardson, evangelistic work, Ghana  
Mrs. J. A. Roper Jr., furlough, Jordan  
Mrs. W. C. Taylor, retired, Brazil

**9 SUNDAY Read Romans 10:1-9.**  
This year marks the tenth anniversary of Baptist work in Vietnam. Missionary J. F. Humphries, pastor of the English-language church in Saigon, after bloody fighting in the cities last year, wrote, "Whether our work has been set back or in the presence of God has been advanced only time will tell. We stand ready to face either challenge." Pray for Christians in Vietnam—civilians and military—that during these difficult days they may be blessed with the assurance of God's love and guidance. Pray for your church that it may make a worthy offering for home missions.

Pray for Frank R. Mander, worker among Spanish, Colorado  
Mrs. E. B. Baevens, evangelistic work, Indonesia  
Victor A. Greene, evangelistic work, Philippines  
James F. Humphries, missionary associate, Vietnam  
James B. Leavell, missionary journeyman, Japan

**10 MONDAY Read Romans 11:29-36.**  
All-day prayer meetings and periods of fasting marked the beginning of the first nationwide series of evangelistic meetings held in the churches of Venezuela. Missionary C. B. Clark tells of one man of seventy-five, who, accompanied by friends he had invited, walked three miles each evening to services being held in one of the churches. Pray for Venezuelan Baptists in their Crusade activities this year.  
Pray for W. H. Gattley, center director, Kentucky  
Milton Morris, evangelistic work, Panama  
Mrs. Anthon Wade, worker among Indians, Oklahoma  
Charles B. Clark, evangelistic work, Venezuela  
Mrs. D. C. Johnson, evangelistic work, Chile  
George F. Livingston Jr., business administration, Colombia  
Jerry J. Meeks, missionary journeyman, South Brazil  
Mrs. Homer Peden, Jr., evangelistic work, Philippines  
Richard E. Walker, evangelistic work, Brazil  
H. Robert Tucker, Jr., furlough, Venezuela  
Mrs. L. F. Maynard, retired, Alabama  
Charles L. Culpepper, Sr., retired, China, Hong Kong, Taiwan

**11 TUESDAY Read Romans 12:1-8.**  
For generations the Catholic church has had a stronghold on religion and education in Colombia, and persecution of evangelical groups was frequent and often savage. More recently, however, increased interest in and acceptance of the gospel have made imperative the preparation of pastors and leaders to care for the churches springing up. Pray for the student body of the International Baptist Theological

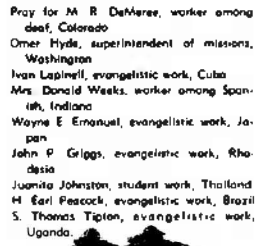
Seminary in Cali, Colombia, with students from Central and South American countries, as they participate actively in the Crusade of the Americas. The goal is to reach every part of Colombia with a special evangelistic campaign.  
Pray for Rafael Guillen, worker among Spanish, Panama  
Teofemas Olmos, worker among Spanish, New Mexico  
Mrs. T. S. Adkins, evangelistic work, Hong Kong  
Mrs. J. D. Bryan, evangelistic work, Spain  
Mrs. L. B. Hogue, evangelistic work, Taiwan  
E. W. Mueller, evangelistic work, Liberia  
Mrs. J. D. Huser, evangelistic work, East Africa  
Mrs. J. T. Norman, evangelistic work, Colombia  
Mrs. J. O. Morse, furlough, Colombia

**12 WEDNESDAY Read Romans 13:1-10.**  
A school for training village preachers with little formal education is helping solve the problem of personnel to direct new groups of believers in many villages of northern Ghana. This course offered gives them the respect of their fellow tribesmen and equips them to find a meaningful role in the community. Pray for our missionaries serving in Ghana where, as missionary James B. Annis says, "every means of communication is available to us in bringing the truth of Jesus Christ to the people of Ghana."  
Pray for Manuel Quinto, evangelistic work, Cuba  
Philip Sittan, US-2, Colorado  
Mrs. J. B. Annis, evangelistic work, Ghana  
Mrs. E. T. Mays, evangelistic work, Nigeria  
Chester L. Todd, doctor, East Africa  
Marshall G. Duncan, furlough, Kenya

**13 THURSDAY Read Romans 14:1-9.**  
One of our missionaries home on furlough from Japan wrote, "As I traveled abroad during furlough I realized something was bothering me. Our churches were not praying for laborers for spiritual harvest. Seldom did I hear a heartfelt cry from a congregation asking God for laborers for their church and the world. May God lead us to pray that he will thrust forth the needed workers for home and overseas missions work." Is your church qualified? Ask God to show you how you may help your church to be more faithful in praying that he will call young people into his service.  
Pray for Fidel Guzman, worker among Spanish, Texas  
D. A. Morgan, evangelistic work, New York  
Pray J. Dean, evangelistic work, Japan  
Broadus D. Hale, educational work, South Brazil  
Lawrence M. Southerland, Jr., evangelistic

work, Japan  
Gene O. Wilson, furlough, Brazil.

**14 FRIDAY Read Romans 15:1-7.**  
On the first evening of the East African evangelistic campaign, a highly successful 30-minute musical program in Uganda was the first opportunity for Baptists to present a nationwide gospel witness. Presenting the program were Miss Joe Ann Shelton, Carlos Gruber, and Mrs. S. T. Tipton. For the three nations taking part—Kenya, Tanzania, and Uganda—more than two thousand decisions were recorded in the services that followed. Pray for these new followers of Christ.  
Pray for M. R. DeMaree, worker among deaf, Colorado  
Omer Hyde, superintendent of missions, Washington  
Ivan Lapinell, evangelistic work, Cuba  
Mrs. Donald Weeks, worker among Spanish, Indiana  
Wayne E. Emanuel, evangelistic work, Japan  
John P. Griggs, evangelistic work, Rhodesia  
Juanita Johnston, student work, Thailand  
H. Earl Pascoe, evangelistic work, Brazil  
S. Thomas Tipton, evangelistic work, Uganda



**15 SATURDAY Read Luke 21:1-4.**  
A couple is being sponsored by a Baptist church in Arkansas as missionaries in the Ozark National Forest. They will conduct worship services in three centers, Bible study in homes, in community buildings and other places where vacationing people congregate. Revivals and Vacation Bible Schools, also, will be held. Pray for this couple and others who like them are taking the gospel to remote areas in various parts of the country.  
Pray for Casto Lima, evangelistic work, Cuba  
Mrs. Richard L. Matford, worker among Indians, Mississippi  
Mrs. Jose Saenz, worker among Spanish, Texas  
Cordell Akim, Jr., evangelistic work, Tanzania  
Milton Burr, retired, Missouri

**16 SUNDAY Read Luke 1:67-80.**  
Tomorrow a training course for women leaders begins at the Baptist Theological Institute in Panama. For a week (March 17-21) women from the Panamanian churches will dedicate themselves to intensive training in leadership of the various age groups of their churches. At great personal sacrifice nineteen women came to the first of these annual training courses. "Pray for the women attending, the faculty, and for wisdom as to how this training may be extended to even more churches in the future," requests Miss Helen Stuart, WMU secretary for Panama.  
Pray for Juan Antonio Jolala, worker among Indians, New Mexico  
Mrs. M. D. Oates, worker among Spanish, Texas  
Mrs. Irene Turner, worker among Negroes, Tennessee  
Mrs. O. E. Donley, evangelistic work, Ghana  
Estelle Freeland, educational work, Ivory Coast  
Mrs. F. L. Lewis, evangelistic work, Indonesia  
Guy S. Williamson, furlough, Mexico  
Mrs. J. B. Hippo, retired, China

**17 MONDAY Read Luke 2:44-52.**  
The head chaplain at the Hong Kong Baptist Hospital, a refugee from Communist China, reported one thousand decisions for Christ among the patients during the first ten months of his hospital service. A doctor well able to make a much larger salary practicing his profession, he chose instead to devote his life to the spiritual needs of the patients. In large part also refugees from China. Other members of the staff are equally selfless in their service to the thousands treated in the institution. Pray for this group of dedicated men and women, nationalists and missionaries, who through their service witness daily to God's love for suffering humanity.  
Pray for George Boni, juvenile rehabilitation worker, Texas  
Mrs. Robert Landes, worker among deaf, Virginia  
Edgar H. Burks, Jr., evangelistic work, Nigeria  
Robert S. Burney, educational work, Nigeria  
William A. Kruschwitz, missionary journeyman, Nigeria  
Mrs. S. G. Rankin, evangelistic work, Hong Kong  
William L. Walker, evangelistic work, Japan  
Paul H. Grossman, furlough, Liberia

**18 TUESDAY Read Luke 4:1-13.**  
Baptist Book Stores in many countries have proved to be effective as a medium for presenting the gospel message. In Rio



tract in Cantonese Braille was prepared and distributed during the holidays. Many blind people in Hong Kong read for the first time the Christmas story. Two of those helping to prepare the Bible became Christians after joining the class. Pray for these blind Christians that they may have success in printing the Scriptures in Braille and for those who read from God's Word.

Pray for Edward G. Berry, evangelistic work, Brazil.  
Elaine Hancock, nurse, Hong Kong.  
Roy L. Lyon, evangelistic work, Venezuela.  
Victor Koon, retired, Hawaii.

#### 26 WEDNESDAY Read Luke 10:30-42.

Many sincere Christians feel we should first evangelize America before sending missionaries overseas. What happened in Brazil in 1965 sparked nationwide revivals in many other lands and has challenged us here at home to reexamine our Christian witness in preparing for the Crusade of the Americas. Suppose we had not sent Dr. and Mrs. Bagby to Brazil in the 1880's? Millions of people would not have heard the good news. Ask God to help you recognize more clearly the blessings that come to us because we pray for and give to send God-called men and women to the ends of the earth and because some of us go.

Pray for Mrs. Bibiana Molina, evangelistic work, Cuba.  
J. Ralph Brunson, evangelistic work, Malaysia.  
Burton Davis, educational work, Brazil.  
C. Alexander Dabney, Jr., missionary, North Brazil.  
Mrs. J. M. Herndon, evangelistic work, Portugal.  
Mrs. P. E. Sanderson, evangelistic work, Brazil.  
Mrs. M. A. Wells, missionary associate, Zambia.  
Mary Watt, educational work, Brazil.  
Mrs. J. L. Smith, furlough, Indonesia.  
Helen Lambert, retired, Arizona.

#### 27 THURSDAY Read Luke 11:1-13.

Very young MKs sometimes have problems their older brothers and sisters do not have. Five-year-old Teddy Reynolds, whose parents are the first missionaries to Botswana, Africa, was worried because he was afraid they did not have birthday parties in Africa. An understanding missionary in Rhodesia where the Reynolds family stayed enroute to Botswana, gave Teddy his birthday party with all the trimmings. Pray today for MKs all over the world adjusting to new and strange surroundings, and for their parents as they begin language study in the land to which God has called them.

Pray for J. Floyd Shockey, worker among Spanish, Illinois.  
Marvin Sorrells, worker among Indians, Oklahoma.  
Frances Hudgins, educational work, Thailand.  
Mrs. W. D. Lockard, evangelistic work, Rhodesia.  
Mrs. R. L. Rummage, furlough, Rhodesia.



#### 28 FRIDAY Read Luke 12:22-31.

"The Annie Armstrong Easter Offering played a major part in the purchase of our church property. We hope soon to be in our new building," writes pastor Toshio Sakamoto, missionary to the Japanese in California. "Pray that church members may have a closer walk with the Lord and a oneness of heart and purpose as they try to reach the people around us. We expect before too long to establish missions in nearby cities. Pray also that daily I may die to self and love Jesus with all my heart, soul, mind, and strength."

Pray for Jerry Baker, US-2, Montana.  
Judith M. Beane, US-2, New Mexico.  
Joe Carl Johnson, superintendent of missions, Panama.  
S. L. Richmond, teacher-missionary, Mississippi.  
Toshio Sakamoto, worker among Japanese, California.  
Kenneth R. Bragg, evangelistic work, Japan.  
A. Jack Green, evangelistic work, Brazil.  
R. G. Laffoon, doctor, Tanzania.  
Bruce A. Ramoser, evangelistic work, Argentina.  
Mrs. H. L. Willis, nurse, Thailand.  
Miss Ray Buster, retired, Brazil.

#### 29 SATURDAY Read Luke 3:14-21.

The pastor of the English-language church in Bitburg, Germany, is a German, converted through the personal work of a US army sergeant. Handed a tract by the

soldier, he accepted the invitation to attend a "Youth for Christ" meeting and later confessed Christ as his Saviour. He was serving a German-language congregation when called to the Bitburg church. Under the leadership of their bilingual pastor, the members hope to extend the church's ministry to German citizens of the area. Pray for this work.

Pray for Rolto M. Bradley, evangelistic work, Korea.  
Devilyn Oliver, nurse, Philippines.  
Mrs. I. E. Montgomery, Jr., furlough, Kenya.

#### 30 SUNDAY Read Luke 14:35-37.

"God still takes the initiative. We never know what new adventure awaits us tomorrow." In Brazil a highway is cut through impenetrable forest and thousands have the opportunity to hear the gospel when they move into the newly-opened area. In Indonesia a government is overthrown and suddenly Christians are free to proclaim the good news. In Yemen, a land closed to Christianity for 1,300 years, high government officials welcome a Christian hospital. God is still at work. Ask God today to show you, during this crusade year, some spiritual adventure you may experience with him.

Pray for Ray M. Douglas, worker among Spanish, California.  
Frances Crawford, nurse, Honduras.  
Julian R. Leroy, evangelistic work, Brazil.  
Charles B. Moore, IV, business administration, Peru.  
Mrs. H. W. Neely, nurse, Rhodesia.  
Arnold H. Nickles, Jr., missionary journeyman, Ivory Coast.  
Mrs. Louise Turner, missionary associate, Gaza.  
Mrs. J. P. Wheeler, educational work, Switzerland.  
Mrs. W. P. Andrews, furlough, Chile.

#### 31 MONDAY Read Luke 15:25-27.

Approximately one hundred missionary associates between the ages of 35 and 59 serve today on our missions fields. They have been able to fill many critical needs and have made a significant contribution to the missions cause since this type of missionary service was established in 1961 by the Foreign Mission Board. Miss Audrey Dyer, an associate missionary nurse, serves in the Baptist welfare center of the Nigeria. Pray for her today.

Pray for Mrs. E. H. Burks, Jr., educational work, Nigeria.  
Patterson S. Johnson, evangelistic work, Pakistan.  
For Taylor, publication work, Hong Kong.  
Audrey Dyer, furlough, Nigeria.  
Albino G. Orta, retired, Texas.

## AT A GLANCE

### WMS Study and Activity Opportunities FOR MARCH

#### • 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 26 and page 28; Bible study, page 29 and page 31; missions books: Round Table), a mission prayer group (prayer requests, page 33), and a mission action group (see p. 64, *WMS Year Book, 1968-69*, for list of mission action guides).

We know now after five 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. 19)

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

Preview of study topic at next WMS meeting (use posters

mentioned above and suggestions, p. 57 in *Forerunner*).

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

1968

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.

## CURRENT

### The Church Witnessing

January: The Church, a Witness to the Deaf  
February: Reclamation—in Jesus' Name  
March: Into Highways and Byways

Guide for Study, page 28

## Into Highways and Byways

by Elizabeth Johnson Morgan

### INTRODUCTION

Display the strip chart which you used in January and February. Recall last month's study on juvenile and adult rehabilitation. Ask, "What needs for juvenile and adult rehabilitation have we discovered in our community?" Report on action taken to meet these needs. What plans have we for continuing?

Add the third strip to your chart: through Literacy and Migrant Missions; see Guide for Study, page 28, January ROYAL SERVICE. Pass out copies of leaflets ordered from the Home Mission Board.

Say: Psychologists sometimes conduct word association tests in which a person says the first thing that comes to mind when he hears a given word. Let's test ourselves today. What do you think of when I say this word: migrant? (Allow time for answers.)

Call attention to the centerpiece of fruits and vegetables where you have displayed lemons, celery, oranges, lettuce, tomatoes, and grapes. If any of these items came from Florida, South Texas, or California, they were probably touched by the hands of a migrant farm worker. In fact these foods would probably not be on our table if it were not for the thousands of migrant workers who harvest them.

Ask, "Can anyone here describe migrant farm workers?" Others have described them as "seasonal agricultural workers," "poverty on wheels," "nomadic laborers," and "twentieth-century slave labor." Michael Harrington described their work as "blue-sky sweat shops."

### DISCUSSION

**Narrator:** Several years ago Edward R. Murrow nar-

rated a TV program called "Harvest of Shame." Today let's imagine that we are interviewing another reporter who has just come from a migrant camp in Florida. I wonder if the picture has changed. Who would like to ask the first question?

**Question 1:** There has been, during the past few years, a great deal of publicity about migrant poverty and the dreadful conditions under which migrants live. Is this exaggerated? Has recent legislation improved housing, transportation, education, and health conditions for migrant laborers?

**Narrator:** Those who have written about the conditions in the past two years notice very little improvement, despite legislative efforts to alter conditions. In September, 1967 a farm worker expressed her circumstances when she said, "Well, now I cut asparagus ever since I was fifteen year old. You cut it seven days a week. You get up in the morning early. You work in the rain and everything. You make around \$34 a week."

"Also, the rats is so bad in our house, and I has four little babies, and they cuts my clothes up."

Not all migrant farm workers live under such conditions, but legislation governing housing conditions has so far had minimal results. Missionary S. H. Maxwell says that legislation has helped some, but "it has not yet had full impact." Some growers are turning to mechanization rather than try to meet the high cost of new housing and wage standards. Transportation regulations have reduced the hazards and discomforts of travel, yet laws are difficult to enforce. Appropriations for health and education are as yet too inadequate to meet needs.

Missionary Carl Leeper says, "All in all, the program is too small financially and in its scope; however, it is a start."

**Question 2:** Isn't migrant farm labor on its way out? Mechanization seems to be taking over in nearly every other type labor.

**Narrator:** Although there are predictions that mechanization will continue to reduce the number of farm workers, no immediate end of the system is foreseen. Estimates run as high as two million workers, and nobody knows how many children work in the fields. The children of the migrant suffer most.

The average migrant child receives a fourth grade education. Even then, both he and his parents may be non-readers. Because education is a problem for migrant children, several states are developing special education schedules lasting six months.

Without the fundamentals of reading and writing, a migrant worker is decidedly handicapped for self-improvement. Mechanization demands job training. The worker who cannot communicate finds himself eliminated before he begins in most areas of training. Moreover, he is a target for exploitation at the hands of unscrupulous bosses.

The problem of education is largely a community responsibility, not only to provide a workable schedule, but

also to sell the migrant on the importance of education for his children. Churches can aid by assuming part of the responsibility in the community by offering literacy courses for adults. (See pp. 10 and 34.)

**Question 3:** This problem suggests something that seems hard to understand. Do you think these wanderers could lift themselves out of these conditions if they really wanted to?

**Narrator:** Jeanette Struchen says, "Some migrants have attempted to escape their nomadic life and become members of established communities. But like bees who are welcome as long as they are working but swatted when they settle down, the migrant families who find homes on the fringes of a community are not always welcome. They slip almost unnoticed into boxcars, converted chicken coops, and shacks. Such facilities are breeding places for poverty [and crime]. Then one day an alert citizen takes off his glasses, squints, and asks, 'Who are they?'"

It is often difficult for hard-working, middle-class Americans to understand the migrant. They see him as a product of his own mismanagement rather than a victim of an economic system over which he has no control. (See leaflet "Migrants—Care Finds a Way." Ask all to turn to the section in the leaflet called "Why is he needed?" and read together paragraphs 3-5.)

The migrant farm worker is a victim of poverty, even though he works hard. More legislative measures are desperately needed to protect him from exploitation. Perhaps when citizens become as aroused about his plight as they were a few decades ago about sweatshops and child labor in industry, then measures will be taken to eliminate this scab on our economic system.

**Question 4:** Just what is the government doing about the migrant farm labor problem?

**Narrator:** Legislation is as yet inadequate for attacking the real issues. A minimum hourly wage passed in 1966 established a higher hourly wage of \$1.60 by 1968, but it covers less than half the farm workers and is still well below the industrial minimum. The Migrant Health Act has reached only about one third of the migrant families. The Senate Subcommittee on Migratory Labor, headed by Senator Harrison A. Williams, Jr., has made recommendations on health and sanitation, housing, education, and child day care. Yet the machinery moves slowly with little or no visible results. One problem, of course, is the cost involved. The expense of a sweeping reformation would inevitably affect the price the consumer pays for fruits and vegetables.

**Question 5:** But do you think the answer lies in federal legislation only?

**Narrator:** This question is a good one for all of us to discuss. Realizing what Christians believe about responsibility to others, let us see what the group thinks. Is this a government problem only? What can we as Christian citizens do about it?

(Discuss the responsibility of churches in a community.)

which has a migrant population. Some study groups will perhaps already be engaged in a migrant ministry in some areas. Discuss need for further sustained involvement. Recall ideas in MISSION ACTION PROJECTS GUIDE, pp. 21-26. Don't say without looking that there are no migrants in your area. There may be industrial migrants living in trailers.)

If there are migrants in your area to whom you are not ministering, discuss ways of beginning to show them your care. Look at the leaflet in your hand, "Sharing Christ with the Migrants." As women refer to the leaflet, list on a chalkboard the steps to be taken in beginning a migrant ministry. Be sure to include: (1) contact association or state missions leadership; (2) survey the needs, getting information from employment offices, welfare agencies, growers, and churches; (3) secure permission from crew leader or camp owner; (4) plan activities to meet physical, cultural, and spiritual needs discovered in a survey; (5) train workers; (6) visit, publicize, and provide transportation, if necessary; (7) evaluate and follow through on planning and results.

In areas where there are no migrant workers, churches and individuals are responding in other ways. (If you are in this category, list possible mission action on the chalkboard.) Where a sustained ministry is not needed, distant churches are sending young people and adult volunteers into migrant communities for Vacation Bible School teaching and evangelism. (See "As the Crops Ripen" on p. 2 of this magazine.) Last summer nineteen Arkansas students went to Butley, Idaho where they alternately worked in beet fields, supervised day care for migrant children, taught the Bible, and met other needs. They were among over eight hundred students appointed by the Home Mission Board for summer service.

Women can supply material needs, such as health kits containing towel, washcloth, soap, toothbrush, toothpaste, and a copy of the Gospel of John. (These items should be placed in a clear plastic bag and tied.) Other needs are clothing, food, detergent, paper towels, and so on. Contact your state or associational leaders to find out if these are needed in the migrant ministry in your state, or send them to one of these Home Mission Board missionaries to migrants: Rev. and Mrs. Andrew Foster, Box 455, Albany, Louisiana 70711; Rev. and Mrs. R. V. Kauffman, 2521 Beaumont Avenue, Kissimmee, Florida 32741; Rev. and Mrs. S. H. Maxwell, 1230 Doutham Road, Columbia, South Carolina 29210; Rev. and Mrs. Carl Leeper, 4407 Sun Shadow, San Antonio, Texas 78217. Enclose a postal card if you need a reply.

**Question 6:** What are some churches doing for migrant farm workers in their communities?

**Narrator:** Walker L. Knight, editor of *Home Missions*, says, "Approaches vary but churches meet physical needs as well as spiritual ones through medical clinics, clothing distribution, day care centers for children, literacy classes



## in Current Missions Group

### Into Highways and Byways

**Study Question:** How can a Woman's Missionary Society help a church survey, organize, and train to witness and to provide a sustained witness in migrant missions?

#### Preparation (checklist)

- If possible, plan a covered-dish luncheon for this study (Have you tried a salad sampling? Good for the waist-line!) For the table centerpiece, arrange an assortment of fresh fruits and vegetables from the supermarket. These no doubt were gathered by migrants. Plan to sit around tables for your study.
- Order these leaflets for each woman in your group: "Shar-

ing Christ with the Migrants" and "The Migrant—Care Finds a Way," free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

- If you do not already have a copy of *Mission Action Projects Guide*, you may order it from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, price \$1.00. Read pages 21-26 for suggestions on ministering to agricultural migrants and nonreaders.
- Provide a chalkboard.
- Provide strip chart used at previous meetings.
- Make a copy of each discussion question and distribute them as women enter. Ask

women to read questions in order. The leader may assume the role of the narrator or assign it. The narrator should tell her comments in a conversational voice.

- Ask a woman to be prepared to read well Deuteronomy 15:7-11 and Matthew 5:42.
- For additional information check your public library or church library for books on migrant labor. Also read *Home Missions*, June 1965.
- Read pages 2-4 for ideas of follow-through to study.
- Read pages 10-12 and 34-36 for other possibilities for follow-through or mission action.
- Prepare a list of possibilities for mission action for your members and be prepared to explain them, and make assignments.

## CURRENT MISSIONS

There are also preaching missions in camps, Sunday Schools, and an effort to make the migrant feel wanted and welcome in the church services.

The success of a local ministry depends on volunteers who work on a sustained basis as long as they are needed. An example of what is being done at the DeNeef Camp in Ocoee (Florida) by the First Baptist Church of Orlando illustrates what one church is doing.

**Monday**—Evening reading groups for preschoolers and school-age children. Five or six workers assist.

**Tuesday**—Evangelistic service. Refreshments. Clothes distributed afterward.

**Wednesday**—Laymen and social worker screening needs in afternoon. Those needing doctor go Thursday to doctor who donates his time.

**Thursday**—RAs, GAs, Sunbeams meet.

**Saturday**—Morning church school, six to nine workers. Transportation furnished by church for those needing to go to doctor, dentist. Periodically county health nurse conducts well-baby clinic. Child care and home center programs are being planned for future.

**Question 7:** Many Christians really want to have a redemptive attitude toward these nomads, but how can you help people who don't seem to want to "help them-

selves? Besides, it's difficult to understand people who tolerate dirt and misery." Such generalizing is unfair.

**Narrator:** You have brought out one of the stickiest problems in our study of migrants. Of course, not all farm workers are in the category of poverty and dirt. In spite of conditions, there is a minority who have not succumbed to despair.

Let me ask a question: Are children born with a passion for cleanliness? (No!) When there is no bathtub, no shower, no soap, no washing machine, no privacy, and no water except what can be carried in a bucket from a faucet shared by many families, and when no one ever bothers to say it is "nice" to be clean, then cleanliness is seldom practiced.

Helping migrant farm workers, or anyone in poverty, requires unusual grace, understanding, and love. The Bible speaks of being broken in spirit. Being broken in spirit and unclean are two of the most miserable and most misunderstood aspects of poverty. Writer Truman Moore says, "After a few years a migrant who does not or cannot escape the stream is broken by it. The poverty, anxiety, homelessness, and isolation wear away his spirit. It is this apathy and loss of hope that is often called acceptance." But it must not be believed that they like it this way. Poverty, poor food, and poor living conditions are humiliat-

ing. They crush the will.

In 1843 Thomas Carlyle wrote, "It is not to die or even die of hunger that makes a man wretched. Many men have died. But it is to live miserably and know not why, to work now and gain nothing, to be heart-worn, weary, yet isolated and unrelated."

The roots of poverty extend back for generations. Economic improvement alone will not eradicate a broken spirit; in fact, it may perpetuate it. Neither will education solve the problem. Only regeneration of the spirit will redeem the person who has been born into or broken by the culture of poverty.

The Bible speaks plainly about a noble attitude toward poverty. (Ask woman assigned in advance to read *Deut 15:7-11*.) Even under Old Testament law, the Hebrews were warned against making excuses for failing to help the poor. William Barclay says that in New Testament times almsgiving ranked highest of all good deeds. Jesus constantly identified with the poor. Matthew 5:42 (*read*) is a direct command to action. Jesus supported the beautiful Hebrew tradition toward the poor. He broadened it by demanding a pure, godly motive.

**Ask:** What is the Christian motive for giving to the poor? (*Recall 1 Cor. 13*.) What are the qualities of that

love? (*Is not easily provoked, thinks no evil, endures all things, never fails, and does not search for understanding of all that love compels, "for now we see through a glass darkly."*)

## CONCLUSION

(Study leader takes charge and leads the group to decide on definite steps for ministry to migrants.) If there is a mission action group working with migrants or with others, can you help this group? Make assignments. Plan for reports at the April meeting.

**Say:** Missionary Carl Loeper reminds us of the question God asked Moses, What is that in thine hand? (*Ex 4:2*) "It was only a dead stick in his hand, but when he obeyed God by casting it down it became alive, and as he picked it up again, it became a forceful tool. What do you have in your hand? Under God's guidance, ordinary things become extraordinary. There is no limit to the wondrous things that can be accomplished if we will only commit our lives and what we have into his hands."

Call attention again to the fruits and vegetables in your centerpiece. Remember the hands which harvested them.

Close with prayer for power to use what is in your hands. Pray for migrants, for those that work among them.

colony after the battle fought there in B.C. 42 where Julius Caesar was avenged and Brutus and Cassius met their death. This put Augustus on the throne. He was still there when Jesus Christ was born.

A colony of Rome was a particular kind of city. It had as its nucleus veteran soldiers of the Roman Empire. Their purpose was to protect the widespread empire and to display the Roman way of life to the conquered. The city of Philippi lay astride the roads that led from the east to Rome. Situated between two mountain ridges, it had a strategic importance.

But most important for us is that Paul began his mission to Europe at Philippi (read Acts 16). From the days when he met the women praying by the riverside, cast the demon from the young woman, and spent the night in jail only to be freed, Paul over and over again spoke of his real affection for the church at Philippi. Evidence of this fact is seen in his willingness to receive gifts from them but not from other churches.

## BIBLE STUDY for MARCH, Lesson VI

Read Philippians

Guide for study, page 31

# A Missionary's Love Letter

by Dawson M. Nelson, Jr.

## Introduction

Of all the churches which the missionary apostle established none was loved more dearly than was the church at Philippi. It was the first church in Europe. After the vision at Troas Paul set sail spending the night on Samothrace. Landing at Neapolis, which was the port city, he proceeded to Philippi, a town in Macedonia in Northeast Greece named for Philip of Macedon, the father of Alexander the Great. The city of Philippi was established as a Roman

## I. Fellowship in the Missionary Church

*Philippians 1:1-26*

One of these gifts of both money and concern was the immediate occasion of the letter which we know as Philippians.

Paul began with an expression of appreciation (vv. 3-8). He rejoiced that they had helped him in the work of the gospel from the very first day until now. They had

been sharers along with Paul of the missionary message. This is the first church that we know anything about which participated in the missionary enterprise through their giving of gifts and through prayer, concern, and sympathy. Not everyone can go to the foreign missions fields, but everyone can have a part in foreign missions. There are many classic examples of people in our churches who have given a lifetime of interest and influence to the cause of missions. We should thank God for their influence.

After appreciation of the church at Philippi came prayer with the apostle (vv. 9-11). When he prayed that "your love will keep on growing more and more, together with true knowledge and perfect judgment" (v. 9 TEV), it was an encouragement for them to continue that which they had already started. They were working with him that the gospel could be preached to the whole world. This work must continue.

As a good steward Paul gave a report of the things which had happened to him (vv. 12-17). The gospel had made progress. All of the palace guard and others knew why he was in prison. The brethren had waxed bolder in preaching, some not from very pure motives, but he rejoiced that the gospel was being preached.

The apostle made very sure that his Philippian church knew that he was willing to accept the will of God (vv. 18-26). If he were to be set free, he would keep on preaching. If he were to be kept in prison, he would use every opportunity. Do you not know that Paul witnessed to those guards who were chained to him? Maybe they were the first "captive audience." If death was to be his lot, then he would die with faith in Jesus Christ. It must have been thrilling for the Philippians to hear these words from the founder of their church. In word at least he placed his arms around them and said, "You are my partners in this enterprise." This is real fellowship.

## II. Called to Unity and Humility Philippians 1:27 to 2:18

As a result of fellowship in the gospel, the apostle felt free to give some advice. This advice was to have one common purpose: to fight together with only one wish and that is the gospel (v. 27). Do not be afraid; God will give you the victory (v. 28). Your privilege is not only in serving Christ but in suffering for him (v. 29). We are in this together and will remain so (v. 30).

The greatest example that can be given is the example of Jesus Christ. Paul uses this example in what is known as the self-emptying passage (2:1-11). Someone has said that Jesus was the humblest of men because he thought more of God than he thought of himself. Humility has in it obedience, and that obedience is to God.

Paul appealed to the best motives of the Philippian Christians. If they find strength in Christ, if Christian love exercises any power over them, if they share in the presence of the Holy Spirit, even if they have an compassion and pity, the apostle asked them to fulfill his joy by being

united with each other and with Christ (2:1-2). The way this unity is achieved is by putting aside selfish ambition or boasting, looking out for each other's interest rather than one's own. This is indeed humility, and Paul considered this unity to be necessary to take the gospel to the world.

His highest argument is from the perfect example of Christ. He humbled himself and was exalted.

The closing verse (v. 11) is one of the most important verses which Paul wrote. In it is found the first creed of Christendom, *Kurios Iesous*, meaning "Jesus is Lord" (see also Rom. 10:9). To be a Christian was to confess Jesus as Lord.

It was natural then with such a statement and example that Paul called upon the Philippians for obedient cooperation with God. "Work out your own salvation" (2:12) is Paul's way of saying, "You have been saved; now keep on working as God is always at work." The individual Christian must make progress as he cooperates with God in the work of witnessing. The Christian must appear in the wicked generation as light in the darkness.

Johann G. Oncken, the founder of German Baptists was asked on one occasion, "How many missionaries do you have?"

He replied, "Three thousand."

"But that is the number of members you have."

"Exactly so," said Oncken. "Every Baptist a missionary."

This is as old as Paul. Every Christian is an evangelist to (1) offer a message and (2) give the witness of a life.

## III. The True Righteousness Philippians 3:1 to 4:3

This is an interesting passage which appears almost out of place in this very personal and warm letter. It is either brought in from another letter or else Paul could not refrain from giving them adequate warning of the pertinent problems of that day.

First of all, he gave them warning against the Judaizers—those who would make the Gentile Jews before they became Christians (3:1-11). Righteousness does not concern itself with external ceremonies, it is deeper than that. Righteousness is positive not negative, active not passive. It does not consist in refraining from doing wrong but in the activity of doing right, of vindicating the right over the wrong. The one thing that brings righteousness is faith in Jesus Christ our Lord.

Paul of all people could have put his trust in that which was external (v. 4). He used himself as a classic example. He was an Israelite by birth of the tribe of Benjamin which made him a part of the star kingdom, a pure-blooded Hebrew who was circumcised according to the covenant rite on the eighth day. More than just an ordinary Hebrew, he was a Pharisee, one of the most conservative of the religious Jews (v. 5). His activity was in the fiery persecution of those who would change the law (v. 6). But these things

which the Jew might reckon a profit Paul counted as loss for the sake of Christ (v. 7). His aim was that he might gain Christ and be completely united with him through faith (vv. 8-9). Paul's aim was to know Christ so well that he could experience the power of his resurrection, share in his suffering, and become like him in death (v. 10).

This was Paul's aim, which he had not achieved as yet (v. 12). He would keep on trying till he reached the goal (vv. 13-14). This is the mark of Christian maturity (v. 15).

Paul had no reservations about using himself as an example. He was witnessing to them both by work and by life, which is what he had just called upon them to do.

It would not be Paul if he did not take a moment to warn them against false teachers. They are scathingly described (vv. 18-19). They are enemies of Christ. Their destination is destruction. Their God is their bodily appetites, and they are proud of what they ought to be ashamed of. They are enemies of the cross of Christ.

In contrast he told them that they ought to behave as a colony of heaven set for the defense and for the propagation of the way of life of the Lord Jesus Christ (vv. 20-21).

## IV. Plans and Thanksgiving Philippians 2:19-29; 4:4-23

Although it may not be doing justice to the argument of Paul, I have put together his plans which appear in the second chapter and in the fourth chapter.

The first has to do with Timothy (2:19-24). Timothy was to be sent by Paul in order that they might know with confidence how things went with him. They had already known Timothy and had confidence in him. This is another note of the deep affection which Paul held for the church.

He also was sending Epaphroditus (2:25-30). Epaphroditus had been sent first by the Philippians to Paul, and evidently the word that had gotten back to the church at Philippi had been in error. Paul spoke of him in a very loving way as a fellow worker, and he had given himself with such abandon to the work of the gospel that he became sick and almost died. He used the word meaning that Epaphroditus risked his life (gambled his life) for the sake of the work of Christ in order that he might give Paul the help that the church at Philippi was unable to give.

The last chapter of the book is taken over, as usual, with practical exhortations. It seems to me that positive thinking is emphasized here (vv. 4-9). Rejoice, be gentle, do not worry, fill your minds with good things, put into practice what you have received of me—these are all positive statements and will issue forth in missionary life.

Paul cannot finish his letter without an expression of thanksgiving again. He was grateful to God and grateful to the church. He reminded them that in the early days they were the only church to help him (v. 15). This happened more than one time (v. 16). He tells them that they have shared with him in the gospel and that is profit enough for anyone.

## of The Missionary Message of the Bible

by Hoyt R. Wilson

### A Missionary's Love Letter

Using the Bible, the lesson on page 29, and this guide, individuals or groups may study in one or four sessions. At the beginning of each session add a visual to stimulate interest.

Study Question: What can I learn from Paul's missionary love letter which I can practice in my church?

#### To Begin:

Paul often found himself inside a prison cell soon after entering a town! From the time he was rescued from the mob in Jerusalem following his third missionary journey, to the time recorded at the end of Acts, Paul had been in custody for a period of about five years.

Philippians is a warm personal note written to Paul's best friends. As you study it together, ask group members to answer these questions:

1. Paul was facing death. What good did he think this accomplished?
2. What advice did he give?
3. What theme did he continue to emphasize?

#### I. Fellowship in the Missionary Church (read Phil. 1:1-26)

The church at Philippi had participated with Paul in the missionary enterprise. Ask members to identify these methods of sharing in verses 3-8 (gifts, prayer, concern, and sympathy) and comment on the importance of each.

As you read the report which Paul gave in verses 12-17, ask members to find those things which give evidence that the gospel had made progress.

Paul, though under constant guard, received visitors, preached and witnessed to his sentries. He was so effective with the soldiers that the real reason for his imprisonment was soon known by the entire praetorian guard.

Why should Paul face death? What good could this serve? Paul answers this in verses 18-26. He felt that imprisonment and even death was a small price to pay for spreading the gospel of Christ. His trial would force the Romans to decide whether Christianity was a legal religion separate from Judaism, or an illegal religion to be stamped out. Either way, the fame of Jesus would spread.

It may be of benefit to have a member prepared to give, at this point or later in the teaching, a brief report on Judaism being acknowledged by Rome as a legal religion. Judaism was protected, while Christianity was outlawed and illegal. This resulted in the temptation by many to turn from Christianity to Judaism and escape persecution.

### II. Called to Unity and Humility (read Phil. 1:27 to 2:18)

Paul offers advice in 1:27 to 2:18. It would be helpful to list on a chalkboard the advice Paul gives. Use only a word or two to record each one. A partial list would include, stand firm in one spirit (1:27); suffer for him (1:29); be cooperative (2:2); be humble (2:3); don't complain (2:14); believe God's Word (2:16).

The best example Paul could use was Jesus Christ. Review with members the self-emptying passage (2:1-11).

The first creed in Christendom is stated in verse 11: "Jesus is Lord."

Some religious sects use verse 12 to the confusion of many. (See comments in the lesson on its meaning, p. 30.)

### III. The True Righteousness (read 3:1 to 4:3)

Paul continues with additional advice in this section. As an argument against the Judaizers, Paul uses himself as an example that external things are meaningless. (List on the chalkboard or ask members to mention aloud the things of the flesh which Paul could have boasted of but did not. See list in the lesson, p. 30.)

A favorite passage, verses 13-14, should be the goal of every Christian. (Read it in unison.) Paul continues with advice to beware of false teachers (vv. 18-19).

### IV. Plans and Thanksgiving (read 2:19-29, 4:4-23)

The theme of joy appears continually in Philippians. Among other passages are verses 1:4; 3:1; 4:1, 4, 4, and 10. Facing death Paul still writes of joy.

Discuss the purpose Paul has of sending Timothy and Epaphroditus. Epaphroditus had himself been another example of the Philippians' love for Paul. He had come eight hundred miles to Rome with their latest offering.

The last chapter is filled with practical exhortations. (Read in unison the beautiful passage, v. 8, a good one to commit to memory. Give brief time for silent study and memorization and ask that one say the verses who wish to do so.)

Refer to the suggested study question above. Review the four sections and list virtues and benefits which Paul realized in the church at Philippi.

There is a longing for us today to have the type relationship with at least one missionary family that the Philippians had with Paul. This relationship could be maintained by an individual study group, entire WMS, or as a church with one or more missionary families.

I recall a highlight for me of Missions Day at Southern Seminary was hearing personal letters from missionaries on the field. This same warm feeling and meaning could be experienced by youth and adults today as they periodically hear personal greetings read in the morning worship service. Maintaining such personal interest in an individual family could bless us all.

See Prayer Requests, page 33, and use requests as you pray together.



Hunger does exist in this country. It may be physical hunger or spiritual hunger. While physical hunger is usually obvious, spiritual hunger is not always so discernible. The Christian must be aware of both these needs.



## PRAYER REQUESTS

by Mrs. Ralph Gwin

### Hunger, USA

Last year a well-documented report on hunger in the United States startled leaders and citizens alike.

"Hunger, USA" is a lengthy report by a twenty-five member Citizens Board of Inquiry into Hunger and Malnutrition in the United States. Private groups financing the study included two religious bodies. Data gathered from government agencies, food industries, physicians, private agencies, and testimony from the poor themselves led to the conclusion that the United States has not escaped some extremes of hunger like those found in other nations.

A few of the assertions of the report are:

- About ten million Americans suffer from chronic hunger and illness related to malnutrition. Closer to thirteen million people suffer from insufficient food, with conditions increasing in severity and extent yearly.
  - Hunger and malnutrition may be the cause of infant deaths, brain damage, retardation, susceptibility to disease, withdrawal, apathy, alienation, frustration, and violence.
  - Of six million school children from poor families, only two million received free lunches in the school lunch program in 1967.
  - In 20 states, 256 counties are labeled "hunger areas" where there are "desperate" situations. Dire need exists in other places where the entire area did not qualify as "hunger area."
  - Federal food programs have failed to alleviate widespread suffering. Over three hundred of the poorest counties in the USA have no food assistance of any kind.
- The report urges private organizations concerned with human welfare and well-being to find within their existing purposes and resources some avenues of aid to the problem of hunger in America, "the most elemental of all of humanity's problems."

### Prayer Requests:

Pray for people to search out their hungry neighbors (pray).

Pray for Southern Baptist churches to be significantly aware of existing hunger in their communities (pray).

Pray for concern by members of WMS groups who will take action (pray).

Pray for government leaders and agencies in efforts to channel assistance to the hungry (pray).

### America—the Beautiful

Shortly before Katharine Lee Bates wrote the words of "America the Beautiful," she said, "We must match the greatness of America with the goodness of personal godly living." Seventy-six years later we question what progress has been made toward that ideal.

Last year the population of the United States passed 200 million. Just under 125 million people in 1965 held membership in some religious group, including Eastern churches, Jewish congregations, Roman Catholic, and Protestant churches. Religious bodies number 253 with 326,096 churches. This leaves 75 million people without any church or religious affiliation whatsoever.

How about conditions within our churches? Southern Baptists, for example, have more than 11 million members, but more than 3 million are nonresident—out of touch with the church where their membership is held. Nearly 6 thousand of our more than 34,000 churches reported no baptisms for 1967, and we have only 3,733 missions. Southern Baptist Sunday Schools enroll only 7.5 million people, far less than the church membership. These figures speak of a lack of spiritual vitality in the life of our churches.

Spiritual hunger, though not always so discernible as physical hunger, accounts for much unrest, frustration, crime, and violence in our national life. Our sons maintain "In God We Trust" but our nation generally is not committed to great spiritual values. Americans need something not provided by material possessions and accomplishments, despite our wealth and technological advances. Firm faith in God would stabilize our nation.

All Christians are faced with the responsibility of challenging opportunities to witness to the power of God who "was in Christ, reconciling the world unto himself . . . and hath committed unto us the word of reconciliation" (2 Cor. 5:19).

### Prayer Requests:

Pray for the Holy Spirit to dwell anew in every Christian, making each a courageous and vital witness (pray).

Pray for spiritual revitalization in every denomination in our country (pray).

Pray for God to use Southern Baptists to spread the gospel from ocean to ocean in our land (pray).

Pray that the Crusade of the Americas may be the means of salvation for many and recommitment and rededication for others (pray).

# THE DREAM

Literacy missions allow individual contact between instructor and student which lead to meeting other needs.

by Mildred Blankenship

How do they begin—the churches and individuals involved in literacy

missions? The ways are as varied as churches and individuals. Each is unique.

Each is a story in itself. But always evident, moving through the events, bringing the right people together at the right time, is the hand of God.

**MRS. W. B. MAXSON**, First Baptist Church, Albuquerque, began literacy missions with a dream and a prayer. That dream was at least two years in becoming reality. Two literacy missions workshops during Home Missions Week at Glorieta and literacy missions conferences helped lay foundations while the dream germinated. That dream was a conversational English class sponsored by her church.

The University of New Mexico is in Albuquerque. Many international students come to this campus as they

do to all state universities. Those at the graduate level often bring wives and children. Some wives do not know conversational English. Other circumstances bring non-English-language people to Albuquerque. This is true of all metropolitan centers.

Mrs. Maxson began with a Cuban family. As the number of students increased, she conducted workshops to train others in the church for this ministry. Students became a part of the class through many channels.

Mrs. Takenari Shigeko Nakogome

and Mrs. Maxson met in a grocery store. Mrs. Maxson offered to help Mrs. Nakogome with English. Interested, Mrs. Nakogome responded, "Ask husband." A visit to the home was arranged. Mr. Nakogome agreed to let his wife begin English lessons.

In the beginning Mrs. Maxson went to Mrs. Nakogome's home for lessons. Later Mrs. Nakogome came to the class meeting in the youth building of the church. This gave her experience with a group in addition to individual help. Mr. Nakogome began to attend the class and was

helped by a deacon. Two years in Albuquerque and the Nakogomes have returned to Japan taking with them many impressions of the United States. Among these are those helpful experiences with Mrs. Maxson and the First Baptist Church.

Gaston Association, North Carolina, began literacy missions without knowing any nonreaders or non-English-language persons in the community. Literacy missions looked like a good project. A workshop was planned by Woman's Missionary Union leaders. Few attended the workshop, but those who came were shocked when they heard of the needs of people in the association. The group began to pray together and individually. Before the end of

the week the group had the names of nonreaders and two non-English-language persons.

The literacy ministry grew unbelievably in Gaston Association. In less than a year 150 students were enrolled. Eleven churches were centers where workers and students met for lessons. Many workers were meeting students in homes. Those with workshop experience and experience with students conducted workshops to train other workers. The ministry continues to grow.

The needs of students vary. The literacy ministry seeks to meet the need of the individual. The learning needs of the non-English-language person usually differ from those of the adult nonreader. The needs of

the non-English-language person vary, depending on his native language, his experience in English, his educational background, the time he has been in the United States, and his purpose in the United States.

Mrs. Helen Sunarah is from Jordan. She is a part of the conversational English class at Southside Baptist, Birmingham, Alabama. Jordan is an Arabic-language country. Unless a Jordanian learns French, or some other language using the Roman script in school, he must learn a new script to be able to write English. This is a special need that may not be shared by anyone else in class.

The ministry at the Southside church includes several classes designed to meet student needs. In ad-



In conversational English classes students learn names of objects they use most often.

Special needs must be met such as teaching the student English script so he may write this new language.

The ministry to the adult nonreader requires special understanding and patience.

dition to learning to speak, read, and write English, a student may receive help in preparing for naturalization examinations and driver training examinations. The church has helped with hospital bills, acted as interpreter for those hospitalized, provided bilingual Bibles, and offered multiple services to individuals and families. Through this ministry the Southside church has been involved with over 150 individuals from thirty countries.

The Stewart Avenue Baptist Church, Atlanta, Georgia, is another setting for literacy missions. Here the ministry is to the adult nonreader. Often adding to the complexity of the needs of an adult are feelings of, "I am too old to learn," "I can't learn anyhow," frustration, inadequacy, fear of his handicap becoming known, and sometimes apathy. Love, patience, understanding, and seeing him as a person of value and worth help break through these feelings. Baptist centers or churches with a community weekday program provide an excellent setting for literacy missions.

*The Mission Action Group Guide Nonreaders\** provides guidelines for groundwork leading to a literacy missions workshop. Through careful study of this guide a worker is in a position to gain the maximum training from the workshop experience. Experience has proved that a worker with the preparation provided by this guide and a sixteen-hour workshop can begin work with a student with more assurance and with more far-reaching results. The guide also suggests helps that may meet the needs of students.

\*\$1.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores



### Materials to use with non-readers

- Order from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309, one copy of *The Teacher's Guide to Literacy Missions*, free for class use.
- Order from New Readers Press, Box 131, Syracuse, New York 13210, *Story of Jesus* (set of three books), \$1.20, and *Streamlined English*, \$1.60.
- Order from Baptist Book Stores *English Step by Step with Pictures* by Boggs and Dixon, \$1.50.
- Order a catalog of materials for use with more advanced students of English and a complementary copy of *Practical Guide to the Teaching of English as a Foreign Language* from Educational Services and Supplies Company, 261 Alhambra Circle, Coral Gables, Florida 33134.

March

# Thy Will Be Done

"Forward Through the Ages"

Worship for the Week:

Ellen Gruver

EDITOR: ANN

for each day:

Monday: Living Church - Work

Tuesday: Living Church - Entering the Kingdom

Wednesday: Living Church - Declaring the Gospel

Thursday: Living Church - Living in the Kingdom

Friday: Living Church - Victory

And Armstrong Easter - \$6,500,00



Prepare carefully for a vital prayer experience in your church this week.

Challenge WMS members to plan carefully for this week of prayer. Encourage them to be open and responsive to new thoughts, prayer motives, and offering impulses. Give each member a prayer folder for family observance.

See WMS Forecaster, "Week of Prayer," page 55, and "Activity Chairman," page 56.

Read session materials, pages 37-54.

Read related articles in this month's ROYAL SERVICE: "As the Crops Ripen," page 2; "Disciples in Dispersion," page 9; "The Door Opens Wider and Wider," page 10; "Religious Pluralism and the Christian Faith," page 13; "Give with the Needs in Mind," page 15; "The Dream," page 34.

Browse through recent copies of Home Missions. Determine additional material to be added to daily sessions.

Prepare for Bible study. Ask one person to be responsible for presenting the short Bible Study each day. The same person should lead the Call to Prayer. Remember that this portion of the program should prepare women to be spiritually receptive to home missions needs. Women should be led to examine their spiritual lives in preparation for the discipline of intercession and offering.

Prepare for study sessions. Study materials provided for the week of prayer have one main purpose to support the prayer and offering experience. Each day's content is divided into sections. Sections may be presented in formal symposiums, panels, speeches, or by informal discussions. Care should be used to highlight needs.

Prepare for the prayer experience. This week is planned to give women an opportunity to deepen personal experiences in intercessory prayer. Because prayer suggestions are planned as a progressive set of experiences, encourage women who must be absent one or more days to read the content material and have their own private prayer period. Call attention to the suggestions for those days when formal meetings will not be held. The Guidance for Personal Response sessions should be handled by the same person each day. These should be as fresh and creative as possible. Check "Prayer Requests," page 33, for additional requests to be correlated with session materials.

The personal response section for Monday calls for a new approach to group prayer. Either of two approaches may be used. Have members bring personal copies of March ROYAL SERVICE to the meeting to be used individually. For variation use mounted pictures from several copies of ROYAL SERVICE in small groups.

Prepare for the offering. Prepare a visual display of the 1969 Anne Armstrong Easter Offering allocations (see p. 18). Use pictures from Monday's prayer materials. These pictures were chosen to illustrate the allocations. An offering may be taken each day or only on the last day emphasizing discipline in giving.

## Understanding the Theme for the Week:

### The Living Church . . . at Work

The dynamic reality of the church is the focus of concentration for this special prayer emphasis. Ephesians 4:15-16 suggests the multiple facets of the living church. More than a building on some busy or deserted street, the church is the combined force of each of its units.

The writer of Ephesians likens the church to a physical organism. Christ is the head and the diverse units of Christian witness, fellowship, and growth are the parts to the body. This analogy suggests growth and life; it suggests movement and being; it suggests difference yet unity.

Only as the parts of the body work as they should, can growth exist. Thus the parts are interdependent. During this special period of prayer emphasis, we will examine the interdependence of local churches and the Home Mission Board. We will see that we are all a part of one body. We will be reminded that the body will grow only as each part functions correctly. We will see the necessity of fulfilling our praying and giving functions so that the total body . . . the church . . . can grow.

## SUNDAY, March 2

Prepare your attitude for this week. Consider the following questions in a time of private introspection and devotion. (You may want to record your answers so that you will have a basis for evaluation of your prayer experience at the end of the week.)

1. What meaningful prayer experiences have I had in the last two months? Why were they meaningful?
2. What things seem to hinder my total prayer experience?
3. What home missions concerns have I prayed about consistently?
4. Why have I not spent more time in intercessory prayer?
5. What do I believe about intercessory prayer?
6. What prayer goals can I make for this week?



## THE PROGRAM WRITER

### Kate Ellen Gruver

Miss Gruver has been book editor of the Southern Baptist Home Mission Board since 1960. She is responsible for production of all books, including the annual graded mission study series and teachers guides, published by the Home Mission Board. A former missionary in Palestine from 1938-50, Miss Gruver was also associated with Broadman Press from 1952-60.

MONDAY, March 3

# The Living Church. at Work

## QUIET TIME

### BIBLE STUDY (Ephesians 4:15-16)

Where is your church? Twentieth and Main? Fourth and Jackson? Present-day Christians face the danger of losing the concept of the church as a living body. Christians have begun to use the neuter pronoun "it" to refer to the church instead of the feminine pronoun "she" suggested by the biblical concept, "bride of Christ." Is this symptomatic of a "neuter attitude" forming the basis of widespread lassitude toward the church and her affairs?

Actually the Christian church cannot be located in any one spot. The true church—the living church—is dispersed throughout the community. Nowhere did the apostle Paul spell out this concept more clearly than in Ephesians. In the early part of this letter, he spoke of "the church, which is his body." The church is a living organism, not a structure of brick and stone. Because this is true, Christ can bestow his "gifts" upon the members who are the church, so that they can reach a mature adulthood in him who is the Head.

This involves leaving behind infancy and childhood in matters of faith and spiritual understanding. Instead of being tossed about aimlessly by every fanciful theory, Christians are responsible for their growth in speaking truth through the love of Christ. Each Christian becomes a part of the body held together and controlled by Christ. When each of the individual parts works together as they should, the entire body grows in love.

Herein is the basis for the work of the living church in the world. Only as the church gathers together to work, to pray, to learn, to teach, and to worship can the local church be located in one physical spot. The living church is the church dispersed, scattered through the community to effect continuous growth of the Body by winning those who are not yet a part of Christ.

## CALL TO PRAYER

Consider the following questions during a period of silent meditation.

1. What is my concept of the church?
2. What is my responsibility to my local church?

ROYAL SERVICE • MARCH 1969

3. What function can I perform in the total church's effort to fulfill its mission?

HYMN: "Forward Through the Ages" (vs. 1, 2)

## A REPRESENTATIVE AGENCY

The Home Mission Board is an extension of the local Baptist church. In 1845 the Home Mission Board was established by the churches of the Southern Baptist Convention to assist them in carrying out their home missions tasks. Thus, the Home Mission Board assists the churches to be constantly in Christ who is the head.

In a sense the churches direct the Home Mission Board in all of its affairs. This direction comes through the Southern Baptist Convention, the state conventions, and the board of directors made up of state representatives. In the last four years the board of directors has had an increasingly important role in the work done by the Board. The two annual meetings have been increased to three and the directors have served on various committees handling the affairs of the Board.

The Home Mission Board assists the churches by publishing tracts, booklets, manuals, books, and periodicals, by providing trained personnel to research new methods of missions outreach and to guide existing missions projects; and by making financial help available to mission situations.

In addition to direct assistance to the churches, the Board assists other agencies and church program organizations in fulfilling their missions assignments through the churches. For example, the mission action guides provided by WMU and Brotherhood were developed with the cooperation and counsel of Home Mission Board staff specialists.

Thus it might be said that the Home Mission Board extends the missions outreach of each local church throughout the nation. These ministries are conducted through twelve program areas: Evangelism Development, Chaplaincy Ministries, Church Loans, Associational Administration Service, Establishing New Churches and Church-Type Missions, Pioneer Missions, Rural-Urban Missions, Metropolitan Missions, Language Missions, Work with National Baptists, Christian Social Ministries, and Work Related to Nonevangelicals.





## Support of ONGOING PROGRAM

OFFERING NEEDS: \$4,400,000

How may a crusade decision change the course of a young person's life? List decisions that American people need to make. *Pray for significant decisions. Pray that necessary guidance be given decision makers to help them grow in Christian experience.*

What problems do men in industry have that warrant the counseling of a chaplain? What other types of chaplaincy are needed in today's world? *Pray for open channels of communication for chaplains.*

What will the approval of a Home Mission Board loan mean to a fellowship of Christians meeting in a storefront mission? List mission circumstances requiring HMB loans. *Pray for the funds to make these loans possible.*

Associational missionaries in pioneer areas are constantly on the move. Telephone booths may double as offices for these men as they check on Project 500 locations. What possible obstacles exist in buying land for church sites? *Pray for these men and their mission.*

What possible methods might the pastor-director of this new HMB chapel use to reach the people in these houses? *Pray for the residents in areas surrounding new churches and church type missions.*

What physical needs do missionaries in pioneer areas have? How have modern means of transportation and communication furthered pioneer missions advance? *Pray that future technological advance may be used in the spread of the gospel.*

Suggest lessons that young ministerial students might learn from experienced pastors. *Pray for the pastoral interns who are taking part in the In-Service Guidance provided by the HMB program of Rural-Urban Missions.*

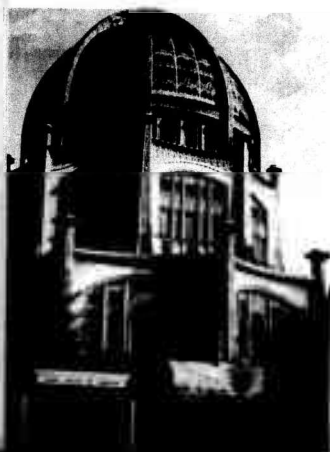
As this Chinese girl grows, which of her needs may be met by the ministry of a language mission? *Pray for the language speaking people in America.*



This building was built by the HMB, Mississippi Baptist Convention, Mississippi WMU, and the National Baptist Convention. In what areas can Southern Baptist and National Baptist cooperation produce a stronger fellowship of Christians? *Pray for greater cooperation with and insight into personal needs of National Baptists.*

What does it mean to learn a new skill? Describe the emotions a woman feels as she learns skills that enable her to be a better mother. *Pray for the women who are reached by Mother's Clubs in Baptist Centers.*

What barriers must a Christian overcome in witnessing to a person who might worship in this Baha'i Temple? List other non-evangelical groups. *Pray that barriers might be penetrated with the gospel.*



al

## MISSION PROJECTS OFFERING NEEDS: \$450,000



What do these young people mean to these children? What home mission needs can college students and recent college graduates meet? What questions must young people answer before volunteering for this type of service? *Pray for young people making these decisions. Pray for the parents of these young people.* Summer Missions Offering Needs \$100,000; US-2 Offering Needs \$75,000

In what ways may the life of this young man be different from the lives of his ancestors? Suggest the needs he has as a student. *Pray for the National Baptist young people on HMB scholarships.* Offering Needs: \$15,000

What does this church mean to these people? List reasons that Southern Baptists need to build more mission buildings. *Pray for \$175,000 to answer these needs.*

How would you feel if your church organ looked like this? What needs do people in a disaster situation have? *Pray for Southern Baptist sensitivity to human need. Relief fund goal \$25,000.*



**PROJECT 500**  
OFFERING NEEDS:  
\$1,500,000



What thoughts and emotions might be expressed by a fellowship of Christians standing on land given to them for a mission? Express appreciation for mission plans provided by Project 500 funds. Pray for them who will mold these proposed churches.

What possible problems do the residents of this high-rise apartment building have? How could a Baptist mission or church minister to these people with problems? Pray for the funds to supply facilities and pastoral directors for these areas of need.

List the contributions that young men enrolled in Ivy League colleges might make in America's future. What guidance do these young men need as they prepare for that future? Pray for the personnel to open Project 500 work in university locations.

TUESDAY, March 4

## The Living Church Encountering the

### QUIET TIME

**BIBLE STUDY** (Matt. 5:13-14; John 9:4-5; Matt. 24:14)

People . . . individual disciples of Christ . . . joined together in one body form the living church. Thus when the church is ineffective in meeting the needs of today's world, the responsibility of repentance falls upon the Christian believers who compose the church. It is not the failure of a lifeless institution or of its programs, but the lack of responsible discipleship.

Jesus clearly spoke of the quality, intensity, and urgency of the discipleship of church members. "You are the salt of the earth," he said, pinpointing forever the saving quality of the Christian's witness.

Salt, as a preservative, keeps food from deteriorating. It is the Christian's faith and witness, individually and collectively, that keep men from utter corruption. When faith and witness are strong enough and stable enough, a community's moral and spiritual level is raised. Men are given new respect for themselves as they are provided with skills and tools to meet their own needs.

"You are the light of the world," Jesus continued. Light gives life and reveals that which is hidden. Each Christian disciple has an assigned responsibility from Christ to help a lost world see and know the sin which causes the confusion, bewilderment, and poverty in which men live. This applies to the street on which one lives as well as to the state or nation. Thus the failure of the church is the failure of every member of that body.

"Work," Christ instructs, "for the night is coming when no man can work." These words apply to every member of the Christian church. They suggest that the time to become involved redemptively in man's needs—in a city's needs, in a nation's needs—is NOW. According to Jesus, no man is exempt.

There is still time. The world can be won. Man's spiritual needs can be met. Justice can replace prejudice and discrimination. The love of Christ can wipe out hatred. If the church is to be a vital force in today's world, it is imperative that every member become redemptively involved.

### CALL to PRAYER

Consider the following questions in a period of private meditation:

1. What new things have I learned about my community this month?
2. What new people have I become acquainted with this month?
3. How am I going to encounter these new friends and this familiar community with the gospel?

**HYMN:** "Forward Through the Ages"

### NONEVANGELICALS

The Home Mission Board's Department of Work with Nonevangelicals assists churches in reaching adherents of non-Christian religions and nonevangelical Christian sects. Literature providing information on other faiths, counseling, and leadership training are provided to help churches work with nonevangelicals.

A large percentage of the population of California is concentrated in metropolitan Los Angeles. Every major sect and world religion is represented. Over one hundred Baptist churches in the area are confronted by over seven million people, the majority of whom are nonevangelical, the task is all but overwhelming. A comparable situation exists in metropolitan New York, where a large concentration of Jewish people exists. One of our greatest missionary opportunities is found in this unique part of the American culture.

Weeks of special missions outreach are being planned by the Department of Work Related to Nonevangelicals in cooperation with local leaders to make a concentrated impact upon people in such areas. Each participating church will be assigned a speaker who is a specialist in reaching one or more of the religious groups found in the surrounding community.

During the week the Baptist people in each church will be trained by these specialists to relate to the nonevangelical religious group in that church's area. A pre-week survey, carried out by the Department of Survey and Special

Studies of the Home Mission Board, will enable each church to determine which religious groups are found in a given field.

During the week a church may choose to designate one day of concentration to each of the groups represented in the community. During that day members will have conferences on understanding other cultures. In the evening special services will be designed to relate particularly to the group under consideration that day.

Miami is a dynamic focal point for work with Jewish people. Thousands of Jewish guests are added each day to the 90 percent Jewish population of Miami Beach. Under the leadership of Lloyd Whyte, director of work with non-evangelicals for the Miami Baptist Association, a hotel ministry has been implemented. In at least one hotel the Bible class is composed largely of Jewish people who will come in for Bible study on weekdays.

With only one established Baptist missions point on Miami Beach the burden of the task is almost impossible. There is tremendous opportunity for dedicated Baptist preachers and teachers who are willing to give vacation time to witness on Miami Beach.

The Department of Work Related to Nonevangelicals is projecting a conference of Baptist and Jewish scholars with the joint sponsorship of the American Jewish Committee.

Since Jewish people are sensitive to Christian approaches designed to win them to the Christian faith, coercive measures have been strictly avoided. Although an attempt is made to avoid the manipulation of individuals, the spirit of Christ that demands the transmission of love is not neglected.

"I believe," said Joseph R. Estes, secretary of the Department of Work Related to Nonevangelicals, "that the leadership of the Jewish community is giving serious consideration to the person of Christ as never before. Particularly is this true in our land where the Jewish people have had freedom and have been more typically American than any other immigrant people. Their successes are outstanding and their development almost parallels the history of the United States. I believe we have a tremendous opportunity."

To support his belief at this point, Dr. Estes tells of a discussion with a Jewish friend who raised the question, "What difference does it make if a man believes in Jesus as the Christ? Does it make him a better man? Does it make him love his neighbor more? Does it make him love his God more?"

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(See "Religious Pluralism and the Christian Faith," page 13.)

#### METROPOLITAN MISSIONS

More and more the work of the Home Mission Board represents a cooperative effort involving its various departments and divisions. This is especially true in the work of the Department of Metropolitan Missions as it correlates all the ministries of the Board in a metropolitan context. In other words, the department attempts to make available to a city the resources of the Board in developing mission strategy for meeting its needs.

In an effort to arrive at greater understanding of urban life and needs in our changing culture and to develop mission strategy with which to meet those needs, the department has sponsored seminars, workshops, and institutes on urban life. The first of these seminars held in Washington, D.C., was jointly sponsored by the D.C. convention, the Southeastern Baptist Theological Seminary, and the Home Mission Board. Divided into two four-week sessions, the first seminar session was held in the summer of 1967 and the second in the summer of 1968. In the summer of 1968, an institute on urban ministry and the urban church was held at Golden Gate Baptist Theological Seminary, jointly sponsored by the seminary and the Home Mission Board. In 1969 another institute or workshop will be held.

Men and women selected to attend these seminars are leaders in the missions programs in their areas: pastors of inner-city churches, workers in mission centers and with language groups, students from the seminaries, superintendents of missions, state directors of missions, and others. Available resources for meeting human and religious needs through ministering churches and their missions outreach are studied. Participants go back to their localities to share with their own people the information they have gained during the four weeks of study.

Beginning in 1969, the Department of Metropolitan Missions will introduce a new venture, an effort to develop a technique for planning a cooperative mission strategy for metropolitan areas across the nation. It will involve all the departments of the Missions Division of the Home Mission Board, the state convention leadership, and the association. Needs and population projections of metropolitan areas will be determined. Analysis of data will determine what needs to be done by the local association and what resources are available to help the churches meet the needs.

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To assist the churches in this endeavor, the Home Mission Board has appointed a US-2 couple to help in developing a cooperative ministry among the Negro and white churches. This couple, the Jerry Humbles, will seek to establish some meaningful relationships between the two racial groups, to develop a program of ministry to meet the needs, and to assist the association in investing more of its resources in this ministry to the downtown community.

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vance section of the Cooperative Program that year, and that the Annie Armstrong Easter Offering taken in March 1968, would provide only around \$200,000 instead of the one million needed. Much of Project 500 was delayed. In view of this tremendous need, the 1969 Annie Armstrong Easter Offering will have an even greater significance in the ongoing of God's work.

Perhaps the largest number of Project 500 churches and missions is found in the Northeast. In South Burlington, Vermont, a layman converted in the Southern Baptist city-wide crusade last spring was too joyful to approach any one else, so he won his brother. From that beginning, a chain reaction of one person winning another person was begun. A fellowship Bible class, resultant of this effort, recorded sixteen professions of faith in one month last year.

Newark, New Jersey, was the scene in 1967 of one of the biggest and most devastating riots in the country. "We feel desperately that we need to enter Newark," says Francis J. Redford, associate secretary in the Department of Pioneer Missions, "with a multiple ministry program. Newark is one of the largest ghettos in the United States and Southern Baptists do not even have a fellowship group there now."

WEDNESDAY, March 5

## The Living Church Declaring the

### QUIET TIME

#### BIBLE STUDY (1 Cor. 15:1-4; 1 John 1:3-5)

The rate of suicides and murders has risen to an all time high involving not only adults, but also young people and children. There is a feeling by many that this situation reflects the disintegration of society.

Is man so lacking in hope? Does he see no way out? Have the people who are the church failed in their responsible discipleship? Have we become so languid with the status quo that we are no longer impressed by the urgency of being salt in today's world?

The dearth of churches is not limited to any one section of the country. Wisconsin and Minnesota have cities and towns where no Baptist church of any kind can be found. These two states have a combined population of over seven million, with cities of fifteen thousand or more that have never had a Baptist witness.

One of these areas is the Mesabi Iron Range where a multi-billion dollar taconite industry is now being developed. All the small towns are on the boom. A new Southern Baptist work was begun in Hibbing, Minnesota, August 1, 1968, with the Charles Crawfords serving as missionaries. Only two Southern Baptist families live in Hibbing at the present time, but with this nucleus the Crawfords are starting to work. Project 500 funds are desperately needed here.

### GUIDANCE FOR PERSONAL RESPONSE

Ask three people to be listeners during the presentation of missions content. Assign each listener the responsibility of formulating specific prayer requests about one section of the content. Divide into three prayer groups. Each group should be led by one of the listeners.

Contrasted with this hopelessness and desperation is one of the most amazing claims in all history: the resurrected Christ is Hope and the abundant Life. In his first letter to the Corinthians, Paul states with utmost positiveness and simplicity "I passed on to you what I received, which is of the greatest importance: that Christ died . . . as written . . . that he was . . . raised to life . . . as written . . ." (TEV). There was no argument; Paul knew. It was an attested fact. And because Christ rose, man's two greatest and ever-present enemies—sin and death—lost their power over anyone who holds firmly to the fact of the resurrection.

In 1 John the writer picks up this same fact, stating with equal positiveness, "We have heard it; and we have seen it

with our eyes" (TEV). Then he goes on, "What we have seen and heard we tell to you also, so that you will join with us in the fellowship that we have with the Father and with his Son Jesus Christ" (TEV). Here is one of the finest examples of responsible discipleship at the point of redemptive concern for one's fellowman.

Two factors evident here are essential for today's apostles confronted with the overwhelming needs of changing community. One is the absolute, firsthand conviction of the reality of the now-living Christ and his life-changing power. The other is the incendiary commitment to be involved in order that our fellowmen "will join with us" and thus have the strength and assistance that is in "the fellowship."

This was the spirit of Andrew when he went for Peter. It was the commitment of Schweitzer when he went into the African jungle. It is the commitment of every Southern Baptist missionary on home and foreign fields. It must be the commitment of every person who is a member of the living church as he confronts the vast and growing needs of his community. It is a mandate to the church to declare the message of hope and life in Christ to today's world.

### CALL TO PRAYER

Consider the following questions in a period of private meditation:

1. What does the gospel of Jesus Christ mean to you?
2. Think of three people you know who are not Christians. How would their lives be different with the Hope of the World?
3. How important is this difference to you?

### HYMN: "Forward Through the Ages"

### CRUSADE of the AMERICAS

More than twenty million Baptists in more than 100,000 churches are mobilizing to cover North and South America with a witness for Christ in the most ambitious evangelistic crusade in history. The Crusade of the Americas is a co-ordinated Baptist effort to reach the mushrooming population of the Western Hemisphere through a major thrust in personal witnessing and mass evangelism climaxing in 1969. Participating in the Crusade are some thirty-eight Baptist bodies in thirty-one or more countries of North, Central, or South America.

### SOUTHERN BAPTIST INVOLVEMENT

Leadership for Southern Baptist involvement in the Crusade was assigned to the Division of Evangelism of the Home Mission Board. Plans have been developed over the past two years. Pre-crucade surveys, rallies, training sessions, and other preparation activities began in 1968.

Some of the most thorough preparation has been made in Alabama. For two years the state convention staff has been praying for the Crusade of the Americas. From this

concern came the determination to locate every lost person in Alabama by name and address. The state executive board made careful preparations for a statewide survey. With the assistance of the Home Mission Board's Division of Evangelism, Alabama's director of missions led this endeavor. Detailed guides for both associations and churches were prepared.

To strengthen the prayer effort throughout the state, the Alabama Woman's Missionary Union executive secretary invited the president of the Auxiliary to the National Baptist Convention in Alabama to cooperate in a monthly Baptist women's day of prayer. "Our first prayer meeting was held in the Baptist building the first Wednesday in April," stated Mary Essie Stephens, executive secretary of Alabama WMU. "About forty women came for that hour of prayer." Telling of that experience, Mita Stephens states, "In that first meeting there were about fifteen or sixteen Negro women. The hour was spent in Bible reading, singing, and prayer. In addition to needs which were already listed, the women readily responded with special prayer requests. The prayer group continues, for we have now established the day as a regular monthly meeting for Baptist women in Montgomery."

But Alabama has not limited its efforts on behalf of the Crusade of the Americas to its own state. There are plans for a city-wide observance. A hundred women enlisted by Alabama WMU will conduct a pre-crucade telephone survey in Pittsburgh, Pennsylvania.

The Division of Evangelism of the Home Mission Board is promoting three thirty-minute color telecasts, beginning this month. The telecasts will feature three subjects: youth, the home, the nation. Following the introductory music by the Singing Churchmen of Oklahoma and comments by news commentator Paul Harvey, an evangelistic message will be given by Billy Graham. These telecasts will be broadcast in 39 key cities across the nation.

One of the tasks of the Home Mission Board is to explore possibilities of news media for the message of Christ. Radio and television represent a new approach to revival for the Division of Evangelism. During 1969 the division's main emphasis in evangelism in New England is being made by radio and television. Dr. C. E. Autrey, director of the Division of Evangelism for the Home Mission Board, will broadcast revival messages over main-line television stations, reaching people who would never be reached by the crusade.

Another innovation in presenting the gospel message to people in metropolitan areas was piloted in Hartford, Connecticut. Under the sponsorship of the Division of Evangelism and the Hartford Baptist churches, the Hartford symphony orchestra presented Handel's *Messiah* to a different audience than the one usually attending a revival or crusade meeting. At regular intervals during the performance a representative of the Division of Evangelism interspersed a short, carefully planned message which proclaimed the good news of Him who inspired the music.

Southern Baptists are reaching out to the total needs of

today's people in all situations. One of the newest developments is the "Key Bridge Meeting." An editorial by Dr. Carl F. H. Henry, former editor of *Christianity Today*, entitled "Somehow, Let's Get Together," suggested the co-operation of evangelical people to reach and win people for Christ. Because of these suggestions, representatives of the Division of Evangelism have been meeting with representatives of other Protestant groups to find means of witness.

"So far I have found no occasion where we have had to sacrifice any doctrinal principles," comments Harold Lindsey, associate in the Division of Evangelism for the Home Mission Board. "There is a spirit of sharing that to me is much like the experiences in the book of Acts. We are being joyfully knit together in the common cause of reaching and winning people to Christ. It is a marvelous experience, and I am glad Southern Baptists have been shocked into feeling the need for help from other Christian brethren."

Because the task of winning the great metropolitan areas to Christ is overwhelming, Southern Baptists have begun to see the value of linking arms with other evangelical groups to reach and to win people.

A primary tool in witnessing throughout the ages has been the use and distribution of Scriptures. The American Bible Society is working with the various bodies involved in the Crusade of the Americas in this phase of work. Perhaps no version of the Bible or translation of a Testament has had more instant and continuing impact than Today's English Version, *Good News for Modern Man*. Thousands of persons have been led to Christ or brought to a renewed dedication of self as they have responded to its clear, contemporary vocabulary.

#### GUIDANCE for PERSONAL RESPONSE

Divide into small groups. Analyze the community of your church. Who are the lost? (Be as specific as possible.) If your group cannot name specific lost persons, probe the reasons why this awareness does not exist. Suggest constructive actions to be implemented in greater community outreach. Draw prayer requests from this discussion and the study material. In the larger group, report prayer requests and engage in a season of prayer for the Crusade of the Americas.

THURSDAY, March 6

## The Living Church Ministering in

#### QUIET TIME

#### BIBLE STUDY (Matt. 20:25-28; Luke 4:18-19)

Combine the Bible Study and Call to Prayer in an effort to experience a deeper confrontation with Christ's demands. Plan for each person in the group to use her Bible. Provide each person with a sheet of paper and a pencil. If possible, arrange to seat everyone in a circle or provide an informal atmosphere. Explain briefly that you will read each Scripture passage, then you will allow a time of absolute quiet during which each person will study the passage in her own Bible and prayerfully meditate upon it.

Read Matthew 20:25-28

Question 1: How does Jesus say that his disciples must differ from non-Christians?

Read Luke 4:18-19

Question 2: How does this passage apply to me in the context of my community, my family, and my church?

Hymn: "Forward Through the Ages"

#### CHRISTIAN SOCIAL MINISTRIES

"Love, given to me so freely by Christ, has been shared with children who are literally dying spiritually, emotionally, and even physically from the lack of it. Some of these children have responded to that love; some have rejected it.

some have merely ignored it—their lives too full of the activities that, for a moment, hide from their eyes the emptiness that is their life. More than ever, I am convinced that Christ commands us to go—and for me, there can be no greater, no more needy field than our land, our crowded cities. . . ."

These words, written by former US-2 missionary Neil Jones, typify the understanding of hurt humanity's basic need motivating Baptist emphasis on Christian social ministries.

#### YOUTH and FAMILY SERVICES

L. William Crews leads the Home Mission Board ministry to youth and families. Until recent months his work was called the ministry of juvenile rehabilitation. Over the years, however, it has become increasingly evident that if a child is really to be helped, the entire family must be helped.

The First Baptist Church in Bristol, Virginia, realizing the complex nature of juvenile problems, made a study of its community. The juvenile court, high school counselors, school superintendents, welfare agencies, police departments, and other possible sources of information were consulted. Church members determined to do what they could to discover the needs and to work with various social and welfare agencies to meet them.

One of the first things they did was to set up a prayer ministry. While the juvenile counselor could not provide them with the names of the boys and girls in trouble, he could give them the initials of these children, their birth dates, and their schools. Mission action groups became involved, and the initials of each youngster who came into court were passed on to the various members.

Other needs were discovered until this one church was providing ten different types of ministries. The church found that one-third of the youngsters were school dropouts. They began to recruit retired schoolteachers, ministers, housewives, and others to be private tutors one to three hours each week. A "minute man program" was set up which provided an immediate foster home for any child in court needing one.

A guidance ministry was organized through which various persons in the community with specialized skills gave their time. One family was shown how to set up a budget and manage finances, while others were given professional legal counsel and guidance. A special needs program was developed through which children were provided clothing, food, medical attention, and other necessities.

A youth jury program was devised to be used by the juvenile judge to secure reactions and advice from selected young people on youth problems. An employment agency for teen-agers was organized to provide employment for young people in need of help. A youth center with a summer day-camp program was also provided.

"The interesting thing about all of this," says Mr. Crews, "is that it is really working. The men and women

involved in it enthusiastically testify that it is a tremendous experience."

#### RELEASED OFFENDERS

Work with the released offender and his family is another new area of social ministry. Of the 2,500,000 persons in prison each year, 97 percent will be released within 12 months. On any given day offenders on parole number more than 857,000. Some one million offenders are on parole or probation each year from federal and state correctional institutions.

Since the average level of education for the released offender is very low, a majority of these individuals do not have employable skills. One forty-four-year-old prisoner had been in and out of prisons since he was fourteen. One of seven children in a low-income family, he remembered an overly strict father and a frustrated, nagging mother. At fourteen he had broken into a store to steal some articles. Sent to the state training school, he later escaped. From then on his life was a pattern of being in and out of prison. Twenty years were spent behind bars.

When a sponsor was chosen to work with him, the offender refused to cooperate. After some visits he wrote his sponsor, telling him not to return. Nevertheless, the sponsor did return and after some time a relationship was established with the man. Little by little, over a period of months, the offender came to the place of facing reality and sensed the possibility of a new life.

Once he was convinced that someone was really interested in him, he began to make progress. One of this man's greatest victories came when he stifled the urge to act on a carefully drawn plan of vengeance against another man. From then on his progress was fast, and his release for good behavior came six months earlier than scheduled.

Today, the man is married and has a fine home and a job comparable to his employable skills. Confidence came with his discovery that at least one person was interested in him.

One superintendent of missions became concerned for youth confined to a work camp in his community. He began to take his day off to work with these boys. He introduced and used group therapy. His concern has led to an expanded ministry. Speaking in churches throughout the community, he has recruited sponsors to work with the boys and girls. Although he meets physical needs, he has primarily designed a ministry of listening.

#### BAPTIST CENTERS

The complex needs of people in the city have convinced Home Mission Board personnel of the possibility that an institutional type ministry may not be the only effective means of ministry. While churches still meet the needs of some areas of their communities through Baptist centers, they are moving to a community approach that stems from the church itself. Mission action groups have increased the validity of this approach.



Some churches have involved young people in a program that both meets the spiritual and physical needs of community residents and provides firsthand training in mission service.

The First Baptist Church of Orlando, Florida, is such a church. Last summer the church's weekday ministry committee developed a weekly ministry in a low-rent housing project. Young people were used to carry on a program of recreation, Bible study, study and discussion groups, and adult activities. Special missions projects such as Vacation Bible Schools and surveys were also included.

The young volunteers were told that the work would be long and hard, that the area was a breeding ground for all sorts of problems, and that the main object was to introduce the people in the area to Christ. For the volunteer workers it was a summer of physical and spiritual testing that required patience, love, and willingness to become involved with people. It gave them an opportunity to find answers to such questions as why am I here? what is the purpose of my life? how can I have a Christian impact on a tangled world?

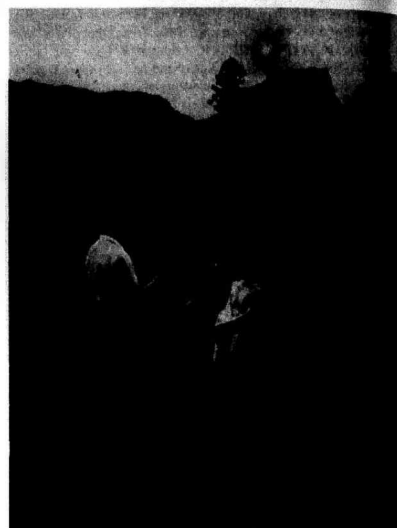
The Baptist chapel of Worcester, Massachusetts, carries on a diversified ministry with many nationalities and religious backgrounds. Primary and Junior clubs meeting in the chapel are attended by boys and girls who live in the surrounding apartment buildings. In another part of the city a weekday program is carried on in an apartment building whose residents are predominantly Catholic. Some of the children attend the Catholic church on Sunday morning and come to Worcester Baptist Chapel in the evening.

In still another area of town, clubs meet in community center buildings. Teen-agers in the community of the chapel have demanded that something be started for them; mothers, too, are interested in activities. "Everywhere," writes a member of the chapel, "the response has been fantastic. We feel as if God has blessed us greatly by opening doors all over the city. We are practically unlimited in the things we could begin right now, if only we had the adult leadership."

"Backyard Bible schools" were held last summer at various homes. These were followed at the end of the summer by one big Bible school at the chapel.

Workers are especially enthusiastic about a Bible study for a group of college students, friends of a member of the Worcester Baptist Chapel. Some are Greek Orthodox and Catholic, while some have no religious affiliation. Their searching spirit is characterized by the question, what is the Bible all about?

A unique outreach has been developed to reach the hippies in the Haight-Ashbury district of San Francisco. Because it is an unusual situation, unusual approaches have been used. Last Thanksgiving the missionaries decided to take the Scriptures literally. With the assistance of church members, they prepared a feast and went out to the streets asking those they met to come and have dinner with them.



Student summer missionaries gather for a devotional period, led by Randy Foster. These young people make a vital contribution to missions efforts each year.

The people were amazed. "What do you want," they asked. "What is this all about?" And the missionaries answered, "We are very eager to have you come because we want to know you."

Thirty-five of the young people from the community came to be part of the feast, to be served by the church members. In spite of themselves, the guests were moved by such demonstration of love. Many of them have come back and are attending the worship services. Nearly every week the missionary performs the wedding ceremony for some who have come to know Christ and have realized their need to be married.

#### GUIDANCE for PERSONAL RESPONSE

Divide the participants into small groups. Give each group six newspaper clippings describing varied social problems. Have each group determine the needs of persons described and the solutions contained in the gospel message of the church. From this study draw a set of prayer requests to be used in supporting the program of Christian Social Ministries. Use these requests in a season of prayer.

FRIDAY, March 7

## The Church Virtually



#### QUIET TIME

#### BIBLE STUDY (Mat. 16:17-18; 1 Cor. 13:57)

There is a story in Jewish literature of a king who decided to build upon a certain piece of land. When the work was begun, the earth was discovered to be soft and spongy, unable to provide a firm foundation for any structure. But the king was determined and ordered that the digging be continued. In time his faith was rewarded, for—deep beneath the surface—rock was discovered, and on this his foundation was laid.

As Jesus looked upon the big blustering fisherman, he saw through all the weakness in the man's character to the rock of faith beneath. Jesus knew that, given time, that rock would rise strong, firm, unshakable, and entirely able to support the kind of discipleship that would build the living church. No human being could uncover that strength, only the power of God himself could penetrate the weakness and lift the "rock" to become the dominant force.

Christ chose to build the church on the weakness of mankind. He planned for the church to be freed from this weakness through confession and faith. Negative forces are powerless against this promise of a victorious church.

#### CALL to PRAYER

Consider these questions in a period of private devotion.

1. What are the weaknesses of my character?
2. How are my weaknesses keeping my church from being victorious?
3. How can I become more victorious in my living for Christ?

HYMN: "Forward Through the Ages"

ROYAL SERVICE • MARCH 1969

#### STUDENT SUMMER MISSIONS

The Department of Special Mission Ministries sends college students each summer for a ten-week period to serve with a regularly appointed missionary, a pastor, or an associational missionary in a mission situation.

Student potential can be used effectively to meet mission needs. Last spring, a group of students undertook a unique project to counter the devastating effect of the now-famous annual student invasion of Florida beaches during spring holidays.

This Florida beach ministry involved over fifty students from Arkansas, Kentucky, Louisiana, Mississippi, and Florida. Their activity revolved around the MII (Meaning in Life) singers, a folk group presenting sermons in adaptations of popular music.

The students also participated in person-to-person encounters with a number of students over the four days they were on the beach. The students feel that Baptists should continue to be involved during the spring holidays on the Florida beaches. It is hoped that a team of students can be at both Daytona Beach and Fort Lauderdale in 1969.

Student missionaries have been assigned through the Department of Rural-Urban Missions to various summer resort areas. In addition to the tourists, there are approximately three thousand college students who find work each summer in resort centers as busboys, waitresses, clerks, or maids.

In 1967 the Home Mission Board cooperated with the Colorado state convention to provide specially assigned personnel to work at Estes Park, projecting a ministry to the tourists and students who worked there.

Working along with the summer missionaries were some fifteen students who had come from Mississippi to work in the resort. These students discovered that they could make

a contribution by being involved with the summer missionaries in a ministry in the hundreds of other people working there.

Although no student summer missionaries were appointed to Estes Park last summer, one who served in 1967 was employed by the Department of Rural-Urban Missions. Working primarily with students from Mississippi College who were there in secular positions, Ready Foster sought to develop some new missions ministries and techniques using worship services, small groups, cell groups, and other methods. His aim was to make every Christian student in Estes Park a minister during the summer instead of someone to whom a ministry is directed.

One of the most interesting and unusual ministries that students were involved in last summer was a migrant ministry at Burley, Idaho. Nineteen students from Arkansas, along with the BSU director and his family worked in the beet fields and lived with the migrants. The students involved the migrants in worship, Bible study, discussion of movies, and other dialogue sessions. Opportunities for witnessing to the migrants came as they lived with them and worked side-by-side with them in the fields.

The money the students received for their work as migrants was placed in a common fund which was divided at the end of the summer. Because they had to pay for their food and transportation to and from Burley, Idaho, they actually received little or no money but their experience in Christian discipleship was tremendous.

The work of student summer missionaries through the years has been of inestimable value in the continuous growth of Christ's kingdom. (See p. 15.)

#### CHRISTIAN SERVICE CORPS

Another ministry provided by the Special Mission Ministries Department is the Christian Service Corps. This program offers adults an opportunity to become involved in actual mission situations. Many of the people who volunteer for this ministry are retired.

Summer before last Mrs. Ernest L. Miller, former president of Georgia's WMU, volunteered for a month's service in Alaska under the Christian Service Corps. Her experiences were rich and varied, ranging from being the missionary in Junior and Intermediate camps—Alaska style!—to meeting with Eskimos and Indian peoples and teaching WMU leadership courses. On one occasion she was even asked to bring the devotional message at the Chugach Association Brotherhood-WMU rally.

#### US-2 MINISTRY

Under the US-2 ministry college graduates may be appointed for a two-year non-repeatable term by the Home Mission Board to serve somewhere in the United States, Panama, or Puerto Rico. The work done by the US-2ers includes every department of Board work.

One US-2 couple works in a language mission situation

in Grand Junction, Colorado. Aside from regular church-type services, the main emphasis is on a weekday ministry with classes for all age levels. A big drawing point is ceramic classes. A Bible study follows the class. To the Catholic participants in this Spanish weekday program, Bible study has been a unique experience.

#### THE VICTORIOUS FUTURE

Through almost a hundred and twenty-five years, the Home Mission Board—its employed staff, its board of directors, its appointed missionaries—has sought to follow the leadership of the Holy Spirit in all its efforts to "further the growth" of the living church. Never has there been a time when the Board has not been conscious of its basic objective to assist the churches in their task of winning men to a saving knowledge of Jesus Christ. As the new decade of the seventies is faced, this objective is still first.

Growth by division is a basic law of life, and from the first three areas of work assigned to the Board by the infant Convention in 1845 have come the present ministries and programs. These have developed through the years as man's needs have emerged. Whole new patterns of need seem to be emerging today.

The Home Mission Board is seeking to move with courage into these new areas of need. Research is being undertaken to determine the task. Techniques are being developed, tested, and refined in actual situations. Strategies are being worked out to implement the tasks.

These new strategies will span the growth of home missions in geographical, social, moral, and spiritual areas as three major factors continue to dominate home missions concern: new churches, ministries to persons of special need, and emphasis on evangelism. The Home Mission Board is committed to the fact that each person has "intrinsic worth."

#### GUIDANCE for PERSONAL RESPONSE

Lead members to suggest reasons for praise and thanking they have noted in this week's emphasis.

After a period of silent prayer give participants an opportunity to respond to the challenges presented this week through the offering.

#### SATURDAY, March 8

As you reflect on the thoughts and emotions you have experienced this week, attempt to list some specific resolves for your future missions involvement. Reread the comments you wrote last Sunday. How have you changed as a person this week?

#### SUNDAY, March 9

Attempt to share with your family the thoughts and impressions that you have had this week. Evaluate the offering you made on Friday. As a family do you want to increase this amount?

# WMS forecaster

PLANNED BY MARGARET BRUCE  
MARCH 1969 • ROYAL SERVICE

## WMS president

### Week of Prayer

Have you worked closely with the WMS activity chairman to be certain that all plans have been completed for an effective five-day observance of the Week of Prayer for Home Missions, March 2-9, and the Annie Armstrong Easter Offering?

Have prayer periods been arranged for those preferring an early morning prayer breakfast? a late morning period? noon, afternoon, or evening prayer meetings? Do your plans provide for participation by WMS extension members? Have they been contacted and possibilities for their having a vital part in the week outlined? (See pp. 62-64, WMS LEADER MANUAL.) Look again at the questions in February Forecaster to be sure that nothing has been forgotten in your preparation.

Have plans for your WMS been coordinated with plans of other societies and with those for the congregation? See the section to the WMS director and to the WMS activity chairman in this Forecaster. To prepare your heart and mind for the week, read "As the Crops Ripen," page 2; "The Dream," page 34; "Prayer Requests," page 33; and "Give with the Needs in Mind," page 15.

### WMS Member Handbook

Merit achievement 14, section III, of the WMS Achievement Guide reads, "Use of WMS Member Handbook—Changes and Choices in interpreting WMS purpose and work to members."

How creative have you been in planning for the use of the handbook? Here are some ways some societies have used it: (1) as resource material for devotional messages; (2) for class study or review; (3) as a welcome gift to new members; (4) for orientation classes for new members; (5) for a display in church library or on church bulletin board; (6) as a promotional feature; (7) to encourage the writing of a poem, a song, a choral reading by members; (8) for review at an enlistment coffee, tea, or social occasion; (9) for making strip posters with quotes from the handbook.

### Using Prospect List

How is the prospect list being used in your WMS? Have you and WMS mission group leaders used these ideas?

1. assignment of persons to WMS members for personal contact
2. writing a personal letter to the prospect
3. sending the leaflet, "You Must Decide" (free from state WMU office)
4. inviting prospects to a coffee, tea, or some other social affair
5. regular visitation by WMS members

### Evaluation

April 5 is the due date for your society's midyear progress report. Do you have a WMS Record and Report Book (distributed according to state plan)? If not, contact your state WMU office immediately and ask for instructions for securing your report book.

WMS leaders have been reminded in this Forecaster of their responsibility for evaluating the work committed to them. You will want to read what has been said to each leader about this important process. You will want to read each section of WMS Forecaster each month!



## Crusade of the Americas

You may want to use some of these illustrations to keep the Crusade of the Americas before WMS members. Encourage them to pray continuously for evangelistic efforts in South America, North America, and in Central America. Point up opportunities for personal witness.

- In Quito, Ecuador, a group of about forty laymen meet twice each week at 6:00 A.M. for two hours of prayer and Bible study before they go to work.
- A taxi driver in Recife, Brazil, has a Crusade of the Americas poster attached to the sun visor in his taxicab, and tries to witness to each customer. At nights, he studies at the Baptist seminary in Recife.
- A pastor in Lima, Peru, said that out of a total church membership of 180, at least 20 laymen could and would preach at a moment's notice. One reason laymen are so ready to preach in much of South America is that there is a tremendous shortage of pastors. In some areas, even women preach. Unless laymen will proclaim the gospel, in many cases there is no one to do it.

## WMS chairmen

### Reading ROYAL SERVICE

Did you read the article, "A Significance in Name Change," by Alma Hunt in January ROYAL SERVICE? If so, you are aware of the significance of the addition of the word "Easter" to the Annie Armstrong Offering for Home Missions.

If you did not read the article, go back to your January magazine and learn why the word "Easter" was added to the name of the home missions offering to be given this month. Study chairmen and activity chairmen will recognize the importance of every WMS member giving to the Annie Armstrong Easter Offering and will urge group leaders to promote the offering enthusiastically. Group members will also need to know of plans for the observance of the Week of Prayer for Home Missions, March 2-9, 1969.

Leaders are expected to be well informed. There is no better way for WMLU leaders to be informed about WMLU work than by reading ROYAL SERVICE. The magazine not only alerts leaders of work to be done and how to do it, but it provides inspiration and motivation for doing the work of our Lord and his church.

WMS activity and study chairmen need to develop the habit of reading the entire magazine each month. They need to use Call to Prayer each day and to encourage all WMS members to use it.

One effective means of teaching missions is leading persons to read missions magazines—ROYAL SERVICE, The Commission, and Home Missions.

## Sandy Chalmers

### Evaluating WMS Study Sessions

Has the study of the book *In Alpha Land* been completed in your church or WMS?

What did WMS members learn about Hawaii? the people, their customs, their religions, the churches, Baptists, missions opportunities, tourism, agriculture, scenery? What were some of the results of this study?

- concern for lost people
- desire to go to Hawaii as a participant in the Christian Service Corps
- decision to pray for Hawaiians and missionaries
- commitment to help support the work of the Home Mission Board in Hawaii
- plans to engage in further study of Hawaii

(May 1968 *Home Missions* gives an excellent coverage of Hawaii.)

The halfway mark in WMS this year is approaching. You may want to use the following questions in evaluating the WMS study sessions for this period:

- What have WMS members learned of missions during the general WMS study sessions?
- Were these sessions evaluated each month?
- Were the follow-through experiences of members meaningful?
- Have the general WMS study sessions been interesting, stimulating, challenging?
- Have they been the means of bringing new members into the society?
- Have they been the means of involving WMS members in the total work of the society?
- What has been the attendance at general WMS meetings during this first half of 1968-69? (You know, of course, that WMS attendance indicates the effectiveness of WMS study sessions.)
- What has been the response to study sessions in WMS mission study groups? Round Table groups, mission books groups, Bible study groups, current missions groups?
- Have general WMS study topics been reviewed at group meetings?
- Have you conferred regularly with mission study group leaders and assisted them in their work? (The study subcommittee meetings, part of the WMS executive committee meeting, provide opportunities for fulfilling this important duty of the WMS study chairman.)

### Activity Chairman

Week of Prayer for Home Missions and Annie Armstrong Easter Offering

The Week of Prayer for Home Missions, March 2-9, 1969, has top priority in WMS this month. Are you ready for the week? Have these things been done?

- every WMS member contacted about time and place

### of meetings

- every WMS member given an offering envelope with her name written on it
- every church family provided a family prayer guide (free according to state plan of distribution)
- assignments made for daily Bible study, missions information, and prayer periods
- program covers prepared with daily outline and names of persons participating each day (Home Missions Week of Prayer program covers, 25 for 60 cents or 100 for \$2.00, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores)
- plans made for extension members to participate
- plans made for arranging an attractive meeting place conducive to prayer
- plans made for ingathering of offering

Keep before WMS members your church's goal for the Annie Armstrong Easter Offering. The Convention-wide goal is \$6,500,000. The article on page 15, "Give with the Needs in Mind" will help promote the offering.

Prepare a visual to show progress toward the attainment of your goal. Since the theme for the week is "The Living Church . . . At Work," you may want to use it in constructing your visual. Here are two ideas:

1. Construct a church with clear windows. As a designated amount is given to the offering, color a window or fill in a window with a variety of colored paper to assimilate a stained glass window.

2. Reproduce an enlarged emblem of the denomination's theme for 1968-69, "A Church Fulfilling Its Mission Through Evangelism and World Missions" (see illustration). Replace the usual wording with "The Living Church . . . At Work Through Annie Armstrong Easter Offering." Let each figure on the world represent a certain amount of your goal. As this amount is given, attach a figure to the emblem.



### WMS Mission Action

Since current missions groups are learning about migrants this month, you may want to plan for the WMS to cooperate in a ministry to migrants. Here are some projects you may want to consider:

### projects you may want to consider:

- Plan a welcoming party for migrants
- Adopt a migrant family
- Provide a crisis clothes closet
- Conduct a mission Sunday School
- Conduct a mission Vacation Bible School
- Provide health clinics
- Arrange child-care classes for mothers, sewing classes, cooking classes, handicraft classes, first aid classes
- Provide recreation
- Distribute Bibles and Christian literature
- Have a film night.

If you have a mission action group ministering regularly to nonreaders, you may want to plan for the society to participate in this work. Here are some mission action projects which the society may conduct for nonreaders:

- Provide literacy classes
- Take women to grocery stores and help them identify foods by names on labels
- Conduct a tour of the city and call attention to traffic signs and signals, to street names and house numbers
- Plan cooking classes for the women and help them read recipes and follow directions in meal preparation
- Conduct sewing classes to help women read pattern instructions for making clothes
- Visit pupils in their homes; invite them to church activities
- Provide transportation to church services
- Help foreign-born pupils in citizenship classes.

Read the article "As the Crops Ripen," page 2. For other mission action projects, see *Mission Action Projects Guide*, \$1.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

## WMS group leaders

While a WMS mission group is designated by its major activity such as prayer, study, or mission action, that is not all the group does. All phases of WMS work are included in all missions groups. For instance, prayer groups participate in mission action projects periodically as follow-through to prayer concerns, or as help is requested from mission action groups or the society, or as group members know of needs.

Built into the agenda of each group meeting are such elements as group planning, use of Call to Prayer in ROYAL SERVICE, preview of general WMS study topic for the coming month, and promotion of general WMS projects and plans (See *At a Glance*, p. 25.)

**Preview April Study Topic.** The WMS study topic for April is "Ministry in Correctional Institutions: Chaplains."

If you have a copy of *Mission Action Group Guide: Prisoner Rehabilitation* (\$1.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores), display its cover and say, 2.5 million persons become prisoners each year in jails, police stations, and institutions for juvenile delinquents. Ninety-seven percent are released within the year. More than 857,000 offenders are under probation on a given day. Unless the released offenders can receive adequate care and help, approximately one third will tangle with the law and be re-imprisoned within a five-year period.

Come to the April WMS meeting and learn what chaplains in correctional institutions are doing. Give time and place of meeting.

#### Mission Study Group Leader

One of the principles in adult education is to allow learners to take their time and to progress at their own pace in digesting certain content. This idea takes away the pressure to complete a study by a predetermined date and allows for personal sharing and a more casual atmosphere in the group. You will want to help your group use this principle in planning their study sessions.

Is your group taking advantage of the supplementary materials which are available for enriching their study? The *WMS World in Books* catalog lists books which you may want to consider for supplementary reading and review. A free copy of the catalog is provided the WMS study chairmen according to state WMU's plan of distribution. The catalog also lists filmstrips, slides, and other teaching aids which you may want to order from Baptist Book Stores.

State Baptist papers often provide additional information for study sessions. Check these regularly for current missions information.

#### Mission Prayer Group Leader

Prayer group leaders will be alert to prayer needs in the church, the community, America, and the whole world. Daily newspapers, the radio and television, the church bulletin, *The Commission*, *Home Missions*, and *ROYAL SERVICE* provide current information regarding the needs which individuals have for prayer.

Each month in *ROYAL SERVICE*, prayer requests are provided for members of prayer groups and for other WMS members. This month on page 33 these prayer requests include the millions of Americans who suffer from chronic hunger in this land of plenty. What will your prayer group do as a follow-through to their praying for hungry people? Another one of the prayer requests this month is for an effective witness to the millions in America who are spiritually hungry.

Will prayer group members seek out the lost in their community? Will they develop an understanding of them

that will enable them to be a courageous, vital witness through the power of the Holy Spirit?

Here is an outline which you may want to use for varying your prayer group experience this month.

Scripture verses on prayer by group members (see p. 29, *PRAYER GROUP GUIDE*).

Ask group members for prayer requests. Have a period of sentence prayer (see p. 15, *PRAYER GROUP GUIDE*).

Ask someone to give the information on page 33 in *ROYAL SERVICE*, "Hunger, USA." (Pray.)

Ask someone to give the information on page 33 in *ROYAL SERVICE*, "America the Beautiful" (Pray.)

#### Mission Action Group Leader

In each of the mission action group guides there is a section on sharing actions. This section suggests various ways members may be encouraged to participate in sharing. It also gives some guidelines for sharing which are important to remember. Do not overlook the values which group members receive as they share their experiences with other group members.

In addition to the sharing techniques suggested in the guides, you may want to use these:

1. Ask members to tell something they have learned by participating in mission action.
2. Ask members to bring a prayer need to the group which they discovered through mission action.
3. Share with group members materials which have been helpful in developing skills in mission action.

## wms director

#### Coordination

This month the Week of Prayer for Home Missions, March 2-9, and the Annie Armstrong Easter Offering involves all WMS members. Therefore, the WMS committee coordinates the carrying out of plans made by each WMS with plans made for the congregational observance.

This coordination will include such plans as:

1. observance of the week of prayer on Sunday and during the midweek prayer services
2. plans for including each family in daily prayer through use of the family prayer guide
3. ingathering of the Annie Armstrong Easter Offering
4. participation in follow-through which may result from the congregational observance

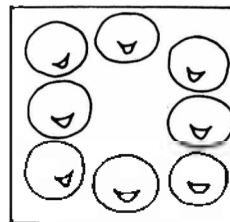
#### Evaluation

April 1 is the halfway mark of the 1968-69 WMU year. The WMS committee evaluates the work of WMS in light of the overall purpose and goals of Woman's Missionary Union. What is the progress of the Woman's Missionary Societies in your church at midyear?

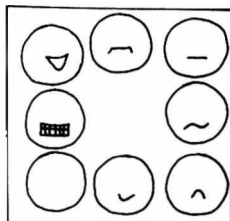
# LEARNING TO BE A CREATIVE GROUP MEMBER

by LeRoy Ford

What's wrong with this picture?



One person said, "They're all mouth and no ears!" But there's more wrong than that. No such group exists. Complete harmony characterizes few groups! Few groups consist of problemless Pollyannas! Actually, most groups look more like this:



And since most groups look like this, group members must learn to work creatively as group members—members who contribute in their own way to the creative work of the total group. "Let each one serve the group in the measure of his endowment" (1 Peter 4:10 Berkeley).

A church is a fellowship of learners. Learners (disciples) in the church learn from God and from one another. They teach one another and learn from one another. Since they represent a fellowship, they accept others at face value in a spirit of love and mutual concern. Each has much to give; each group member shares leadership responsibilities with all the others.

Group members may either hinder or help in a group. Whether they are aware of it or not, they assume certain roles. Each role has its opposite role. Look at these helping and hindering roles which members play. Think of persons you know who fit the roles.

Helping Roles      Hindering Roles  
The Encourager      The Discourager

The Information Giver	The Information Holder
The Initiator	The Spectator
The Decentralizer	The Attention Getter
The Relaxer	The Tightener-upper
	The Anxiety Creator
The Mediator	The Side-taker
The Peacemaker	The Gossiper

A member becomes a creative member when she fulfills a helping role in the group. Let's look at the way some of these role players participate creatively in a group.

**The Initiator.**—This group member develops an awareness of the need for fruitful group work. She deliberately asks questions or makes statements which will initiate or encourage discussion. She may already know the answers, but she asks those key questions which call forth key answers. She's likely to say, "But what is the biblical basis for foreign missions?" or, "But what justification do we have for sending agricultural specialists as missionaries?"

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#### Mission Prayer Group Leader

Prayer group leaders will be alert to prayer needs in the church, the community, America, and the whole world. Daily newspapers, the radio and television, the church bulletin, *The Commission, Home Missions*, and *ROYAL SERVICE* provide current information regarding the needs which individuals have for prayer.

Each month in *ROYAL SERVICE*, prayer requests are provided for members of prayer groups and for other WMS members. This month on page 33 these prayer requests include the millions of Americans who suffer from chronic hunger in this land of plenty. What will your prayer group do as a follow-through to their praying for hungry people? Another one of the prayer requests this month is for an effective witness to the millions in America who are spiritually hungry.

Will prayer group members seek out the lost in their community? Will they develop an understanding of them

that will enable them to be a courageous, vital witness through the power of the Holy Spirit?

Here is an outline which you may want to use for varying your prayer group experience this month.

Scripture verses on prayer by group members (see p. 29, *PRAYER GROUP GUIDE*).

Ask group members for prayer requests. Have a period of sentence prayer (see p. 15, *PRAYER GROUP GUIDE*).

Ask someone to give the information on page 33 in *ROYAL SERVICE*, "Hunger, USA." (Pray.)

Ask someone to give the information on page 33 in *ROYAL SERVICE*, "America the Beautiful" (Pray)

#### Mission Action Group Leader

In each of the mission action group guides there is a section on sharing actions. This section suggests various ways members may be encouraged to participate in sharing. It also gives some guidelines for sharing which are important to remember. Do not overlook the values which group members receive as they share their experiences with other group members.

In addition to the sharing techniques suggested in the guides, you may want to use these:

1. Ask members to tell something they have learned by participating in mission action.
2. Ask members to bring a prayer need to the group which they discovered through mission action.
3. Share with group members materials which have been helpful in developing skills in mission action.

### WMS director

#### Coordination

This month the Week of Prayer for Home Missions, March 2-9, and the Annie Armstrong Easter Offering involves all WMS members. Therefore, the WMS committee coordinates the carrying out of plans made by each WMS with plans made for the congregational observance.

This coordination will include such plans as:

1. observance of the week of prayer on Sunday and during the midweek prayer services
  2. plans for including each family in daily prayer through use of the family prayer guide
  3. ingathering of the Annie Armstrong Easter Offering
- participation in follow-through which may result from the congregational observance

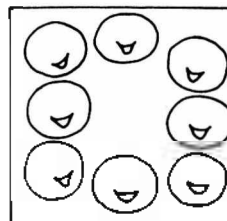
#### Evaluation

April 1 is the halfway mark of the 1968-69 WMU year. The WMS committee evaluates the work of WMS in light of the overall purpose and goals of Woman's Missionary Union. What is the progress of the Women's Missionary Societies in your church at midyear?

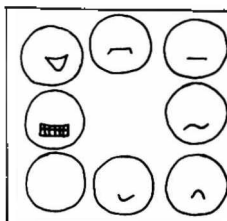
by LeRoy Ford

# LEARNING TO BE A CREATIVE GROUP MEMBER

What's wrong with this picture?



One person said, "They're all mouth and no ears!" But there's more wrong than that. No such group exists. Complete harmony characterizes few groups! Few groups consist of problemless Pollyannas! Actually, most groups look more like this:



And since most groups look like this, group members must learn to work creatively as group members—members who contribute in their own way to the creative work of the total group. "Let each one serve the group to the measure of his endowment" (1 Peter 4:10 Berkeley).

A church is a fellowship of learners. Learners (disciples) in the church learn from God and from one another. They teach one another and learn from one another. Since they represent a fellowship, they accept others at face value in a spirit of love and mutual concern. Each has much to give, each group member shares leadership responsibilities with all the others.

Group members may either hinder or help in a group. Whether they are aware of it or not, they assume certain roles. Each role has its opposite role. Look at these helping and hindering roles which members play. Think of persons you know who fit the roles.

Helping Roles    Hindering Roles  
The Encourager    The Discourager

The Information Giver	The Information Holder
The Initiator	The Spectator
The Decentralizer	The Attention Getter
The Relaxer	The Tightener-upper
	The Creator
The Mediator	The Side-taker
The Peacemaker	The Gossiper

A member becomes a creative member when she fulfills a helping role in the group. Let's look at the way some of these role players participate creatively in a group.

**The Initiator**—This group member develops an awareness of the need for fruitful group work. She deliberately asks questions or makes statements which will initiate or encourage discussion. She may already know the answers, but she asks those key questions which call forth key answers. She's likely to say, "But what is the biblical basis for foreign missions?" or, "But what justification do we have for sending agricultural specialists as missionaries?"

She sets the stage for discussion of key ideas. She's a group member sharing leadership creativity with other members.

**The Relaxer.**—This group member senses tension in the group. She knows that tensions need release. She's likely to make a comical remark at such a time—causing group members to laugh and suddenly realize they can approach problems in harmony. One such group member said during a tense moment, "That reminds me of some lines I read: 'We fret and fuss and push and shove, looking for molehills to make mountains of.'" The group laughed and the "mountain" suddenly became movable.

**The Prober.**—The prober realizes that creative groups get to the bottom of matters. She knows that big problems require deep thinking. She's likely to respond to a group member by saying, "But why do you feel that way about William Carey?" or, "I'd like to hear Margaret explain that idea further." She may already know the answers but she also knows that some others do not know.

**The Clarifier.**—This group member has developed an awareness of the signs which indicate lack of understanding among group members. She keeps her eyes open to detect wrinkled eyebrows or shuffling feet, the looks of puzzlement on faces. Even though she may understand completely, she may say for the benefit of the misunderstanders, "Is this not what you really mean?" or, "This illustration helped me see the meaning of this problem." As a creative group member, she assumes the responsibility for sharing leadership to the extent of her endowment.

**The Navigator.**—Navigators help keep a ship on the right course. Navigators in a group keep in mind the purposes and goals of the session. When the group tends to stray off the subject, the navigator will likely say, "The purpose of our meeting, remember, is to . . ." or, "But how is this problem related to the purpose of our session?" or, "What do we

want to accomplish, anyway?" or, "Mrs. Jones, state for us again the purpose of the session."

**The Evaluator.**—This group member realizes how much persons need to feel a sense of purposeful achievement. She keeps in mind the purpose of the group. She's likely to say something like, "We've accomplished our first two purposes, don't you think? Could we talk about the third one? It's important, too" or, "I feel we still lack sufficient information upon which to base a decision. We lack a consensus. Could we go over this again?"

Or, she may have developed an awareness that some members have contributed little. She might suggest that the group divide into smaller groups for a few minutes, then report answers to the problem. In this case, she evaluates the procedures and suggests an approach which brings more people into decision making.

**The Orienter.**—Who has not had the experience of coming to a meeting late and feeling that she must take a seat outside the circle to keep from disturbing others? And who, in such circumstances, has not wondered what had gone on before in the discussion? A group member who assumes the role of orienter might say: "Come in, LaVerne. Have a seat in the circle. We're glad you came. We have just said that the biblical basis of missions lies in the doctrine of individual accountability for sin. Mrs. James is about to help us understand what that phrase means."

The orienter helps latecomers or infrequent attenders feel part of the group. She helps them see where the present moment fits into the larger scope of things.

**The Decentralizer.**—Three members on the other side of the circle have talked together for fifteen minutes now. The other twelve members have said nothing. The decentralizer thinks to herself. She's likely to say, "Jane looks like she has an opinion

she'd like to share. I'd like to hear what she has to say" or, "Betty and I were discussing that together the other day. Could we run through our conversation for you at this point?"

**The Mediator.**—The mediator senses when feelings are frayed and when opinions clash. She knows groups need some tension but she also knows that unresolved tension between personalities tends to hinder communication and disrupt fellowship. She's likely to say at the appropriate moment, "I can see some truth in what Martha says and some truth in what Jean says. Aren't we really closer together than it appears?" Or, she might even, in advanced groups, suggest that members with opposing views role-play the opposite view.

**The Summarizer.**—The summarizer knows that review and preview tend to improve learning. She doesn't wait for the appointed or elected leader to summarize. She's likely to say, "Up to this point, it seems to me we've decided three things, first . . . second . . . and third." Then the other members say to themselves, "I'm glad she said that. I'd forgotten the first point."

**The Information Giver.**—Persons learn much from their experiences. They learn from what they've actually experienced firsthand and from what they've heard and read. The information-giver realizes the importance of sharing information. She's likely to say at a crucial time, "I read the other day that the publishing house in Rio has already installed the new equipment with money given by the Lottie Moon Christmas Offering. That sheds a new light on the situation."

Members can assume these and many other roles. For creative work in a group, however, they must assume a helping, a constructive role. "What further, brothers? When you have your meeting, each one contributes his part—a song, a lesson, a revelation, a tongue, an interpretation of it; everything shall be constructive" (1 Cor. 14:26 Berkeley).



the  
wmu  
leader

planned by June Whitlow  
edited by Rosanne Osborne  
march 1969 • royal service

World 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

Plans Set in Motion for  
World Missions Conference, 1969

A creative way to make the most of your family vacation in one of America's most popular vacation spots: attend World Missions Conference, Ridgecrest, North Carolina, June 28-July 2. Share with your family some of the highest spiritual hours of a lifetime. Learn of the excitement of missions and of your part in meeting world needs.

Persons attending will hear testi-



monies of unusual missions experiences from many missionaries on the grounds during this special week Church leaders will be brought face to face with their responsibility to minister and witness in Christ's name.

The theme, "Impact for Missions '89," will unify the activities of the special week. Designed to give Southern Baptists of all ages a new understanding of local, associational, state, and foreign missions, the World Missions Conference is expected to be an unforgettable week.

Those who concern themselves with world missions will not want to miss this family week of recreation, study, and inspiration.

For information and reservations, write to Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770.

#### Crusade of the Americas News Flash

- The Crusade of the Americas is an evangelistic effort that involves Baptists of the entire Western Hemisphere.

- Baptists in thirty-one countries in the Western Hemisphere are participating.

- 1986 was a year of work and witness.

- 1989 is a year of proclamation.
- 1970 will be a year of follow-through efforts.

- Sunday School conferences, rallies, camps, special meetings for women, youth congresses, evangelism clinics, activities for laymen, and many other meetings have been held this past year.



- Regional evangelism congresses have been conducted to prepare persons for the year of proclamation.
- Baptists in the Western Hemisphere are excited about the Crusade of the Americas.

#### Home Missions Day in Sunday School

Home Missions Day in Sunday School, March 9, closes the observance of the Week of Prayer for Home Missions. This is a special time when persons enrolled in Sunday School consider ways that Southern Baptists witness at home. The work of the Home Mission Board will be presented as a representative agency of Southern Baptist churches. Emphasis will be placed on personal involvement as persons are led to respond to missions needs through praying, giving, and mission action.

Opportunity will be given for persons to give to home missions through the Annie Armstrong Easter Offering.

#### WMU Leadership Committee Gets Ready to Go

A leadership committee is suggested to assist in selecting and enlisting WMU officers and leaders. The WMU leadership committee is a means through which WMU members participate directly in the selection and enlistment of their leaders. The time for nominating and electing leaders is a church's choice, but it is advisable to elect officers and leaders for the coming year in the spring or early summer. This allows leaders time for training and preparation before they assume their full responsibility in the fall.

Before the leadership committee begins its work, the WMU council should determine the number of organizations and leaders needed.

Consider these two questions in determining this:

1. What age-level organizations are needed for 1988-70?

List the age-level organizations which you presently have and give the enrollment of each. How many prospects are there for each organization? According to the suggestions given on the chart on page 96 of the WMU Manual, do you have adequate organizations? If not, how many additional organizations do you need? (Study "Enlisting Members," chapter 5, WMU MANUAL.)

2. What are your leadership needs? According to your present number of organizations, how many leaders do you need? If you need more organizations, how many additional leaders will this require?

When the number of organizations and leaders have been determined, give this information to the leadership committee.

One question which the leadership committee must face is this: How shall we enlist qualified leaders for WMU in 1989-70?

Answering other related questions may be a good beginning.

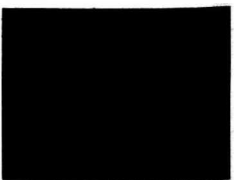
1. Where are the qualified leaders for 1988-70?

- Some are already serving; they should be re-enlisted.

- Some are serving with one age-level organization; perhaps they could be enlisted to serve with another age group.

- Some are WMU members who have never served as leaders in a WMU organization.

- Some are on the church rolls and should be considered even though they may not presently be enrolled in WMU.



2. How do you approach the prospective leader?

- Make an appointment with her and take the materials which set forth the duties which you want her to consider.

- Take the person with whom the prospective leader will work when you make the enlistment contact.

- Discuss the need for the work you want her to do. Lead her to see the significance of her service to the total work of the church.

- Pray with her about the work and ask her to give prayerful consideration to your request.

- Suggest that the study carefully the materials you leave with her.

- Set a time to talk together again about the leadership opportunity and her decision about accepting the responsibility.

(For further discussion of the WMU leadership committee, see "Enlisting and Developing Leaders," chapter 4, WMU MANUAL.)

#### Week of Prayer for Home Missions—Last Call

Plans should have already been made for the observance of the Week of Prayer for Home Missions, March 2-8, 1989. This includes plans for both churchwide observance and observance in age-level organizations. Answering the following questions may remind you of things which need to be emphasized or additional plans which may need to be made before the week begins. Look at the questions in relation to your specific responsibility and determine whether you have done everything you can to make this a significant week in your organization and in your church. If you cannot satisfactorily answer the questions, refer to The WMU Leader, February 1988.

1. What are the dates for the Week of Prayer for Home Missions?

2. What is the theme for the week?

3. Why do you think this theme is significant?

4. What is the Convention-wide goal for the Annie Armstrong Easter Offering for Home Missions?

What is your church goal?

5. What are the plans for churchwide observance of the week of prayer?

6. What have you done to encourage persons to participate in the activities of the week?

7. What have you done to encourage persons to give to the Annie Armstrong Easter Offering for Home Missions?

8. Do you think it is important that all church members participate in this Week of Prayer for Home Missions? If so, why?

## to officers

To: WMU Director and Assistant Director

#### Taking Stock

Business organizations take stock periodically to determine sales, profits, and merchandise on hand. It is also important for WMU to take stock regularly. Taking stock is called evaluation.

Why is evaluation important? Evaluation helps to correct mistakes before they become fixed. Evaluation conserves time. Evaluation causes persons to look back to plan for improvements ahead.

Evaluation includes checking up on such things as how well plans were made and carried out. Deciding how to improve is also a necessary part of evaluation. A good midyear checkup will help WMU council members see what has been done

and realize what needs to be done before October.

As WMU director, you may answer a few questions to see how effectively the WMU council is functioning:

- Do members of the council know their duties?

- How well do they carry out their responsibilities?

- Would more planning with each one help?

To evaluate the total WMU program, the council uses the WMU Achievement Guide. At the regular council meeting, lead members in checking the achievements which have been completed. Use the WMU Achievement Guide check sheet which is in the WMU Record and Report Book. For activities which have been conducted, such as a churchwide project, spend a few moments evaluating the activity as to its effectiveness. This includes strengths as well as weaknesses.

Look at those achievements which have not been completed and determine how many of them you may be able to achieve before the end of the year. Make necessary plans or give suggestions for completing the achievements.

Count the achievements which you have completed and announce the level of achievement which is possible this year in terms of work already done.

A certain amount of evaluation goes on at every council meeting, but it is very important that evaluation be conducted formally at this time. One half the year remains, and you can profit from knowing what you have or have not done.

#### How Do You Fit into the Church Training Program?

Does your church training program have an officer designated as director of church leader training? If so, as WMU director, you should work very closely with him, for he is to work with program organization leaders to provide adequate specialized training.

The director of church leader training



ing serves on the Training Union council and helps plan, recommend, conduct, and evaluate the church training program. Utilizing a plan for discovering, recruiting, and training potential leaders, the director of church leader training sets up a file of potential leaders. He is responsible for designing the kind of organization and program needed to train leaders.

Meet with the director of church leader training and discuss: (1) training opportunities for the remainder of the year which relate to WMU and (2) possibilities for working together in discovering, recruiting, and training leaders for 1969-70.

#### Council Agenda

Before the council meeting:  
1. Select a council member to announce coming events. Suggest that they be presented in a creative manner. Use posters, mimeographed sheets, a skit, or a quiz.

- (1) Home Missions Day in Sunday School, March 8
- (2) WMU Annual Meeting, New Orleans, Louisiana, June 8-10
- (3) World Missions Conference, Ridgecrest, North Carolina, June 26-July 2
- (4) State WMU events
- (5) Associational WMU opportunities

2. Select a council member to give information in "Crusade of the Americas News Flash."

At the council meeting:  
1. Call for announcement of coming events.

2. Ask for the "Crusade of the Americas News Flash."

3. Lead the council in answering the questions in "WMU Leadership Gets Ready to Go." Using this article and the WMU Manual, determine the number of organizations and leaders you will need in 1969-70.

4. Lead the council members to answer the questions in "Week of Prayer for Home Missions—Last Call."

5. Allow time for evaluating the WMU program in your church. (Use WMU Achievement Guide in WMU Year Book and WMU Achievement Guide check sheet in the WMU Record and Report Book.)

6. Make other plans as necessary.

#### To: Secretary-Treasurer

According to the WMU Manual the fourth duty of the WMU secretary-treasurer is to coordinate the ordering of WMU literature and supplies according to church plan.

The WMU council is responsible for seeing that materials and supplies are provided. This was probably done at the beginning of the church year and at that time you were asked to help with the ordering of these supplies.

If needs have arisen for additional materials, the directors bring these needs to the council meeting and you coordinate the ordering. (This is a possibility since leaders evaluate their work at the end of this month and may have found additional materials necessary.) You may do the actual ordering or you may give the order to the person who has this responsibility for your church. You will follow the plan of your church, but as WMU secretary-treasurer you will want to keep a record of the order and the amount spent.

#### To: Directors

WMS  
TWA  
SA  
Sunbeam Band

#### Reporting Time Is Here Again

Directors, remind your leaders that they are to give you a midyear report on the age-level achievement guide by April 1. This report blank is found in the age-level record and

report book (distributed according to state plan). You will record the information you need and give the report to the WMU director by April 8.

What do you need to record? Probably you will want to record the membership at the beginning of the year and the present membership. Also, make a note of the level of achievement which each leader has checked. On the achievement guide in your WMU Year Book check the achievements which each organization has completed. This will give you a record of what they have done. Having this information will help you as you seek to help your leaders and will serve as a source of information if the WMU director calls for a report at the council meeting.

#### Director's Homework

This month the WMU council should determine the number of organizations and leaders needed for 1969-70. Whether this is done this month, is a question which must be faced before the WMU leadership committee can complete its work.

A bit of homework done before the meeting will expedite matters when the council takes up the matter.

1. List each age-level organization for which you are responsible.
2. Name the leader(s) of each organization.
3. Give the enrolment in each organization.
4. Give the number of prospects for each organization.
5. According to the guides for determining when additional organizations and leaders are needed, state the number of new organizations and leaders you need (Be able to support your request.)
6. Write the names of persons who are potential leaders of your age group. This information can be given to the WMU director to be given to the leadership committee at the proper time.

from Birmingham

## Dear Pastor—

We have a new name or at least partially so. Over the years various people have suggested that we would do well to add a word to the name of the Annie Armstrong Offering. And after encouragement from the Home Mission Board and others, we are launching in 1969 the Annie Armstrong Easter Offering for Home Missions. Easter, as you see, is the added word. The dates for the Week of Prayer for Home Missions will remain the same—the first full week of March. This year the dates are March 2-9.

Christmastime for the foreign missions special offering and Easter time for the home missions special offering are significant emphases for these "over-and-above" gifts for the cause of Christ. It is urged that both our prayer and offering be more than token. This year it is our earnest prayer that these special love offerings will greatly increase regular giving of your people through the Cooperative Program—the base of all our missions work.

Our participation in Christ's mission carried on through the church continues as a major commitment of Woman's Missionary Union.

To make the overall plans for the observance of the March Week of Prayer for Home Missions calls for good, solid thinking and planning by WMU, Brotherhood, and Sunday School under your leadership.

We will have opportunities to do some things together during the week—especially during the two Sundays and the Wednesday evening prayer service.

Perhaps we have yet to see just what could be done in a church totally committed in prayer and giving during eight days of special emphasis on home missions.

Our land sorely needs such commitment by the more than eleven million members of our churches.

This should be a time also when we unite our efforts in planning and praying for the Crusade of the Americas, including your own church and community. May the week of prayer be such a time for your people.

Sincerely,

WMS  
TWA  
SA

2 6903 F  
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127 9TH AV N  
NASHVILLE TENN 37203

and the  
**Annie Armstrong Easter Offering**  
Goal: \$6,500,000