

# ROYAL SERVICE

MARCH 1970



Kenneth Day

**A** LONG with the Southern Baptist Convention the Home Mission Board celebrates its 125th Anniversary during this year. For 75 of these years Women's Missionary Society has sponsored an annual offering for home missions—the first, inaugurated in 1895 and called a Week of Self-Denial, exceeded its goal of \$5,000. Known today as the Annie Armstrong Easter Offering, it challenges Southern Baptists in 1970 to give \$6,000,000 to support the ministries of home missions.

From \$5,000 to \$6,000,000 in 75 years is, by any standard, a commendable increase. The need for such increases as have been proposed in recent years is due to the ever-expanding types and number of ministries sponsored by the Home Mission Board in its unrelenting efforts to claim "Our Land for Christ." When first constituted the Home Board was assigned three ministries—work among Negroes, work among Indians, and a ministry to New Orleans. Today, by Southern Baptist Convention assignment, the Board administers twelve programs of work involving numerous ministries and supporting services. More than 2,400 missionaries are employed through various departments of the Board.

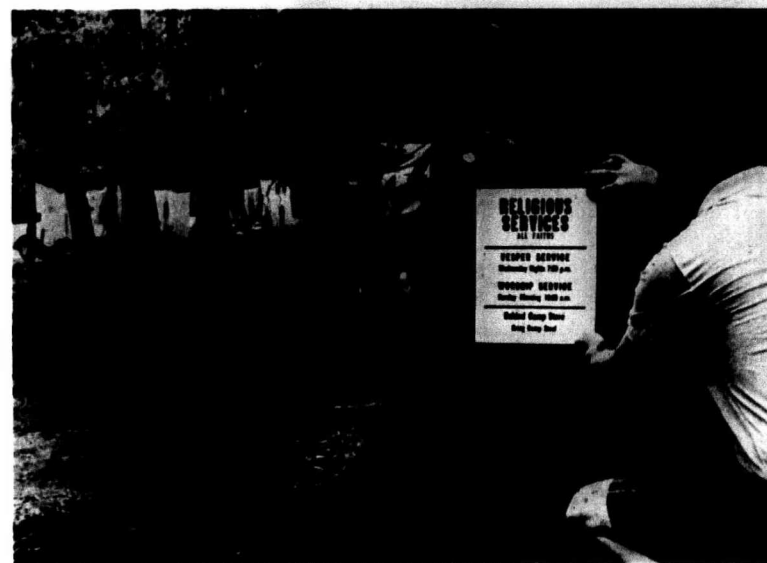
Just what types of work does the proposed \$6,000,000 Annie Armstrong Easter Offering finance?

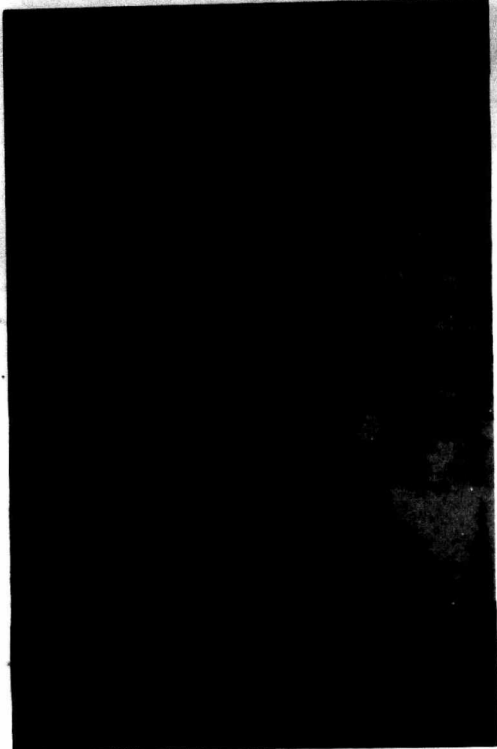
The ongoing programs assigned to the Home Mission Board receive \$4,900,000 from the 1970 Annie Armstrong Easter Offering.

**Evangelism Development** program, through the Division of Evangelism, reaches state, association, and church leadership with materials, methods, leadership clinics, and conferences on evangelism techniques.

**Chaplaincy Ministries** program provides Southern Baptists many opportunities to minister to the military, in hospitals, prisons, in

# Annie Armstrong Easter Offering





\$6,000,000

and other institutions. Too, this division of work furnishes information and resource persons to help any church or association to develop their own chaplaincy ministries.

**Church Loans** is a program of work which channels some of the financial resources of Southern Baptists to young churches in critical need for places of worship. Assistance is given in purchasing church sites and financing church buildings. Since 1954 our churches have been assisted through this ministry with four thousand loans aggregating over \$55,000,000. The greater percentage of these churches are located in the areas of the United States entered by Southern Baptists since 1940.

The program of **Establishing New Churches and Church-Type Ministries** is, by its very nature, a close companion to the programs of Evangelism and Church Loans. Thousands of locations in our nation urgently need an established Baptist witness. Home fellowships play an effective role in establishing new churches and missions. Because of the urgency of this need, \$350,000 from the 1970 Annie Armstrong Easter Offering is marked for church pastoral aid which will be used largely in areas of new work. This amount will be given over and above funds normally allocated to this budget item.

**Associational Administration Service** provides churches and associations up-to-date research and information related to administering effective missions programs.

**Pioneer Missions** program supports churches and associations in newly developed Baptist areas of the United States. It is the spearhead of Southern Baptist mission strategy, often bringing the first evangelical witness into communities. This work has been the major channel through which Southern Baptists have entered all fifty states. Yet there remain numerous large sections of

our country unchurched or underchurched. Much of the new work is projected through this department.

The program of **Rural-Urban Missions** works with churches and associations in cities that have under 50,000 population and those in rural and mountain communities in providing mission strategy. This department is also concerned with ministries to persons in resort communities. Few persons in the United States are more than an hour's drive from one or more recreation areas, and dozens more such areas are being developed each year. With literally millions of persons visiting these vacation attractions weekly, South-

ern Baptists face one of the greatest evangelistic challenges and opportunities.

The program of **Metropolitan Missions** concentrates on the challenges of the big-city areas. Because the metropolis (fast becoming the megalopolis) is a relatively new phenomenon in our society, and particularly to Baptists who have traditionally been a ruraly oriented people, this program of work demands greatest creativity. Pilot projects and innovations are the order of the day, in search for effective ways of reaching persons and ministering to their needs.

**Language Missions** program pro-

vides Southern Baptists with avenues to many of the 35 million persons in the United States characterized by background in some language other than English. There are more than one thousand missionaries under appointment by the Board who give full time to this segment of the population. An additional \$225,000 of the 1970 Annie Armstrong Easter Offering is allocated for missions buildings, from which amount language ministries will draw heavily.

**Work with National Baptists** continues to strengthen relationships between Southern and National Baptists. One hundred and six missionaries and teachers are supported





through this department. In 1970 \$25,000 will be added to the National Baptist scholarship fund through the Annie Armstrong Easter Offering.

**Christian Social Ministries** is a broad program of work including ministries to troubled juveniles, migrants, alcoholics, addicts, ex-prisoners and others. It promotes weekday ministries and literacy work, furnishing financial, program, and personnel assistance wherever possible within the limit of its ability. In recent years a disaster relief ministry has been established and assigned to this department of work. From the 1970 Annie Armstrong

Easter Offering, \$25,000 will be added to this fund. One has to remember only a few months back, the devastation of the hurricane Camille, to know of the worthiness of this budget item. If the full goal of \$6,000,000 is reached, an additional \$150,000 from the Annie Armstrong Easter Offering will be channeled through the Department of Christian Social Ministries for "special assistance in critical areas."

The program of **Work Related to Non-evangelicals** is an effort to increase the knowledge of Southern Baptists concerning other religions, including non-Christian religions.

Other ministries of the Board not

related directly to one of the ten program assignments, will share in the 1970 Annie Armstrong Easter Offering. For example, the support divisions and departments (Business Services and Communication Divisions and Personnel and Survey and Special Studies Departments) will share in the \$4,900,000 which will go to support the ongoing ministries of the Board. But more specifically, the Special Ministries Department, which has no program relationship as such, will receive two sizable allocations. One hundred and fifty thousand dollars will go to assist the Board in sending out 675 college students for ten weeks of summer missions work. This year marks 26 years of student summer mission which has resulted in untold benefits, both to the fields on which these young people have served and to the youth themselves. Many have found, as result of these ten weeks, that a missions person is the direction God has chosen for their lives. An additional \$100,000 will undergird the highly successful US-2 ministry and enable the Board to send out an additional 65 US-2 missionaries for a period of two years. Margaret Fund scholarships will be aided by \$75,000. These funds provide college assistance for children of career appointees.

Common to all the projected allocations for the 1970 Annie Armstrong Easter Offering are the persons who make this \$6,000,000 goal a worthy one. From the first Week of Self-Denial in 1895 to the current Week of Prayer for Home Missions, persons have been the object of our praying, studying, giving, and going. As the number of persons for whom Southern Baptists are responsible multiplies, the call for a deeper commitment from all Southern Baptists increases. Three quarters of a century of special annual emphasis on Home Missions can be climaxed with honor to Christ by reaching the \$6,000,000 goal for the 1970 Annie Armstrong Easter Offering.

## ROYAL SERVICE

## WOMAN'S MISSIONARY UNION



I DECIDED to move away from New York when I realized I was not only kicking people on the subway, but I was also enjoying it." With this explanation a popular *New York Times* reporter resigned and moved to the West Coast.

His slightly exaggerated reasoning touched a responsive chord in the hearts of *Times* readers. Nearly every commuter has experienced this extreme frustration and in unguarded moments has wanted to kick a fellow passenger.

Approximately four million people ride public transportation in New York City every day. They crowd on and off busses, climb subway entrances, and mob Grand Central Station.

I am one of that four million. Every weekday morning at eight o'clock I leave my apartment on New York's East Side to travel ninety-six blocks to my office on the upper West Side.

I nod to the doorman, stop to buy a newspaper, and silently greet the United Nations Building, set like a huge square cut emerald on the rim of the East River.

Living across the street from the United Nations is like being a part of a continuing international fair. At this early hour only a few maintenance men are arriving.

Often pickets get an early start, parading up and down the avenue. The signs point up world issues: "Freedom for Greece," "Save Biafra," "Let China in," "Cuba Must Live."

A few eager tourists are already on hand, gazing in wonder at the

majestic building, snapping photos, and eyeing the passersby.

Later the secretaries, tour guides, attaches, and delegates will come, carrying the destiny of nations on their shoulders or in their consciences.

Leaving this international atmosphere I board the 104, say hello to the bus driver, and settle myself in a back corner seat for the slow ride across Forty-second Street.

We are off . . . past the almost-all-glass Ford Foundation, an architectural masterpiece . . . past the Chrysler Building, its tall spire claiming second place in New York's famed skyline . . . on to Grand Central Station where suburban commuters climb aboard to continue their two- or three-hour ride from home in the country to work in a vast impersonal office.

Forty-second Street intersects with Broadway and Seventh Avenue to form the triangle known as Times Square. The morning sun dims the famous bright lights, but the wide street is alive with people. We creep past the well-known movie houses, open from 9:00 A.M. until 4:00 A.M. Already lines are forming at the ticket windows. Unshaven men, many of them teen-agers, wait patiently to get inside where they can seek anonymity in the darkness to rest, sleep, or share vicariously in the drama flickering on the screen.

The bus turns northward finally, along Eighth Avenue, the heart of the theatrical district. It is too early to catch a glimpse of the famous stars whose names are emblazoned

on marquees.

The streets are dirty, the buildings drab, the pedestrians listless. A hazy yellow smog is settling in, choking out the sun, obscuring the blue sky. I look in fascinated horror. Yet I know that in twelve hours, when darkness comes, the magic of colored lights and the laughter of happy people will completely transform the scene.

Along Eighth Avenue the bus stops in every block. Passengers get on, passengers get off. Models, businessmen, career girls, students. There is little talking as each person retreats into himself. This isolation is a matter of self-preservation, an insulation against the overwhelming needs, the erosion of the personality by the constant confrontation with humanity.

In spite of this, New Yorkers are much more responsive to others than their reputation suggests. One morning a young boy dropped a Scrabble set just as he was getting off the bus. The tiny pieces flew everywhere. As the child decided whether to try to recover the set or get off empty-handed, the passengers went into action. Every person got up to help. They crawled around, peered under seats, and retrieved every piece. The driver held traffic until the set was reassembled and the child was safely off the bus. As we continued, there was a moment of friendly camaraderie among those who had been organized by circumstance into a group activity.

I have witnessed some humorous moments, too. Last April 15, a bus

boarded the bus and invited all the passengers to dinner. "I just paid my income tax," he said, "and I don't have any money, but I still have my credit cards." He produced a handful of plastic cards as proof. There was sympathetic laughter as the riders chatted with one another, commenting on their own tax miseries.

Times like these are few. Most passengers read or stare absently into space.

At Broadway and Sixty-sixth Street I catch a daily glimpse of Lincoln Center for the Performing Arts—the cultural hub of the city and the nation. The Marc Chagall paintings seen through the glass front of the Metropolitan Opera House are breathtaking.

In the next block, the scene changes. Signs in store windows announce: "We speak Spanish," "Jewish delicatessens," "Japanese food mart," "Chinese bookstores," "Lebanese restaurants," markets that advertise collard greens and hominy grits—these typify the interracial, intercultural neighborhood.

At the first opportunity young and old leave their cramped, hot apartments for the casual freedom of the stoop. The young play ball or strum guitars. The old eat, drink, or just sit patiently hoping to snare a wayward breeze.

If stoops are not available, those with nowhere to go or nothing to do make their way to the small parks in the traffic islands along Broadway. There they sit in lonely reverie. Some of these are welfare recipients allowed sixty-six cents a day for food, transportation, and entertainment. The money is used to buy cheap bread, beans, and macaroni; a park bench is a free luxury.

Many New Yorkers, over sixty-five years of age, exist on small pensions in a city whose cost of living is the highest in the USA. They shop for clothes in thrift shops and buy overripe produce from an open-air market. Their main entertainment is a bus ride at the special half price

fare the city has established for the over-sixty-five population.

One morning an elderly woman, shabbily dressed, boarded the 104 and sat in the back near me. She kept eyeing the coveted corner seat I occupied. Finally I asked: "Would you like to sit here? It will be more comfortable for you."

"No, that is all right," she replied. Her wizened features breaking into a smile, I noticed then the clear blue of her eyes, alert and alive. She took my question as an overture for conversation and she began to talk. She mentioned the arts, politics, world news. She talked so long and so fast that I wondered if I was the first person she had conversed with in weeks.

During the school year, the 104 gets its share of children, too. I'll never forget the day the gerbils rode the bus. It was a rainy, winter morning and the bus, as usual, was overcrowded. Two children got on carrying a cage wrapped in plastic in which were two gerbils nesting in shredded paper. (A gerbil is a small furry animal much like a guinea pig.)

The warm air was heavy with the smell of damp wood, and the addition of the odor of damp paper and animal excrement did not improve the general atmosphere.

"They have to have some air," the girl said to the boy who was helping to carry the cage. The girl began tugging at the plastic and peering inside the cage.

About that time the bus came to a sudden stop and the two children plus cage went sprawling. Bystanders helped the youngsters regain their footing and set the cage upright.

"Where's Herbie," the girl asked as she poked the cage. "Goldie is here, but Herbie must have gotten out."

I thought for a moment there was going to be mass panic as women began to shiver, lift their feet, and peer suspiciously under the seats.

"Here he is," the boy shouted

"He was just scared and hid under the paper."

There were a few nervous giggles as everyone relaxed. We were all glad when the children and their gerbils got off at the next stop.

If I were a preacher, I am sure I could base a sermon on one conversation between a mother and her young son.

"Mommy, do you like me?" the boy asked.

"Of course, son. I love you," was the reply.

The child was silent for a moment, then he spoke up again, "I'm not a very good boy."

"Sometimes you do things that make me angry," the mother admitted. "But I love you just as you are."

Satisfied, the boy sat back and smiled.

Riding a New York bus is rewarding at times. But daily it is frustrating, especially to the Christian who has been taught to seek encounter with others, to witness to them, and to help alleviate need.

So much need is apparent. The poor, the lonely, the tired, the old, the disillusioned. There are other needs, too, less apparent but still existing. The successful Wall Street broker, the fashionable shopper from suburbia, the young and beautiful TV star—each seeks identity, each wants to belong, each needs a personal relationship with Christ.

Yet how does one witness in the bubbling ferment of metropolitan New York?

The needs cannot be solved by the mayor, the city council, the social workers. The hundreds of benevolent organizations, the pastors, the church members, or the home missionaries can do their part, but that is not enough. Every individual must help those nearest to him by reacting in every situation as Christ would react.

But then that isn't a new idea, is it? And the principle applies not only in New York City, but also in Anywhere, USA.

## marvin reynolds

Legion is probably as good a word as any to describe the problems which confront a couple who become the first Baptist missionaries to a country such as Botswana. Problems come automatically, but solutions are harder to find and come more slowly.

After housing accommodations, one of the first and more urgent problems was that of finding a language teacher. Though we felt God would answer our prayers for a teacher, it appeared for a few weeks there was none who was both qualified and free to give us as many hours each day as our studies would require. It was at an Anglican Church social that we met Mr. Dichabu, the man whom we believe God wanted to help us in the language. Though he was teaching school and could give us only half the time each day we desired, he knew a woman teacher who could, under his direction, help us the rest of the time. Thus, we prayed for one teacher and were given two.

One door of opportunity in which our home has played a significant part has been a Bible study which I conduct weekly at the newly constructed teachers' training college here in Francistown. Each six weeks approximately sixty teachers come to this school from some area of Botswana and are engaged in a "crash" training course to upgrade

the level of teaching. The attendance is voluntary and in the beginning low attendance was a problem. My years of seminary training plus my preaching experience suddenly became as useless as a television set in Botswana. We then realized that the thing missing was our getting to know the teachers outside the regular Bible study time. There is no substitute for personal contact. Beth decided she would like to give a tea at our house for each new group during the week of their arrival so we could become better acquainted. This has worked well and we feel that the significant increase in attendance at these Bible studies has been due to our attempt to know these teachers as individuals. Over a period of time I will be teaching the Bible to hundreds of teachers who will return to their areas to teach thousands of children.

The person who desires his patience to be tried will do well to come to Africa. For example, one day a slip was placed in my mailbox indicating a registered article at the post office. Arriving at the post office, I stood in line before a window above which a sign clearly read "registered articles." I was then instructed to go to another window with no sign referring to registered articles. My obvious conclusion was that the first sign had lied. Finally standing in the last line, silently complimenting my-

self on my patience and control I was given another jolt. The registered article was for another person; the slip was placed in my box by mistake. The only solution we know to the problem of delays is more patience and for this we are still seeking.

Another problem has been that of finding a way to make a positive witness to the people whose language we are still trying to learn. Some of these people come to our door either selling goods or seeking work. We feel that part of the answer to this problem has been the printing of a simple evangelistic tract in the Tswana language. We had the last portion of the tract printed in English so it could be read by those speaking either language. Those who seek further information are asked to write their name and address at a place provided on the pamphlet and to post it to us. We have received some replies and feel that these replies indicate more than casual interest, since for many here even the price of a postage stamp is considered expensive. We distribute

the tracts in Francistown and also in the bush when we go there. Some are kept in the kitchen also, providing Beth with an opportunity for a witness to the various callers who come to our door.

All of those who beg here are not children. Some of the Scripture references I stress in the Bible studies are those which deal with the importance of work. One Scripture reference we have found timely for this area is the verse in which the psalmist says that he has not seen the righteous forsaken or his seed begging bread (Psalm 37:25). Some are surprised to learn that working with their hands is honorable even for those with some education, and that Adam had a job to do even before he sinned.

As we face the present and future our greatest assurance comes from knowing that God has called us here and that he already knows the solution for every problem. Join us in prayer that we will walk closely enough to him that right solutions will be found to problems so that in times like these his name will be exalted in Botswana.

## beth reynolds

As the jet descended bringing us to our new home, the facts and the loss of space watched through the

windows for their first glimpses of Africa. In Africa so different from the USA? Well we are surprised by



# SEARCHING FOR SOLUTIONS IN BOTSWANA • SEARCHING FOR SOLUTIONS IN BOTSWANA • SEARCHING FOR SOLUTIONS IN BOTSWANA •

the people? Will we accept them? Where will we live? We must get the children into school as soon as possible; they have already missed six weeks. As I saw the flat land covered with dry grass and a few oversized birds on the airfield, I thought, This isn't exactly what I had expected. Inside the airport at Salisbury, Rhodesia, our first stop, we were greeted by veteran missionaries. As we loaded luggage into a waiting car I realized our youngest son, Ted, was not with us. I felt panicky realizing how frightened he would be, lost in such a crowd of people in a strange and foreign place. Within minutes we found him, sobbing and glad to see us.

During three unsettled months in Rhodesia, two weeks of which the five of us lived in one room at a YWCA, our youngest son Ted wished on a star that we could have a house of our own and never move again. A friend persuaded a company in Francistown to rent us one of their vacant employees' houses while we waited for the mission house to be built. The house being built for us was completed about five months later. Though the company house was small, without closets or kitchen cabinets, we settled in happily. It was good to have the boys in school and to begin to explore and learn something of our new home. The arrival from the States of our household goods brought mixed emotions. There was no room for them in this house and it would be another month before the new one was ready. We piled them into the house with us and climbed over and around them for a month.

During the first month or so of our living in Botswana, a couple of

terrorists were picked up in Francistown attempting to get to South Africa. The schoolchildren talked quite a bit about these fellows. Tim came home near tears. He was frightened by talk of terrorists and needed a lot of assurance from us.

Upon arrival in Africa we were immediately faced with the problem of money. We had enough, but we were confused with the terms such as shilling, bob, pence, tuppence, guinea, tick, pound, and rand. For a long time I would just take my money out, show it to a salesclerk and say, "Take out the necessary amount." Grocery shopping was a problem for a while because Botswana's do not use the same names or terms for the foodstuffs. When I asked the butcher for hamburger meat, he just looked at me. When I tried to explain that it was ground beef he said, "Oh, you mean mince meat." To me mince meat was filling for a Christmas pie, but sure enough over here it is hamburger meat.

Before leaving the States I was often asked if I would have people working for me in my home. I was a little embarrassed at saying yes because it seemed such a luxury. Well, there is luxury in having someone to wash dishes and keep the clothes ironed, but house help involves lots of confusion, frustration, doubt, distrust, and headaches. We made the usual mistake of being too generous too quickly with our employees. After having outfitted the garden boy from head to toe in three complete changes of clothing, he came to ask for about \$10 to buy himself another pair of pants. After providing food for two meals a day for the employees, they helped them



selves to more food to take home. We never figured out how they managed to use so much sugar. We feel a heavy responsibility for the souls of these who are with us daily in our home. They are slow to respond to the gospel.

A problem that gave us quite a bit of trouble from the day of our arrival in Francistown was the beggar children. The half-dozen or so dirty, ragged little boys with outstretched hands begging, "A shilling for bread, please madam, a shilling for bread." At first we gave them money, then we realized we could not continue these handouts every day. We decided to offer each child who begged from us a job lasting for an hour or so to earn the shilling. A few of them worked a time or two but soon tired of it. We have since learned that these children who beg daily are taught to do so by their parents and are punished at night if they do not bring home money.

Being new missionaries settling into a new country, we had no veteran missionaries or friends around us. We were welcomed by several people and I was invited for a few morning teas and introduced to several women. After these formal welcomes we found ourselves quite lonely. I decided we were the only ones to change that situation. I love baking and have found freshly baked cakes and pies a means of expressing my desire to begin a friendship. Not many neighbors will refuse an invitation to come over for a piece of cake right out of the oven and a box of tea. Sharing flowers and vegetables from the garden has also been a means of inviting friendships. Some people respond quickly, others slowly, but there are several people

I now feel free to call on unannounced. As we become acquainted, we give each family a copy of *Good News for Modern Man*.

On one occasion I decided to invite several neighbors to our house for a dinner party. Besides meeting my need for entertainment, the party served as a welcome gesture to three new families in town. Because we did not sit back and feel sorry for ourselves when we were lonely, we now have friends of different nationalities who enrich our lives. In fact, our friends come from so many different nationalities that Tim and Ted used to ask, "What color are the people who are coming tonight?" Now they are unaware of the difference.

Randy, our oldest son, is interested in people and takes the initiative in making friends. We are still amazed at the number of African children, large and small, who call, "Randy," as we walk through the location (African village). At the present he feels that God wants him to be a missionary doctor to Africa. Our desire is that we may walk closely enough to God that even in the midst of our greatest problems and difficulties, our three boys can see in our lives the peace and joy which come only from doing God's will and that in return they will seek first to know and do his will.

Yes, Africa is different from the States, but not terribly so. We have been accepted by the people. We have accepted them. We are now very comfortable in a lovely house. The boys are happy in the local school. Happiness is ours as we continue to search for new and more effective ways of witnessing for Christ in Botswana.





C. E. Bryant

# The Honorable Mr. Tolbert — of Liberia and the World



**W**ILLIAM Richard Tolbert Jr. has been vice-president of the Republic of Liberia since 1951. He lists his profession as "statesman," and rightly so because his name is known and respected in the executive offices of nations on every continent. But William Tolbert states unashamedly that his primary loyalty belongs to God.

When he visited Israel a few years ago in his official government capacity, Israeli officials courteously asked him what they could do to make his visit to their country more interesting.

"I would like to attend a Baptist service while I am here," Dr. Tolbert replied.

Israeli officials contacted a Baptist missionary who arranged a special service to accommodate the distinguished visitor. When he was asked to speak, Dr. Tolbert told the small congregation, "I appreciate the opportunity to witness for the Lord in every place I visit."

Dr. Tolbert was elected president of the Baptist World Alliance when the international Baptist congress met in Miami Beach in 1965, the first African ever chosen for the position. He will preside at the Baptist World Congress in Tokyo in July 1970—a meaningful and forceful refutation of the oft-repeated claim of African Islam and Asian Buddhism that Christianity is a white man's religion.

The thousands who attended the Miami congress will remember Dr. Tolbert's first words, spoken in sincere humility, to the assembled crowd after his election. "I commit myself as a servant of God and as an instrument in his hands. I feel that I have been summoned by God."

That same week, he spoke to the BWA Commission on Evangelism and Missions, summarizing his philosophy of Christian life. This speech had been written in advance of the congress, when he was completely unaware that his name would be presented for the presidency.

"Christianity is on trial," he declared. "The church must show its dynamic in modern life. One way we can do this is to let the gospel shine through the whole life. Too often we have isolated Christianity into one area of our lives and operated on different principles in the areas of economics, politics, and social life. Christianity must not remain outside, it must be a part of every area of life."

Dr. Tolbert has proclaimed these

truths by his life as well as by his words.

William Tolbert, born May 13, 1913, became a Christian in his early boyhood, the result of the example set by his Christian parents. He received his formal education in Liberian schools, graduating *summa cum laude* from the University of Liberia (bachelor of arts) in 1934. The same university made him a Doctor of Civil Law in 1952.

He entered government service immediately after college graduation. He began as a clerk, then moved to a position as a typist, and two years later to that of disbursing officer, all in the Treasury Department.

His hopes for success buoyed by the latter promotion in 1936, he proposed to Victoria David, the daughter of an associate justice of the Liberia Supreme Court. They were married later that year. They live in two homes—one at Bensonville, Dr. Tolbert's hometown, and the other the vice-presidential mansion in Monrovia, the capital.

In addition to their own eight children—two boys and six girls—the Tolberts have raised also an adopted son. The story of this adopted son tells a great deal about the warmth and compassion in their hearts.

Dr. Tolbert was on an official government visit to a tribal village on the back side of his country. He noticed a great crowd ahead of him, and sensing their excitement he followed along until he discovered several men were carrying a small but terrified boy in a crude cage. Villagers responded to his questions with the information that the boy had been born without arms, and the village witch doctor had ordered that he be sacrificed.

Dr. Tolbert immediately pulled rank on the witch doctor—an oc-

caison, one must admit, when rank-pulling is justified. He ordered that the cage be set on the ground. Then with his own loving hands, he unfastened the lock on the cage and helped the lad to his feet. He asked the frightened boy if he would come live in his home and be his son. The boy's tears turned to smiles. The village people stood back in disbelief.

This boy was given the same care and instruction as the other Tolbert children. Dr. Theodore F. Adams noted in his book *Baptists Around the World* (Broadman, 1967) that the boy "has now become a fine young man and is at Ricks Institute, a splendid Southern Baptist mission school. He is an active member of the church and is able to carry on as a happy, intelligent, and dedicated citizen of his country."

Young people attending the Baptist Youth World Conference at Berne, Switzerland in 1968 came to know Evelyn, one of the Tolbert's attractive and intelligent daughters. She responded to the address of welcome at the conference's opening session and then was chosen by Columbia Broadcasting System cameramen as a lead character in the television documentary they filmed of the conference.

Dr. Tolbert entered politics in 1943, seven years after he and Victoria were married, winning a seat in the national House of Representatives (Congress). In 1951, at age thirty-eight, he was elected vice-president of the nation, the youngest man ever to hold this office. He has been an ideal associate to Dr. William V. S. Tubman, the now-aging president of the country, and the two have been re-elected by large majorities in 1955, 1959, 1963, and 1967.

Dr. Tolbert was forty years old



when he asked the church at Bensonville to ordain him to the gospel ministry. He has since served two churches, the Zion Praise congregation at Bensonville, and the Mount Sinai church which he founded in Liberia's Toddee district.

The convention of Baptists in Liberia, known as the Liberia Baptist Missionary and Educational Convention Incorporated, elected him president in 1958. He still holds that post. He traveled across the South Atlantic to attend the 10th Baptist World Congress in Rio de Janeiro in 1960, and there he formally invited Dr. Baker James Cauthen, of the Southern Baptist Foreign Mission Board, to send missionaries to Liberia to undergird the Baptist work. (The story of this highly successful alliance is told in current mission study materials, pp. 36-37.)

Dr. Tolbert brought a missionary message at the Baptist World Congress in Rio, and before the week was out the 13,000 delegates there had named him one of nine vice-presidents of the Alliance. Mrs. Tolbert also became well known to

Baptist women around the world, as she represented the women of her country. Three years later she spoke for all of Africa at the Baptist Youth World Conference in Beirut, Lebanon.

Dr. Tolbert's election to the BWA presidency at Miami Beach was almost anticlimactic though it broke all previous traditions of the world body. On the day before the Congress opened, Evangelist Billy Graham finished a sandwich in the hotel coffee shop and rushed toward a mezzanine ballroom to meet a conference of press and television men. Dr. Tolbert was just entering the restaurant. "Come with us," Dr. Graham invited. "We need you to speak for Africa at this press conference."

Next day, the newspapers and television stations quoted Tolbert as well as Graham and ran pictures of the two religious leaders in a pose that spoke effectively of the unity of all Baptists in Christ. Suddenly Dr. Tolbert's name, face, and philosophy became known to all the people in Miami.

Throughout these five years of his presidency, Dr. Tolbert has been an ambassador for Christ. He has traveled across his own African continent, to both East and West Europe, to the islands of the Caribbean, to Canada, to Asia and the Southwest Pacific. It is unavoidable that a man with his position in government will always wear the hat of his high office. Even in Washington his car is escorted by motorcycle police and protocol representatives. But he also has worn proudly his other hat of Christian witness.

Each role has aided the other. Baptists living in minority situations and in difficult places have found themselves suddenly raised to a respected status because of Dr. Tolbert's presence. And high executives in government have listened attentively as Dr. Tolbert gave his Christian testimony and led their sometimes startled group in prayer for domestic good and world peace.

"Brethren, let us love one another," he pleads. "Thus, we truly identify ourselves as the children of God and fulfil the law of Christ."

## PREFACE TO

In December 1894, a disturbing letter from Dr. I. T. Tichenor, secretary of the Home Mission Board, was delivered at the Mission Rooms. It was an urgent appeal for help. Sinking deeper and deeper into debt, the Home Mission Board soon would be unable to sustain the four hundred missionaries in its employ. Insufficient contributions could no longer uphold its exhausted credit. Dr. Tichenor asked the Baptist women of the South to make a cash contribution of \$5,000 toward paying that Board's debt of \$25,000.

As Annie Armstrong read the moving appeal, disclosing the threat of withdrawal of missionaries, particularly large numbers from the frontier, there flashed into her mind the recommendation of the executive committee, adopted eight months ago at Dallas. She realized that occasionally God planted thoughts in hearts and minds which ripened to meet unforeseen emergencies. When the Woman's Missionary Union had voted unanimously, the preceding May, to observe a week of self-denial, no one knew that the Home Board would be in such dire need. She faced the stark reality of the situation: no one knew that "four substitutes on the frontier" would be reduced almost to starvation. Yet here in her hand, like the staff of Moses, was an instrument to save God's people.

So it was that at the December meeting, the executive committee, breathing life into the recommendation, designated the second week in March 1895 as a week of self-denial for home missions.

Immediately, through the denominational press, Annie Armstrong informed the women of the South of the critical condition of the Home Board. She urged upon them the practice of self-denial. "A week of self-denial! How does that compare with Christ's life on earth? Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes He became poor, that we, through his poverty might be rich. In view of this unmerited favor, let us give ourselves with deeper, truer meaning than ever

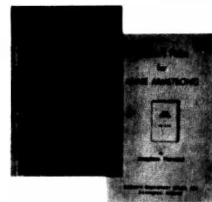
before to our self-denying Redeemer, and then with grateful eyes and mellowed hearts we shall see ways of denying ourselves, and we shall be willing to follow those ways, to the glory of His name and the succor of His servants."

She called upon the rich women among the Union membership. Would they not deny themselves "some costly luxury, some elegance of home or toilet, some entertainment or excursion, and coin the cost into food for hungry bodies and souls in our own country." She begged the thousands of women who had all they needed for comfort to deny themselves some of these things, that the necessities of life might be given to others.

In May she gratefully reported victory. As a result of this first week of self-denial with a special offering for home missions, Woman's Missionary Union raised more than the \$5,000 requested by Dr. Tichenor. In the churches where real self-denial had been practiced among the women, revivals often resulted. During the year, societies had expressed to the frontier 224 boxes of supplies, valued at \$12,871.80—the largest number ever sent. For some families, the boxes were their main support. With thanks to the Union for prayer and self-denial, the Home Board went to Washington for the fiftieth anniversary of the Southern Baptist Convention practically out of debt. Home missions had been saved from disaster.

The Week of Self-Denial, inaugurated in 1895, is the forerunner of the present Week of Prayer for Home Missions, observed the first week of March throughout the Southern Baptist Convention. (Excerpt from *Annie Armstrong*, Elizabeth Marshall Evans.)

Societies may wish to study *Annie Armstrong* in connection with the Week of Prayer for Home Missions in March. *Annie Armstrong* by Elizabeth Marshall Evans is available from Baptist Book Store and Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, 85 cents (paper) or \$1.50 (cloth). A teaching guide is also available for 25 cents.



## PREPARATION FOR A WEEK OF PRAYER

The week of prayer can be a vital spiritual experience in your church.

### Remember

- It is a week of prayer and plans should be made for daily prayer by individuals and/or groups.
- It is a week of prayer and meetings should be planned for prayer experiences.
- Meeting only one day will not accomplish what a five-day observance will.

### Prepare

- Yourself. Be ready to lead members.
- Members. Help them to see that something new and wonderful should happen to them during this week.

### Plan

- Read related articles in this month's *ROYAL SERVICE*.
- Browse through recent issues of *Home Missions*, choosing additional material you would like to use.
- Prayerfully and carefully select participants. Consider using the same three persons each day: One to lead the opening and closing meditations, another to lead the Bible study, another to lead the mission study. This will give continuity to the week and will avoid the rough edges that often exist when too many people participate.
- Display the Home Mission Board map of the cities. (See the WMU director for this special item.)

### Approaches

- **Lord, Speak to Me and Lord, Use Me**  
These two periods are essentially times of meditation. Ask someone to read the designated verse and interpretation of the theme hymn, "Lord, Speak to Me, That I May Speak" (*Baptist Hymnal*, No. 340). The hymn is meaningful and will add much to the meditation. On Friday, be prepared to give paper and pencil to each woman to use during the closing period. Pray about the time of sharing. This can be an effective time for women to verbalize decisions they have made.
- **Lord, Teach Me Through Bible Study**  
Bible study is a significant part of each session. Its purpose is to show that as the early church grew through ministry to cities, so the Home Mission Board has grown from its beginning work in New Orleans. It should stress the urgency of evangelizing the cities of today. Encourage women to bring and use their Bibles.
- **Lord, Teach Me Through Mission Study**  
Five distinct types of ministry to persons in need in the cities of today have been selected. Use the material given here, but be careful to add specific work that is being done in your state or in your city.

Passages from *The New English Bible*. © The Delegates of the Oxford University Press and Syndics of the Cambridge University Press, 1961, used by permission.

Passages from *The New Testament in Modern English*. © J. B. Phillips, 1958, used with permission of the Macmillan Company.

### Prayer Periods

List specific requests, needs in your community. Allow time for prayer. Do not hurry through these periods. Using the Home Mission Board map, pray each day for the cities where the type of work emphasized this day is located.

### Understanding the Theme for the Week

#### "Lord, Speak Through Me"

The gospel has been spread by individuals. Some untold and trained individuals. To them he gave the task of winning the world. He promised power for the task and he gave assurance of his presence in the lives of the witnesses.

A witness must have a testimony to bear. Then he must be willing to bear it. He has no right to withhold his witness. Christians have the message of Christ. They have no right to withhold it from those for whom it is still new.

Today's Christian cannot meet the needs that confront persons in a complex modern society. He can speak only because God speaks through him.

This week of prayer will give individual Christians opportunity to see the need city residents have and something of what is being done by Southern Baptists to meet these needs. We will see that individuals and churches can be used today as in the days of the first church.

Prayerfully, this week will lead some missionary societies to form mission action groups needed to provide a continuing ministry to persons of special need.

WRITER: CAROLYN WEATHERFORD

## SUNDAY, March 1

As you share in the worship experiences in your church, express gratitude for your church and for its witness in your community. In family worship, discuss what your church means to you. Talk about things that your church is doing to help people. Talk about some needs in your community that are not being met. Does your church have a responsibility for any of these?

In private devotions prepare yourself for a meaningful week of prayer. What are some things that might hinder your participation in prayer experiences? What can you do to overcome them? What do you believe about your praying and its relation to home missions? What do you want this week to mean to you?

Money is a part of you. What will you give this week that the gospel can be spread in the United States? Is this enough?

## MONDAY, March 2

# Lord, Speak Through Me to Troubled Youth

### Lord, Speak to Me

#### Solo:

Lord, speak to me, that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children lost and lone

#### Read:

Lord, speak to me!

I rave from my heart the perplexities of  
this day, the doubts and uncertainties  
Help me forget for this time the cares that  
center in my life, my home, my family  
Clear my mind of the things that crowd in  
and make me deaf to your speaking

Lord, speak to me

Tell me of your plans for me, plans that include  
others, others who never hear you speak

Lord, speak to me that I may speak

Boldly, without hesitation

I cannot do it myself

My own life so often closes my lips on things  
my heart wants to say

Lord, speak

Let me speak

Let me seek

Thy erring children lost and lone

It is in full reliance upon God, through Christ, that we make such claims. There is no question of our being qualified in ourselves; we cannot claim anything as our own. Such qualification as we have comes from God; it is he who has qualified us to dispense his new covenant, a covenant expressed not in a written document, but in a spiritual bond, for the written law condemns to death, but the Spirit gives life" (2 Cor. 3:4-6 NIV).

Lord, speak through me as you speak through these

missionaries whose birthdays are today (Pray for missionaries on prayer calendar.)

"Live your lives in love—the same sort of love which Christ gives us and which he perfectly expressed when he gave himself up for us in sacrifice to God" (Eph. 5:2 Phillips).

### Lord, Teach Me Through Bible Study

This year marks the 125th Anniversary of the Board of Domestic Missions now known as the Home Mission Board. The Southern Baptist Convention came into existence as Baptists of the South looked for adequate means of meeting missions needs. As the delegates gathered in Augusta, Georgia to form the Southern Baptist Convention they recognized three areas of special need in the homeland—the city of New Orleans, the Negro population, and the Indians.

After several years as a Convention, Baptists discovered that many areas in the United States were not being reached with the gospel. While the city of New Orleans had been specifically assigned to the Board, the leaders were concerned about all the cities of the South and Southwest. Early Convention action spoke of the cities as great centers of influence.

The approach of home missions effort is reminiscent of New Testament times when the gospel was preached in the cities to masses of people. Jesus had told his disciples to remain in Jerusalem, the Jewish holy city, until they received power that would enable them to witness to the uttermost parts of the earth (Acts 1:4-8). God had informed the world through Isaiah that Jerusalem was a special city. Jesus had re-emphasized this idea.

So the disciples waited. And the power came (Read Acts 2:1-4). The result was the vision that Peter preached. Timid, impulsive, fearful Peter, who so recently

had sworn no knowledge of Jesus, was now able to stand before the crowd of religious pilgrims in Jerusalem and preach Christ unashamedly. Listen to parts of his sermon. (Read Acts 2:22-24, 32-39.)

People heard this dynamic sermon preached with force and conviction by Peter, and they accepted the message that he preached. On that day some three thousand converts were added to the church!

What a church group that was! How can we accurately characterize a New Testament church? It has been done in Acts 2:42-47. Read it silently. (Allow a few minutes for reading.) Now, make a list of words that characterized the first church of Jerusalem. (Listen newsprint or on a chalkboard. Your list might include study, fellowship, praying, reverence, action, sharing, worship, happiness, acceptance of others.) Are these characteristics of our church today? Should they be?

As people continued to be added to the church, the religious leaders of the day began to feel threatened. At first perhaps they believed that this new fad would wear off. But it did not. As the Word was preached, more and more people believed and were baptized. The apostles were called to be questioned by the high priest. Peter again spoke boldly and so angered the council that the disciples perhaps would have been killed had not Gamaliel intervened. (See Acts 5:25 ff.)

Persecution continued and became so severe that many Christians had to leave Jerusalem. Surely it would have been a joyous experience to remain together in Jerusalem where the center of Christianity was. The fellowship was secure in spite of the persecution. But there were other cities where the gospel must be preached. Had not Jesus told them to go to the uttermost parts of the earth? One short verse in Acts gives us the clue to far-reaching effects of the persecution. (Read Acts 8:4.)

The church in Jerusalem remained the mother church while mission churches were begun. This first church was beginning to move toward its world mission. A strong home base was necessary and it was maintained. A strong home base will always reach out, sending those whom God has called to places still unreached.

Southern Baptists 125 years ago began a ministry to an important city, New Orleans. Mission work there was strengthened as missions personnel were sent in increasing numbers. Strong churches were established—Coliseum Place Baptist Church, First Baptist Church. These churches became the base for turning New Orleans into a city where Christ is preached. Now Baptists from New Orleans serve around the world as missionaries to other areas of need while many remain at home to furnish personnel for a continuing witness and ministry.

#### Questions for Thought and Prayer

1. Is the power of the Holy Spirit, as demonstrated in

Peter's life on the day of Pentecost, available to Christians today? Ought we to consider ministering and evangelizing without this power? Why are our lives often lacking this power? Pray that individual Christians gathered here will open themselves to the power of the Holy Spirit.

2. Is there a similarity between the church gathered in Jerusalem enjoying fellowship with fellow believers and our own church meeting together regularly with each other enjoying Christian fellowship? Is this enough? Will physical persecution be necessary to move the church of today out to where people have not heard the gospel?

3. If your church is located in or near a city, use this paragraph: While we are meeting here, are there areas in our city where the gospel is never preached? How many people in our city go day after day without even an invitation to church? How many of us in this room have spoken to even one person in our city about Christ since 1970 began?

#### Prayer Period

Pray that the fellowship Christians enjoy in the church today will move them to include others in that fellowship.

#### Lord, Teach Me Through Mission Study

##### TROUBLED YOUTH

This is the year! For some years the prediction has been made that by 1970 more than one half of the population of the United States will be under twenty-five years of age. This forecast has been a challenge to churches, advertisers, city planners, and individuals interested in young people. This growth in youthful population, coupled with an alarming increase in delinquency among youth, has caused Southern Baptists to seek ways of ministering to predelinquents in a positive program and to provide help for troubled youth.

Recent government statistics support the fear that delinquency in youth is widespread. One in every nine youth is referred to juvenile courts in connection with a delinquent act before his eighteenth birthday. Youths of ages fifteen through seventeen have the highest rate of arrest, while fifteen-year-olds have the highest rate of participation in all types of crimes.

Delinquents are made, not born. The greatest antidote for delinquency is to care what happens to him and to his world. This is a major role Christian adults need to assume.

Don Rhymes and his wife Goldie are Southern Baptist home missionaries who work with young people. Their missionaries live in Lefrak City, an apartment complex housing twenty thousand residents located in Queens Borough of New York City. The religious makeup of

Lefrak is diverse—approximately 68 percent Jewish, 16 percent Roman Catholic, 9 percent Protestant, and 7 percent which includes many world religions. The predominance of Judaism and Catholicism suggests that the religious concepts of the people are institutional rather than person-to-person, and the difficult task that faces Don and Goldie Rhymes is to lead persons to realize that God

is personal.

The present Baptist work in Lefrak centers in a youth program. An apartment has been rented to serve as a youth center. On Sundays, worship services are conducted in the youth center. Along with the youth, some twenty adults attend. Ping-Pong tables are replaced by folding chairs.



Through their work in the youth center, Mr. and Mrs. Rhymes have met many teen-agers with needs. Many occasionally take drugs, primarily barbiturates. One young man from this apartment city is presently in Phoenix House, the city program of rehabilitation. Tommy used to shoot heroin. For a period of six months he stopped taking any drugs. He faced a serious personal crisis and turned again to drugs. Don Rhymes spent many hours with him. Without any parental support Tommy faced his situation and entered the program of rehabilitation. This program will take two years, but it can mean the difference to his life. Mr. Rhymes is praying that when Tommy is released for a weekend he can be led to Christ. The greatest joy for the missionary comes when these young people recognize Christ as the object of their search for meaning to life.

#### WON'T SOMEONE CARE?

"Won't someone care?" is a cry that often goes unheard. The young woman who becomes pregnant as a result of a high school secret club initiation rite asks this question. Southern Baptists have one home for unwed mothers where hundreds of young women have learned that someone cares. But what is one home among so many needs? What of the girls who are not accepted because there is no space? In many states public and private agencies have had to refuse help to young women because of lack of funds. Abortion, suicides, and black market babies have been the tragic results.

Since 1953 Southern Baptists have been trying to prove that someone does care for troubled youth. In that year the Home Mission Board began a program designed to keep homes from breaking up and children from lives of crime. In 1968 this program was renamed "Youth and Family Services" to reflect the multiple service ministry to families which had emerged.

The Home Mission Board works through associations in providing a volunteer ministry of churches to youth and families in need. Some associations, cooperating with the state convention and the Home Mission Board, employ a person to direct this ministry. Most associations, however, depend upon volunteers.

One type of volunteer is the sponsor. This is a Christian layman who provides adult friendship to a young person who lacks this meaningful relationship. The sponsor provides an accepting and loving climate in which the young person can build his self-image. Often he is able to encourage the young offender to live within the limits and restrictions placed on him by the courts. Many times the sponsor is the key to leading the young person to know Christ.

At times more than a sponsor is needed. Perhaps the court has judged the home to be harmful to the welfare of the child. In some cases, the child simply has no home. In these instances, whether or not the child is delinquent,

he is made a ward of the court and placed in legal custody of a foster home. Christian families have found that they can provide a foster home for a child in need given them the unique opportunity to minister. Women's Missionary Societies have found that a quince action group can be an effective tool for juvenile rehabilitation.

#### Prayer Period

Pray for young people in your church, remembering that the best cure for juvenile delinquency is prevention. Pray for the adults who work with the young people in Sunday School, Training Union, and missions organizations. Pray for families and youth in your community who are in trouble. Pray for Don and Goldie Rhymes as they work with youth in New York City. Pray for Mrs. Allaga Le Prairie and the staff at Sellers Baptist Home for Unwed Mothers, and for the young women who are there now awaiting the birth of their babies. Pray for juvenile rehabilitation mission action groups and for individuals who are working with youth in trouble. If there is no juvenile rehabilitation ministry in your city, pray that the Lord will guide in the beginning of this work.

Call attention to the cities on the Home Mission Board map where missionaries minister to troubled youth. Pray for the ministry in each of these cities.

#### Lord, Use Me

##### Solo:

Oh, use me, Lord, use even me.  
Just as Thou wilt, and when, and where:  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share

##### Read:

Use me, Lord, even me  
To speak to troubled youth  
Give me wisdom to speak before trouble comes  
And kindness and love to speak when it comes  
Can I speak to an unwed mother of a new baby  
In love, without indictment, to forgive  
As Jesus forgives?  
Can I speak a word of encouragement to a young man  
Who struggles hard with discouragement, repeated failure, and misunderstanding?  
Can I, should I, open my home to a homeless child?  
Do I really believe that all young people are bad,  
Or can I see in their search for meaning an echo of my own searching?  
Lord, use me, to show Thy love to troubled youth  
And, Lord, my money is a part of me. Use it  
to work where I cannot work

(Individuals leave offering at table and leave room without speaking.)

TUESDAY, March 3

## Lord, Speak Through Me to Indians in the Cities

#### Lord, Speak to Me

##### Solo:

Lord, speak to me, that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children lost and lone

##### Read:

Lord, speak to me!  
So many things rush in  
To occupy my mind  
I'm tired, I've been so busy here and there  
There are at least a dozen things  
I should be doing right now  
I'm confused  
How can I determine priorities?  
What comes first?  
My home, my family?  
My own needs as a person?  
My church?  
People in need?  
You, Lord?

##### Lord, speak to me!

Still the anxious beating of my heart  
Clear the confusion  
Let me think for a moment of you  
(Pause for silent meditation.)

##### Lord, speak to me that I may speak

Your message is not for me alone  
Not just for my family, my friends  
Speak to me, give me words to say  
Give me courage to live my life

As a testimony that speaks louder than words

##### Lord, speak to me

Let me seek thy erring children

"There is no question of our being qualified in ourselves; we cannot claim anything as our own. Such qualification as we have comes from God; it is he who has qualified us to dispense his new covenant—a covenant expressed not in a written document, but in a spiritual bond: for the written law condemns to death, but the Spirit gives life" (2 Cor. 3:4-6 NEB)

Lord, speak through missionaries today. Speak, that they may speak. (Pray for missionaries on prayer calendar.)

"Live your lives in love—the same sort of love which Christ gives us and which he perfectly expressed when he gave himself up for us in sacrifice to God" (Eph. 5:2 Phillips)

#### Lord, Teach Me Through Bible Study

Yesterday we looked at the church at Jerusalem, the first church and we were reminded of the persecution that scattered these Christians from Jerusalem. Today let us read Acts 11:19-21 to identify a problem of these who left Jerusalem. (Allow time to read silently, then ask someone to name the problem—they first preached only to the Jews.)

Following World War II many Southerners who had moved to the North stayed there. They had gone to work in the factories to build ships, weapons, and automobiles. They had made new homes and found a brighter future than they had left. Many of these were Southern Baptists, active in the life of the church in the South. Some found new church homes, but none found the Southern Baptist church they had left. As they became permanent residents they began to long for church participation as they had known it, and Southern Baptists began to overcome geographical boundaries and build churches in the North.



Problems were encountered, of course. One problem was much like the ones faced by the Jews who left Jerusalem. Southern Baptists would reach out to win Southerners. This seemed logical and natural, but what of Northerners who were not being reached by the old, established churches in their areas? Were they not, too, the responsibility of a Christian who knew that the gospel was for all people? Southern Baptist churches in the North are for people from both sides of the Mason-Dixon line, people who have heard, believed, and turned to the Lord.

Southern Baptists have been in the Buffalo-Niagara Falls area since 1934. A pastor in Alabama in looking for his nonresident church members, found that several dozen were on a construction project in Niagara Falls. Contacting them he found that some would be interested in beginning a church. So LaSalle Baptist Church was established. Now there are Baptist churches and chapels dotting

the landscape in this section of New York, and these churches and chapels participated enthusiastically in the Crusade of the Americas revival efforts.

The disciples who left Jerusalem preached primarily to the Jews, but those from Cyprus and Cyrene came to Antioch and preached to the Greeks. The gospel had been deliberately preached to the Gentiles. Phillip had preached to the Samaritans, but they were part Jewish (Acts 8:5). Peter had preached to Cornelius, but Cornelius—not Peter—had initiated this (Acts 10). We do not know who these men were who took this giant step, but we do know that they opened the door to a second strong base for Christianity. It was Antioch that became the center of Paul's missions efforts. The church in Antioch commissioned Barnabas and Paul after the Holy Spirit had called them for their special work. Paul came back to Antioch to report on his missionary journeys (Read Acts 13:1-3

and Acts 14:27.) The writer of Acts records the fact that it was in Antioch that the disciples were first called Christians.

Antioch might be compared with any number of cities in the United States. Pleasure seemed to be the pride and chief purpose of this city. Only Alexandria and Athens exceeded this city in beauty and greatness. Betting and gambling, luxurious night life, marble palaces, theatres, and circuses added to the splendor that was Antioch's. To these fun-loving, sin-filled people came the good news of the gospel. Someone loved them. Jesus had shown the way to real life. Many believed. A new church was born.

Perhaps one of the best examples of the new life found by these Christians at Antioch was their response to the need of fellow Christians. (Read Acts 11:27-30.)

To an outside observer it would seem that ancient Antioch had everything—power, wealth, world recognition. Religion was prominent, too, with gods of many kinds placed throughout the city. The Christians who came into Antioch readily recognized the emptiness and despair in the hearts of people. They had the message, they gave it, and so the church grew.

#### Questions for Thought and Prayer

1. Read Acts 13:42. The Jews were preaching the gospel to the Jews in the synagogue in Antioch. When the services were over and they left the synagogue, they were immediately surrounded by Greeks who wanted to know if they, too, might not hear the gospel. When it was preached to them the next week, many responded. In fact, almost the whole city came! Are Baptists preaching to the whole city? Are there people excluded from hearing the gospel because they are not invited to a place of worship or are not welcomed? What is our responsibility to persons who do not come into the church to hear the preacher?

2. Are there groups of people for whom we have no responsibility? Can Indians witness only to Indians, Caucasians only to Caucasians, Negroes only to Negroes? What does the New Testament teach?

#### Prayer Period

Direct silent prayer, leading individuals to examine their own hearts.

#### Lord, Teach Me Through Mission Study

##### INDIANS IN THE CITIES

Dick and Barbara Mefford live in Lame Deer, Montana where they work with the Northern Cheyenne Indians. Lame Deer is an isolated reservation, sixty miles from a doctor or a dentist, a barber shop, or a beauty salon. Having worked previously with the Choctaws in Mississippi, the Meffords have a genuine concern for the "first

Americans." They are aware of an urgent need for a special type of activity to meet the spiritual needs of Indians who move into large cities. Many of their people grow from the reservation to the city and are lost in the complexities of their surroundings. Others have been aware of this need. In Phoenix, Arizona definite steps have been taken to reach the Indians who have left the reservation.

The first organized work among the Indians in Phoenix was directed toward the Indian students at the Phoenix Indian School, a large boarding school which provided special education for Indians from a wide area of the Southwest. This ministry was supported by the Home Mission Board and sponsored by the Orangewood Baptist Church. A residence near the school was purchased by the Home Mission Board to serve as a Baptist Indian Center and a missionary couple was appointed to serve there. In addition to providing a ministry to the students at the school, some Indian adults also attended the services. The group outgrew the residence-mission center and there was an obvious need for more space and facilities.

Both the missionaries and the pastor of the large North Phoenix Baptist Church, located within walking distance of the Indian school, suggested using that church for the Indian ministry. After discussion with the Indian congregation and the Arizona and Home Mission Board leadership, this transition was made.

The response to this new approach was far beyond expectations. It was questionable whether the Indian young people would go to the "big church" but more came than in previous years. Many were converted and baptized after making commitments to Christ. Some special activities for the Indians continued, but they also joined in the regular activities of the North Phoenix Church. For instance, a number of Indian young people sang in the youth choir. The missionaries, during the summer months, visited on the reservations, some of which were two hundred miles away, and talked to the Indian parents about the ministry being provided for their children. On occasion, the entire youth choir from the church made a trip to the Hopi and Navajo Indian Reservations in Arizona to sing and visit.

The North Phoenix Church now has full responsibility for this ministry and has staff persons who are responsible for the continued ministry to the Indian students and their families.

##### THREE INGREDIENTS FOR MISSIONS

Reverend Harry Comer believes that the second Indian work to begin in Phoenix was a result of God's mixing three ingredients at just the right moment. Andrew Nutima is a full-blooded Hopi Indian, a former alcoholic who felt called, after his conversion, to preach among the Indians. Harry Comer has reached retirement age with a vast experience in teaching and evangelism in Indian churches in Oklahoma. C. V. Rock is pastor of First

Southern Baptist Church, Phoenix, Arizona, where he has led the church in establishing thirty mission churches through the years.

Mr. Comer and Mr. Nutina met in a home with friends one evening to discuss the necessity for beginning a work that would reach the large number of Indian Baptist families that were not being reached in Phoenix. They reminded themselves of the recent newspaper report that indicated there were approximately fifteen thousand Indians in metropolitan Phoenix. Mr. Nutina was given the responsibility of compiling a list of prospects. Mr. Comer accepted the task of finding a sponsor for the work. It was in seeking the sponsor that Dr. Rock was added as a necessary third ingredient. He responded enthusiastically and made available space in the educational unit of the church. Rock Chapel, the former auditorium of First Southern, is used by the Indian congregation when the attendance is large enough.

Several guidelines were agreed upon. The mission should be indigenous, staffed as much as possible with Indian workers. Tithes and offerings were to be hanked by First Southern but allocated by the mission. Indians who were received for baptism would be baptized by Mr. Nutina.

Soon a revival meeting was scheduled for Rock Chapel. A Creek Indian from Oklahoma was the evangelist. The organist was a Hopi Indian and a Papago Indian played the piano. A musician from First Southern was invited to lead the singing. During one service "Amazing Grace" was sung in unison but in seven different languages!

Among the problems facing this mission is that of learning who the families are and where they live. There is no census available. There is a need for an experienced Christian woman who can make daily visits, mingling with the women who are waiting to be interviewed by the government doctors. Mr. Comer feels that at least forty visits could be made in one day. In addition to the contacts that could be made in the health offices, there is a congested district of Indian families, about one mile square, adjacent to the government facilities.

This mission has no wish to remain the only Indian work in Phoenix. The leaders see an immediate need for home fellowships in the scattered area of greater Phoenix. Another area for expansion is in the hospital ministry. Indians come from all parts of Arizona to the government hospital located in Phoenix.

The work has begun as a mission for Indians who have moved from the reservations and into Phoenix. Its outreach extends as far as Mesa and Tempe. Among the tribes already represented in the mission are Navajo, Pueblo, Hopi, and Creek.

#### Prayer Period

God needed men to do his work in Antioch. He needed men to do his work in Phoenix, Arizona. This is his plan

for missions—those who know tell those who do not. Pray for Southern Baptist churches, that they might realize their part in carrying the gospel to all parts of America. Pray specifically for your church, that its leaders will see a wider avenue of service than it presently uses. Pray for the North Phoenix and First Southern Baptist churches in Phoenix, for the Indians who have assumed leadership positions in the work there. Pray that in other areas positive ministry to Indians who have moved from the reservations will be started.

Call attention to the clues on the Home Mission Bureau map where missionaries minister to Indians. Pray for the ministry in each of these cities.

#### Lord, Use Me

##### Solo:

Oh, use me, Lord, use even me,  
Just as Thou wilt, and when, and where;  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share.

##### Read:

Lord, can it be that you can use even me?  
Many things hinder me.  
Wrong attitudes  
Arrogant pride  
Pride in family  
and church  
and Southern Baptist.  
Many times it is pride in activity.  
Because I do so many things  
I wonder, do I sometimes busy myself with  
details  
Because it is easier to work with things than  
with people?  
In spite of myself, Lord, can you use me to seek  
your lost children?  
What is my attitude to the Indians?  
Do I think they should remain out of the way on the  
reservation?  
Maybe there are no Indians in my city. What do I  
think about the Negroes?  
Or, just who is my special problem? A person, a  
group whom I have excluded from salvation be-  
cause of my attitudes?  
(Pause for meditation.)  
Lord, use me, to show thy love to the unloved in my  
city.  
And while I work here, I want my money to work in  
Phoenix, and other places in my country where  
I cannot go. So my money becomes a means of  
speaking

(Individuals leave offering at table and leave room without speaking.)

WEDNESDAY, March 4

## Lord, Speak Through Me to People on the Move

#### Lord, Speak to Me

##### Solo:

Lord, speak to me, that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children lost and lone.

##### Read:

Lord, speak to me!  
Somehow it is easier to listen now.  
I've paused each day this week  
Waiting, listening  
Thank you, Lord.  
For speaking to me!  
Thank you, Lord.  
For showing me more of you and your love  
Now, Lord, teach me how to speak  
Show me your patience with people.  
Your love for the unlovely;  
Lord—your compassion!  
And, Lord, as you teach me how,  
Teach me to speak!  
Teach me to speak,  
To seek thy erring children,  
Lost and lone  
Lord, where did you seek the erring?  
In the synagogues? The nice, clean places?  
Where, Lord, are the erring children?  
Oh, but I know where they are, Lord!  
They are here, in my community.  
They don't know that you speak.  
That you want to listen to them.  
Lord, speak to me  
So I can and will speak to others.  
That I can bring your erring children to you!

"There is no question of our being qualified in ourselves; we cannot claim anything as our own. Such qualification as we have comes from God; it is he who has qualified us to dispense his new covenant—a covenant expressed not in a written document, but in a spiritual bond; for the written law condemns to death, but the Spirit gives life" (2 Cor. 3:4-6 NEB).

Lord, speak through missionaries today. (Pray for missionaries on prayer calendar.)

"Love your lives in love—the same sort of love which Christ gives us and which he perfectly expressed when he gave himself up for us in sacrifice to God" (Eph. 5:2 Phillips).

#### Lord, Teach Me Through Bible Study

Millions of people in our country are on the move. Temporarily displaced because of employment, refugees from communism, or gay, fun-seeking tourists, they are uprooted from the familiar for a long or short period of time. This is not new. People in Bible times moved for similar reasons. They lived in temporary housing, worshiped without a church building. Today, look at another city where the gospel was preached, the city of Philippi.

Paul and his team of missionaries crossed the Aegean Sea and landed at Neapolis. Immediately they continued on to the city of Philippi. The number of days they were there before the sabbath is not known, but it is certain that they were finding ways to carry out the commission they had received to preach the gospel in Macedonia. On the sabbath day they gathered with an informal group on the river bank. They had learned by now that there were not enough Jews in Philippi to provide a synagogue. Perhaps they had learned, too, that there were some devout women who regularly worshiped together. (Read Acts 16:13-15.)



It seems that the missionaries were the only men present, and that this religious group was made up entirely of women. Lydia, a recognized leader in the group, received the gospel gladly, and from then provided a place for the missionaries to stay.

In beginning new work in the cities of the United States, it is not unusual to begin without a church building. In fact, it is unusual if there is a permanent building already available. Often, too, the work begins with women and children. Lydia is a good example for women of today. She had a regular time and place for worship. When she carefully listened to the gospel she believed and began to put into action her faith. Her household followed her example, her testimony.

Paul had another significant experience in Philippi that has present-day implications. (Read Acts 16:16-24.) In terms of social standing, Lydia was at the top of the scale in Philippi. At the other extreme was the slave girl. This insane girl was respected in a strange way, for people in the ancient world had an awesome respect for insanity, believing that the minds of the insane had been replaced by the minds of the gods. Unscrupulous men had found this girl and were using her for their own gain. When Paul performed the miracle that restored her sanity, these men were furious. Paul had destroyed their money-making scheme. Playing on the prejudice of the people, these men turned the mob against the missionaries and they were placed in jail. Here we have another memorable encounter. (Remind the group, in your own words, of the Philippian jailer, Acts 16:25-34.)

How many things in Philippi are reminiscent of cities in the United States? Inadequate facilities, limited opportunities for Christian worship, these could stifle the spread of Christianity in places where there are no strong Christians who are willing to begin with home fellowships or storefront churches. Money-mad men who exploit the less fortunate exist in the twentieth century as well as Philippi. Often there are too few Christians who are willing to get involved to the extent of liberating the unfortunate. The jailer, the prisoners of Philippi have modern-day counterparts in every city of our nation. The jailer is representative of many whose work prevents their attending regularly scheduled church services. The prisoners and families of prisoners often are America's forgotten citizens.

By his example under the direction of the Holy Spirit Paul shows the Christian's responsibility to people in all walks of life.

#### Questions for Thought and Prayer

1. Are there places that I know about where informal worship services might be held? Trailer parks? Places of business? Are there people who have no opportunity to come to church? Is there something I can do?

2. What does it mean to me that youth are exploited? That there are more bar girls than college girls? That

people take advantage of other people for profit? Can I do?

3. Whom do I know in jail? What family do I know whose father, brother, son, or sister, is in prison? Can I befriend this family? Can I minister to prisoners in any way?

4. What working women do I know who might, like Lydia, be used in a special way in missions? Is my missionary society making provisions for women who want to be a part of WMS? Should we?

#### Prayer Period

Pray that Southern Baptists who have been transplanted will find a place to worship and will witness where they are.

#### Lord, Teach Me Through Mission Study

##### PEOPLE ON THE MOVE

In 1968 population in the United States passed the 200 million mark. Approximately 38 million of these will move during the year. Of those who move, one third will move to a different county from where they now live. Half of these will move to a new state.

Florida's population is predicted to increase 61 percent by 1985. In the same period Arizona will gain 58 percent in population and California 31 percent. The national population growth estimate is 22 percent.

Thousands continue to leave the farm and move to the city. Young men enter the armed forces by the hundreds of thousands.

In 1967 Southern Baptist nonresident membership gained 258,523. A ministry to migrants means more to Southern Baptists than a ministry to migrant farm workers. In every community there are migrants—servicemen, college students, industrial workers, corporation executives. Some of these are lonely people without Christ. Some are Christians, members of Baptist churches, who have moved to the city and become lost to the church and Christian service.

People are on the move in our nation who must be ministered to.

**Resort areas.** Some of the people who are on the move are moving temporarily, for leisure purposes only. Since 1940 the working man has gained seventy-five annual hours of free time, with six more days of paid vacation and four more holidays. The economy of the nation has been affected by the way Americans are using these free hours. Tourism is increasing with tourists in Florida in a recent year numbering more than the population. Boating, swimming, fishing, and camping have become family activities. Sports events, the fine arts, and other forms of diversion have received new life in cities.

The leisure revolution has affected Baptists, too. Long weekends and holidays are taking more and more families

away from home to resort areas. Church attendance continues to decrease.

Churches must learn how to follow the people, while learning at the same time to minister more effectively at home. Young people have been discovering new and creative ways to reach other young people in resort areas, particularly through music. The beach seems an unlikely place to hold a Vacation Bible School, yet it has been a successful undertaking.

**Trailer parks.** Many people who are on the move live in mobile homes. Mobile homes reportedly account for one out of five new homes constructed in the United States. Their low initial cost compared to high costs and climbing interest rates for conventional homes, plus their mobility, make them ideal homes for people on the move.

Most communities, schools, and churches have not made an effort to welcome mobile home dwellers into their midst. An example of a church that has welcomed them is the University Baptist Chapel in Middletown, Ohio. This church became aware of the need to minister to modern-day migrants when an invitation was extended by one of the women to begin a weekly Bible study for the women in the park. Because of an already-full calendar of activities, the chapel membership was hesitant at first. This hesitation was overcome, however, as enthusiastic response was made to the Bible study. In seven months there were nineteen additions to the chapel from among the mobile homes, thirteen by profession of faith.

Mrs. C. N. Phillips, wife of the pastor of the chapel, feels that one of the greatest needs met by this church-sponsored Bible study is to give the people a sense of belonging to a church group, even though for some it was only a few weeks before they moved on.



**Apartment dwellers.** The apartment complex, a city complete in itself, is a new challenge to Christians. With food stores, drugstores, beauty salons, and parking garages, an apartment complex can completely isolate its occupants from the outside world. Soliciting and other forms of door-to-door contact are prohibited, and residents seeking anonymity can find it. The only means of evangelism possible is person-to-person individual witnessing by Christians who also live in the complex or have other means of entry. Home fellowships, when a Christian family invites neighbors into their apartment for Bible study, are also efficient means of witness.

**Farm migrants.** Approximately two million persons in the United States are classified as agricultural migrants. They spend the entire year moving from one crop to another. They live with the hope that they can earn enough money to feed hungry mouths and then move on to the next crop. In areas where migrant workers come annually, the farmer or corporation that employs the migrant provides minimum housing. This often is not adequate to care for all who come, and some must move into abandoned buildings or sleep in their cars. The migrant farm worker is exempt from the federal minimum wage laws, and in most instances he is not eligible for welfare. When he is without work because of crop failure or delay, he cannot receive unemployment compensation. Often he speaks a language different from the community in which he works.

The Perrine Baptist Center, located in a community just south of Miami, Florida, is enjoying unique success with migrants. In one year more than fifty persons were baptized. Some three hundred come to Sunday School every week in the months of October through April. The missionary preaches every night in the migrant camp, but the



day care program at the center is credited with most of the success in winning people. Average daily attendance of preschoolers at the center is eighty. They are picked up in a bus and returned to their homes. Hardworking migrant parents are responsive to the personal witness of Christians who so lovingly and carefully care for their small children.

#### Prayer Period

Pray for nonresident Baptist church members. Pray specifically for those from your church, for those in your community who have not identified with a church. Pray for the students and US-2ers who are pioneering in resort ministries. Pray for churches in resort areas, that they may be creative in reaching vacationers. Pray for the University Baptist Chapel and its work in the nearby trailer park. Pray for other churches who are in this kind of ministry and those that should be. Pray that ways will be opened for reaching people in high-rise apartments. Pray for the work with agricultural migrants, particularly for the Per-rine Baptist Center.

Call attention to the cities on the Home Mission Board map where missionaries minister to persons on the move. Pray for the ministry in each of these cities.

#### Lord, Use Me

Solo:

Oh, use me, Lord, use even me.  
Just as Thou wilt, and when, and where;  
Until Thy blessed face I see.  
Thy rest, Thy joy, Thy glory share.

Read:

Lord, use me!

What do I know about people on the move?  
Their special needs and problems,  
Yes, their unique interests.

What do I know about what my community does  
for migrants, transients? Can they attend school?  
Do they have adequate housing?

Have I tried to befriend the temporary residents  
of my community? Or have I been sorry that  
they placed the trailer park on my favorite beauty  
spot?

How many nonresident Baptists live in my com-  
munity? Have I made any effort to reclaim their  
lives for useful service through the channels of  
my church? Should I?

Lord, use me.

Use me how  
and when

and where you will.

Only first, take from my heart the things that make  
me objectionable to those I seek to win.  
Make me more like you, then use me, please,  
even me.

Money is an important part of my life. Early  
Christians shared with those who did not have.  
I want to share, today, so that people on the  
move can know you, too.

(Individuals leave offering at table and leave room with-  
out speaking.)



THURSDAY, March 5

# Lord, Speak Through Me to Disadvantaged People

#### Lord, Speak to Me

Solo:

Lord, speak to me, that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children lost and lone.

Read:

Lord, speak to me!

Show me how to keep a quiet place  
Every day  
With you

It isn't enough that I have had this week  
Help me to see that I must listen  
Every day

Speak to me that I may speak:

A living echo of you  
To hearts that are lost  
And lonely.

Isn't it funny that I have learned  
That the more you speak to me  
And the more I listen  
The more I want you to speak  
And the more I want to speak?

This is the secret

That I have learned.  
You speak to me.  
I live by your direction  
I speak. Others hear

Your erring children are brought to you  
You have let me

Share in your work

Thank you, Lord, for speaking.

For letting me hear, for letting me speak  
Thank you for letting me work with you!

"There is no question of our being qualified in ourselves  
we cannot claim anything as our own. Such qualification  
as we have comes from God; it is he who has qualified us  
to dispense his new covenant—a covenant expressed not  
in a written document, but in a spiritual bond; for the

written law condemns to death, but the Spirit gives life"  
(2 Cor. 3:4-6 NEB).

Lord, speak through missionaries today (Pray for mis-  
sionaries on prayer calendar.)

"Live your lives in love—the same sort of love which  
Christ gives us and which he perfectly expressed when he  
gave himself up for us in sacrifice to God" (Eph. 5:2  
Phillips).

#### Lord, Teach Me Through Bible Study

Paul definitely developed a mission strategy, spending  
his time in the cities. Even though the Jews hoped to over-  
throw the Roman Empire someday, Paul used to the fullest  
the order, power, roads, and ships of the Roman Empire.  
He took the gospel across highways and seaways, going to  
the major cities where trade routes crossed and where a  
cosmopolitan population could be found. When the gospel  
was preached in the major cities it was carried by the new  
converts returning home to the villages and the remote  
areas of the world. So far this week, city missions in Jeru-  
salem, in Antioch, and in Philippi have been studied.

Projecting a missions thrust toward Athens, an impor-  
tant city of Greece, Paul met with indifference from the  
Jews in the synagogue. When he preached on Mars Hill,  
he was mocked and scorned. Some would say that Paul  
failed in Athens. It was true that large numbers did not  
respond to his message, but there were some converts.  
(Read Acts 17:32-34.)

Paul left Athens for Corinth, following his plan for  
preaching in strategic cities. Corinth was a key city of  
Greece. Its location made it the center of east and west  
trade as well as north and south travel. In addition to being  
a great trade center, it was also a sports center. Most  
significant was the extreme wickedness of the Corinthians.  
On the stage the Corinthian was always shown as a drunk-  
ard. In English the word *Corinthian* was used to describe  
a man in a life of reckless debauchery. Religious prosti-  
tutes in the temple of Aphrodite added to the wickedness  
of Corinth. In this wicked city Paul remained and preached

for more than a year, gaining many converts. In his first letter back to the Corinthian Christians, he listed many kinds of evidences, closing the list with the reminder that some of these very converts were once in such a state. (Read 1 Cor. 6:9-11.)

In Corinth as in other places Paul spoke in the synagogues. Among his converts were Jews and Greeks. When the Jewish leaders began to oppose him, he again turned his full attention to the Gentiles. (Read Acts 18:4-8.)

Many times Paul must have been discouraged and ready to quit. The thing that kept Paul faithfully working was his genuine sense of a call from God. Perhaps this is why he could give sound advice to others who were opposed or disheartened. (Read Eph. 4:1.) He lived, too, with the knowledge that God who had called him also would sustain him. In Corinth God spoke to him when Jewish opposition made Paul need strength and reassurance. (Read Acts 18:9-11.) Following the voice of God, Paul took new courage and remained in the wicked city of Corinth.

In Corinth Paul met a couple who meant a great deal to him. Aquila and Priscilla had recently come to Corinth, refugees from Rome when Claudius directed that Jews should be banned from Rome. They followed the same trade as Paul so they worked together. Because they were tentmakers, this term was used by the Home Mission Board for a time to designate Christians who work at a trade to support themselves while they work for Christ in areas of need. Although this term is not now widely used, there are still men and women who leave positions where Christian work is strong and move to places where Christian workers are few in number.

Finally opposition from the Jews resulted in Paul's being brought before the judgment seat of Gallio. (Read Acts 18:12-17.) This Roman ruler refused to judge the case and the Jews were driven from his presence. Again Paul had made the only unanswerable argument for Christianity—the Christian life that he lived. Gallio knew that Paul was not guilty of crime or misbehavior.

Apollos went to the Corinthians some time after Paul had left. He was warmly received and later when dissension came in the church, there was a group who claimed to prefer Apollos over Paul or Peter. When writing to the Corinthians urging them to work together, Paul gave them the admonition that is used as the watchword of Woman's Missionary Union (1 Cor. 3:9), and which is a reminder to all of us that we are partners in the gospel. One begins a work; another carries it to completion. It is this truth that makes it possible for missionaries and other concerned individuals to work without visible results in the Corinth of the nation today. A word is spoken, a tract is left at a door; an imprint is made. A person is won to Christ by one man and helped toward Christian maturity by another.

#### Questions for Thought and Prayer

1. Paul met with seeming failure in Athens. This did

not make him give up his mission. He pressed on to another city. What happens to Christians today when they are mocked or rejected? Is it true that God always opens another door when one door is closed?

2. Instead of recognizing their interdependence and the need for cooperation, Christians often become jealous rivals. Why? How can this be overcome?

3. Why do we need each other as Christians?

#### Prayer Period

Pray that American cities will be claimed for Christ. Pray for missionaries who are working in the cities against overwhelming hindrances and difficulties. Pray that they will walk worthy of their calling. (See Eph. 4:1.) Pray for members of your church who have moved to cities where Christians are in the minority, that they will not be drifters but will be positively and actively Christian.

#### Lord, Teach Me Through Mission Study

##### DISADVANTAGED PERSONS

New Orleans was one of the three areas of concern that led delegates to the organization of the Southern Baptist Convention to establish the Home Mission Board. From this early work in New Orleans has grown the work of Baptists in the cities. Out of the work in cities has grown the entire Christian social ministries work of the Home Mission Board.

The Program of Christian Social Ministries assists churches, associations, and state conventions in Christian ministries, employing sound social work techniques. Emphasis is given to Baptist centers and church community weekday ministries. Rehabilitation ministries to youth and families in crises are performed in cooperation with court personnel, welfare workers, and government officials. Migrant missions and literacy missions are included in this program.

Perhaps more than any other work of the Home Mission Board, this Program of Christian Social Ministries depends upon the personal involvement of individual Christians. Disadvantaged persons can be ministered to, can receive the message of salvation, only when concerned individuals in communities where they live become involved in ministering.

*Economically disadvantaged.* Pockets of poverty mask-roomed across the nation during the past decade. Men, women, and children live at economic levels beneath those necessary to provide for human decency. Approximately one fifth of the citizens of the United States live at the poverty level. The social, industrial, and mechanical revolutions in the United States since World War II have left many victims of the changes brought about. An unemployed Appalachian coal miner can watch twenty men and a machine take from the earth in one day the same amount of coal that required the labor of five hundred men in his

youth. Automation is abolishing some 1,500,000 factory jobs each year. In the nineteenth century the farm, the life-line of the nation, supported more laborers and consequently more families than any other occupation. Fifty years ago one farmer was necessary to provide food and fiber for seven people. Today, with mechanization, he can provide for the needs of twenty-four people. This has sent surplus farmers to the cities where their problems have been compounded.

In the ghettos of the cities, low-income families are crowded into inadequate housing, surrounded by others who are as bewildered and uncertain as they. The family unit is weakened and there is little stability.

Specific problems faced by the economically disadvantaged are easy to identify by persons genuinely interested in helping. Illiteracy is one of the most prevalent, and added to this is the lack of training in a skill. Too many times the poor have little or no knowledge of their civil rights and no voice in local government. Boredom, poor health, and family disunity add to the picture of despair. Add to these problems racism, inadequate educational facilities, lack of care for the aged or handicapped, confusion in social values which leads to illegitimacy, promiscuity, or crime, and the picture of poverty in the United States is alarming.

*Racially disadvantaged.* Some persons are at a disadvantage in society because of their racial or cultural background. In a predominately white society, persons of different races often face discrimination in jobs, training, and education. More recently racial groups have begun to be discontent with the imbalance of power or authority. Frustration and tension characterize racial relationships. Whether it is the Puerto Rican in Harlem, the Mexican in New Mexico, the Indian in Florida, or the Oriental on the West Coast, the need for becoming a first-class citizen is becoming intensified.

*What is being done?* Many Baptists have the mistaken idea that Christian social ministries make use of social action as opposed to evangelism. The 1968 report from this department of the Home Mission Board, however, indicates that almost five thousand professions of faith were recorded from this ministry.

Working primarily in the inner city or transitional community where human wreckage from poverty, crime, and racial discrimination seems to be most acute, missionaries build personal relationships that build self-confidence and give hope to the hopeless. If the person can come to know Christ he can find a sense of well-being and worth. Rehabilitation work with ex-prisoners, drug addicts, and alcoholics is important. The ministry of youth and family services encourages work with the parents of delinquent youth as well as the delinquent, seeking to build a home environment of acceptance and guidance. Baptist centers have provided an effective witness in the inner city. Day care programs, weekday ministries, health clinics, group

meetings, recreational activities, welfare efforts, and various other means of personal involvement in the name of Christ have been convincing evidence of Christian concern.

Some associations, cooperating with state conventions and the Home Mission Board, have employed directors of Christian social ministries. These directors learn what is available in community services and seek to involve individual Christians in meeting needs. Working through churches, the director makes an effort to help people help themselves and to provide an opportunity for persons to have a redemptive experience with Christ. Whether or not there is a director of Christian social ministries, a local congregation is limited only by their imaginations. In New York City, one church uses an old house as a youth hostel and has reached ten young men for Christ. A Jacksonville, Florida church is providing recreational facilities for mentally disturbed patients each week, and nurses indicate that this is the one night when the patients do not need help to sleep. In an Atlanta church, adults have established Tuesday night sessions with children from broken homes or homes where adults have little time to spend with children. These Christian adults meet with two children each and spend time with them.

#### Prayer Period

Pray for the staff and missionaries in the Department of Christian Social Ministries. Pray specifically for Christian social ministries in your community, in your association, in your state. Pray for disadvantaged persons you will know by name. Pray that your church will minister to all persons of need within its reach.

Call attention to the cities on the Home Mission Board map where missionaries minister to disadvantaged persons. Pray for the ministry in each of these cities.

#### Lord, Use Me

##### Solo:

Oh, use me, Lord, use even me.  
Just as Thou wilt, and when, and where;  
Until Thy blessed face I see.  
Thy rest, Thy joy, Thy glory share

##### Read:

Lord, could I share your rest,  
Your joy and glory  
If I have not let you use me?  
I remember that you said  
"Inasmuch as ye have done it  
Unto one of the least of these  
Ye have done it unto me."  
Lord, make me see the needs around me  
Make me work with you to meet those needs  
Use me to help the disadvantaged  
(Individuals leave offering at table and leave room without speaking.)

# Lord, Speak through Me to Language Groups

## Lord, Speak to Me

### Solo:

Lord, speak to me, that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children lost and lone.

### Read:

Lord, speak to me!  
There are many voices that speak today,  
Diverse and conflicting voices.  
How can I distinguish them?  
My own responsibilities  
Keep crowding in  
I must do this  
and that  
Community affairs call for my time  
Can I be,

Should I be,

A leavening there?

Speak, Lord, I want to listen.

(Pause for meditation.)

Lord, you speak to tell me of yourself

Of your world, and your plan for it

Of myself, and your plan for me

You speak to give meaning and purpose to my life

You speak to give responsibility

You speak, that I may speak

With meaning and purpose,

You speak to me that I may seek your other children

Have I missed the whole point?

Have I been content to listen

While you speak,

Then, to close my heart on this knowledge,

Joyful that I know you?

Lord, this is not the way. I know that now

Speak, please. Then, oh please let me speak for you!

Remind me, now, of your erring children to whom  
I should speak.

(Pause for meditation.)

Lord, thank you for speaking to me.

Thank you for your children to whom I can speak.

And, Lord, today speak through these missionaries.

(Pray for those on prayer calendar.)

"Live your lives in love—the same sort of love which  
Christ gives us and which he perfectly expressed when  
he gave himself up for us in sacrifice to God" (Eph. 5:2  
Phillips)

## Lord, Teach Me Through Bible Study

(Before the meeting, read carefully the entire chapter,  
Acts 19. This chapter is mainly concerned with Paul's  
work in Ephesus. Be prepared to tell the major events  
given in the chapter.)

Paul stayed longer in Ephesus than in any other city.  
His ministry there extended to almost three years. Ephesus  
was an important city of Asia Minor, known as the treasure  
house of all Asia. She knew the pomp and circumstance  
of Roman power and she contained the beauty and glory  
of the temple of Diana, one of the seven wonders of the  
ancient world.

In Ephesus Paul encountered a group of men who were  
Christians but whose knowledge was incomplete. They  
had been baptized by the "baptism of John" and did not  
know of the work and the power of the Holy Spirit. Paul  
taught them.

Ephesus was a center of pagan superstition, and it was  
to be expected that Paul would oppose and be opposed by  
the pagan religious leaders. When Christ was preached by  
Paul, many of the Ephesians believed. Many had pre-  
viously practiced magic and sorcery, and the immediate  
reaction was to burn their books and charms. When they  
turned from the worship of Diana, the silversmith Demet-

rius and the craftsmen who made and sold model shrines  
of Diana, losing much of their income, sought to turn the  
crowds against Paul. Again, as in Philippi, men who were  
profiting from others were not willing for the sources of  
their income to be disturbed.

Something of the deep love that was felt between Paul  
and the Christians in the city of Ephesus can be seen in his  
departure from them. (Read Acts 20:22-23 in which Paul  
tells what awaits him. Read also the farewell in Acts 20:  
36-38.)

His feeling about what awaited him in Jerusalem was  
accurate. Paul was seized by the Jewish rulers in Jeru-  
salem but, as a Roman citizen, he appealed to Caesar. This  
was his right, but surely it was more important than an  
exercise of right. Paul always had longed to go to Rome.  
He prayed that he might be able to preach the gospel in  
this center of the world empire. This would be his oppor-  
tunity, though he would go as a prisoner.

After a long, dangerous journey Paul finally arrived in  
Rome. This must have been a lonely experience for Paul.  
Again, though, God had provided an encouraging experi-  
ence for Paul. Some forty miles from Rome, a group of  
Christians who had heard of his coming met him, greeted  
him, and finished his journey with him. Paul recognized  
this as a gift from God, and he gave thanks. (See Acts  
28:15.)

When he was settled as a house prisoner, Paul followed  
his usual strategy and called first the Jews. On two occa-  
sions he preached to them with little result. In Acts 28:28  
he expresses the conclusion that is his after almost thirty  
years of being opposed by the Jewish religious leaders.  
(Read Acts 28:28.)

The book of Acts closes with a triumphant note, a word  
of victory for missions to the cities. (Read Acts 28:30-31.)  
The work that was begun in Jerusalem was now being car-  
ried on in the capital of the world. And no one was seeking  
to prevent Paul's preaching! Paul, the missionary to the  
cities, had now brought the gospel to Rome!

## Questions for Thought and Prayer

1. Why did Paul have such a burning desire to go to  
Rome? Might this desire be compared to a current desire  
that our national capital be Christian? Pray for the leaders  
of our nation. Pray for those who are Christians, that they  
will witness with courage to those who are not Christians.

2. What characteristics of the cities Paul visited are  
recognizable in our city? In leading cities of our nation?

3. What, specifically, should be the approach of our  
Home Mission Board to the cities of our nation? What  
can we as individuals do?

## Lord, Speak to Me Through Mission Study

### LANGUAGE PEOPLE

One of the three areas of special need felt by those who

constituted the Board of Domestic Missions (Home Mis-  
sion Board) in 1845 was a language group, the Indians.  
Since that time, work with language groups has grown to  
include many persons of different language and cultural  
backgrounds.

According to the *Mission Action Group Guide: Lan-  
guage Groups*: "The language people in twentieth-century  
USA who need a special witness and ministry are your  
neighbors. They are everywhere: the Cuban family, recent  
refugees to this country, with no money, clothes, or pros-  
pects of employment until they learn English; the Chinese  
woman who stays in her apartment all day while her stu-  
dent husband studies at the university; the Italian family  
who immigrated forty years ago, but still clings to the old  
customs and language; the Mexican businessman turned  
politician who is running for election on the city council;  
the American Indian working fearlessly on the rising sky-  
scraper, fifty stories above the Lilliputian activity below;  
the deaf mother, unable to hear her child's voice, 'speak-  
ing' a sign language to those who will hear."

World missions truly has moved to the United States,  
and language missions is an essential part of winning  
America to Christ. Language missions depends upon  
Christians who can speak the message of the gospel in a  
language which can be comprehended by the person who  
hears. A Cuban woman who has lived in Florida for many  
years recently told a group of WMS members that "English  
in Action" is fine for helping Cubans learn how to converse  
in English, thus improving their chances for adjusting to  
life in the United States. A better plan, however, for reach-  
ing the Cuban refugee for Christ is to have "Spanish in  
Action" for learning how to tell a lost Cuban of his need  
for Christ in the language in which he thinks and makes  
decisions. WMS mission action groups are finding that this  
is true as they learn a second language for conversing while  
they are teaching English.

Determining an exact figure for the number of language  
people in our country is difficult. Some set the figure at  
more than thirty-five million, indicating that one of every  
six in our country is a member of a language group. Some  
would say that the ratio is higher. The largest language  
group is Spanish, and to this group we send the largest  
number of missionaries. Indians are second with Indian  
population in all states except Hawaii. Indians in the  
United States have some eighty different languages and  
dialects. Groups of French-language people are found in  
Louisiana, New York, and Maine; Italians have settled  
primarily in mining and agricultural sections. Orientals  
are found chiefly on the West Coast, in Florida, and in  
larger metropolitan areas of the North. Russians and other  
Slavic groups have found homes in the United States. An  
oft overlooked language group are the deaf who live in  
every state.

*Polish youth in Brooklyn.* Nella Popow, a native of Ger-



many, served as a language missionary of the Home Mission Board. She worked primarily with young people at the First Polish Baptist Church in Brooklyn. A large percentage of Polish people living in New York have a Roman Catholic background. Although the First Polish Baptist Church is quinquennial, its first full-time pastor and permanent building were secured only in the last decade through help from the Home Mission Board. The building, a former dance hall, crowded between rows of tenement houses, is used daily to reach Polish people and street kids in the area.

Miss Popow says that, in general, Europeans who have come to the United States want to be a part of America. Language barriers and cultural barriers make it so difficult that many of them try to build a new European community. In time the old settle down to life as it is, but the young people maintain their desire to live a carefree life and to give up the strict family life that is characteristic of Polish people. These conflicting desires bring chaos and crisis to families and many families have disintegrated. First Polish Baptist Church seeks to minister and witness in the midst of need.

**Portuguese in California.** Portuguese explorers discovered California as early as 1542. Their descendants returned in 1849 to rush to the gold fields. The descendants of these gold miners live in settlements in many communities in California. In 1967 the Home Mission Board appointed a Brazilian couple to work with Portuguese in the San Francisco Bay area of California. This couple, the Nathanael Rangels, will be using their native language as they work.

**Sounds of silence.** It is estimated that 250,000 deaf people live in the United States. Many of the same barriers that hinder work with foreign language people exist in relationship to those who do not hear the spoken word. Opportunities to witness to the deaf go far beyond mere interpreting. Many deaf learn to speak but decline to because of fear that their voice is too loud or unpleasant. Full-time missionaries for the deaf is a serious problem: only eighteen career missionaries are employed by the Home Mission Board at the present time. There are only six pastors who serve deaf churches.

Work with language groups is a thrilling challenge to Baptists! Mission action groups in WMS are in existence in many parts of the Convention. Individual English-language churches are finding opportunities to engage in personal witnessing while others, because of community needs, are establishing departments of language work within their regular activities.

#### Prayer Period

Pray for staff and missionaries in the Department of Language Missions. Pray for those who work with language groups in your state.

Call attention to the cities on the Home Mission Board

map where missionaries minister to language groups. Pray for the ministry in each of these cities.

#### Lord, Use Me

This is the fifth day of observance of the week of prayer. Through meditation, Bible study, and mission study, God has spoken to hearts. Certain basic facts have emerged during the week. (Display on chalkboard or newspaper the following statements.)

1. The importance of reaching cities for Christ was recognized by Paul.
2. The gospel spread from Jerusalem through major cities to Rome, the world's capital.
3. The Christian witness by Southern Baptists was made in New Orleans and this work has extended into cities in all fifty states.
4. The spread of the gospel waits on persons.
5. The Lord speaks to individuals so that they may speak, to tell his love.

Will you list on paper the things that God has spoken to your heart this week?

What erring children do you know? What will you do about seeking them for him?

Perhaps you would like to share with the group a decision that you have made during this week. (Pause)

#### Solo:

Oh, fill me with Thy fulness, Lord,  
Until my very heart o'erflow  
In kindling thought and glowing word,  
Thy love to tell, Thy praise to show.  
Amen

#### SATURDAY, March 7

In private devotions, review the thoughts that have come to you during meditation periods. Have you improved some attitude that was hindering your witness? Have you found a new way that you can witness?

#### SUNDAY, March 8

Attempt to share with your family the thoughts and impressions that you have had this week. Talk about the money that has been given by members of your family to the Annie Armstrong Easter Offering. As a family, do you want to increase this amount?

## CURRENT MISSIONS GROUPS

### Step by Step Liberia and Botswana

NOT only must the disciple mold her life after the one she follows and carefully choose the most appropriate means for proclaiming that one in witness, but she also must be willing to subject herself to complete submission to that one. The disciple who cultivates attention and sensitivity to this sort of direction will be conscious that she is moved each day about a pattern of human encounter that is much more suitable than any she could devise. She will find that while she does not always see the relevance of that pattern at the time, in retrospect it becomes perfectly clear.

Not only are individuals led through such a maze of usefulness to a cause greater than themselves, but persons also are led collectively to the accomplishment of divine purpose. This sort of leadership will be seen in the emergence of Christian witness in Liberia and Botswana and in the nurture of that witness through time.

#### Liberia

Oddly enough, the first Baptist church in Liberia was organized in Richmond, Virginia in 1821. A group of freed slaves constituted the church under the leadership of Pastor Lott Cary. They moved their church and founded a new nation—Liberia, land of freedom. Sensing the unique step-by-step guidance they were under, they named their fellowship Providence Baptist Church. They molded a self-governing republic based on Christian principles.

Lott Cary and another freed slave, Colin Teague, were originally commissioned missionaries of the Triennial Convention. When the Triennial Convention dissolved in 1845, both the northern and southern missionary societies continued to support work in Liberia. The American Baptist Missionary Union sent freed slaves until about 1855. The Foreign Mission Board of the Southern Baptist Convention sent workers and financial assistance until 1875. Southern Baptist withdrawal at that time came about for two reasons. Foreign Mission Board policy suggested concentration on areas where there was no Baptist work, such as Nigeria. Withdrawal would leave Liberia to the responsibility of American Negro Baptists.

In order to help the struggling churches in Liberia, Negro churches in America formed the National Baptist

Convention which later spread into two separate conventions: National Baptist Convention, USA, Inc. and National Baptist Convention of America. Both of these carried on missions work in Liberia. The Lott Cary Baptist Foreign Mission Board, an offshoot of the National Baptist Convention, was organized later for the specific purpose of carrying on missions work in Liberia.

Resources of the Negro conventions were limited and went entirely for the support of boarding schools. To foster unity and cooperation among the churches and to do some missions work on its own, the Liberia Baptist Missionary and Educational Convention was organized in 1880. The main venture of this new national convention was the inauguration of Ricks Institute, a boarding school close to the capital city of Monrovia.

There were approximately 100 Baptist churches in Liberia with 14,000 members in 1965. Fifty-five of these churches with approximately 7,000 members were related to the Liberia Baptist Missionary and Educational Convention. Thirty-four churches belonged to the Liberia Direct Baptist Native Missionary Conference. These churches ministering to the Bassa district were developed by Dr. D. R. Horton who went to Liberia as a missionary of the National Baptist Convention, USA, Inc. in 1917 and later became an independent minister. As Dr. Horton requested upon his retirement, Southern Baptists have placed a missionary couple in Monrovia to cooperate with the churches affiliated with Dr. Horton's organization.

God's leadership of Southern Baptists back to Liberia became clear through events in the fall of 1958. An American Negro, who had just returned from serving in a government project in Liberia as an agricultural expert, related his experiences to Owen Cooper, a Yazoo City, Mississippi businessman. He captivated Cooper's interest with his stories of ready response among those in the native villages where he had started a small church. Cooper communicated his concern to the Foreign Mission Board that workers be sent to Liberia.

That same fall a young man from Liberia, Augusta B. Marwih, enrolled in Golden Gate Baptist Theological Seminary. Eager to gain support for work in his country, Marwih wrote his professor, Dr. Gaines S. Dobbins. Dobbins forwarded Marwih's proposal to the Foreign

Mission Board. Since the Board could not encourage him at that time, Marwih later contacted the Wycliffe Bible Translators. Dr. W. Cameron Townsend, director of Wycliffe Bible Translators, proposed a joint effort with Southern Baptists. While the Foreign Mission Board was not able to enter such a project, awareness of Liberia was again brought to the forefront.

Dr. Baker J. Cauthen and Dr. H. Cornell Goerner decided in 1960 to include Liberia on a survey tour of possible new fields following the Baptist World Congress in Rio de Janeiro, Brazil. Enroute to Rio, Dr. Cauthen found that his seatmate was Dr. William R. Tolbert, Jr., vice-president of the Republic of Liberia and president of the Liberia Baptist Missionary and Educational Convention. During that trip and at a luncheon during the week, Dr. Cauthen was impressed by the needs of Baptists in Liberia. Dr. Tolbert issued a direct invitation for the Foreign Mission Board to enter Liberia. This warm invitation and the recognition that the struggling churches and sub-standard schools needed assistance, convinced the Foreign Mission Board to enter Liberia. (See p. 12.)

Upgrading Ricks Institute received priority attention. A boarding school near Monrovia, Ricks Institute has been operated by the Liberia Baptist Missionary and Educational Convention for more than seventy-five years. Since 1960, buildings have been erected, enrollment has increased, and the school has attained full secondary status. Although education is the major goal at Ricks, training men and women for church leadership is one of the goals, also. Bible classes are taught in each grade and theology classes are taught on an extracurricular basis. Ricks is a potential field for evangelism, too, since many students come from non-Christian backgrounds.

Strengthening churches was another priority concern when Southern Baptists entered Liberia. The appeal of "Mother George," an American Negro Baptist missionary who served for fifty years in Sine County, was answered when Southern Baptist missionaries arrived in 1962. A missionary couple went to Nimba County and a couple was sent to work with Dr. Horton's churches in Grand Bassa County. In 1963 a missionary was sent to work primarily with Liberian women.

The period of beginning and exploration has given over to a period of expansion and increase. Twenty-three career missionaries and twelve missionary associates are in Liberia. The Liberia Baptist Missionary and Educational Convention represents 210 churches with a membership of 21,002.

#### Botswana

Several years before Southern Baptist entrance to Botswana, missionaries to Rhodesia received invitations from rural villages on the edge of Botswana. Large groups were discovered having no religious services. Since 1820 when Robert Moffat was sent to Botswana (then Bechuanaland), Christian outreach by various groups has existed.

Most towns have a church; rural villages and newly developing communities are unchurched.

In 1968 Mr. and Mrs. Marvin Reynolds moved into Francistown, Botswana to study the language and survey the needs of the country. (See p. 8.) Francistown seemed only a temporary location at first. Later it appeared that this would be a logical location for the first permanent mission since the discovery of rich mineral deposits in the immediate vicinity brought an influx of business and industry and rapidly developing communities.

Gradually Marvin Reynolds discovered needs. Eighty percent of the population is concentrated in a strip of territory about forty miles wide and four hundred miles long on either side of the railway which runs from Rhodesia to the Republic of South Africa. Bobonong is a heavily populated district not far from the rail line. Although churches exist, no missionaries live there. The lack of vitality of the churches indicates the need for an evangelistic program. Bobonong has asked for assistance with a local primary school and the people seem receptive to missionaries.

In Francistown need was discovered for English-language services to reach the large student population and educated Africans. When Reynolds discovered that not a single dentist lived in Botswana, he concluded that a dentist could minister to many in a local clinic and extensions into neighboring villages. Since the economy is basically agricultural, an agricultural specialist, it seemed to Reynolds, would have an open opportunity to witness. After six months residence the Reynolds requested three additional couples: one couple for evangelism and church development, one couple for agricultural work, and a dentist.

While Marvin Reynolds prepared recommendations for the Botswana Baptist Mission, personnel to fill those recommendations were being prepared to hear and answer. In Birmingham, Alabama, on an evening in December 1968, a young dentist was reading the Baptist state paper. "For some reason," states Charles Bellenger, "I turned and read where a missionary in Botswana, Africa, Marvin Reynolds, had written and asked that a dentist be sent to serve the people of this country."

Bellenger immediately knew that he was that missionary. When his wife returned from choir practice that evening, Bellenger asked her if she would like to live in Africa. Having experienced a sense of leadership prior to that day, Mrs. Bellenger immediately answered yes.

"Even though we had never heard of Botswana, Africa," comment the Bellengers, "everything we picked up to read had something about this country. Ever since that night we have had no other thought about what God has planned for us because we feel that this is his will for our lives."

The Bellengers moved to Botswana early in 1970 to begin a dental clinic.

## GUIDE

### for Current Missions Groups

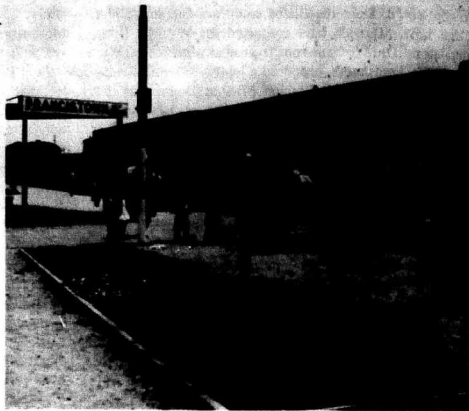
#### What do you want to accomplish?

During January, February, and March current missions studies center upon attributes of Christians who serve God in missions. Members should be led to answer the study question (aim): How can I grow in an understanding of Christian attributes required in meeting my missionary responsibility?

The study this month emphasizes the fact that man's faith in God's guidance is evidenced by man's taking a step at a time with the knowledge and resources available to him. Members should be led to answer the study question (aim): What can I discover about ways God guides men by looking at work opening up in Liberia and Botswana?

#### How can you accomplish this aim?

1. Introduce the study explaining the way God leads man step by step.
2. Ask one woman to be prepared to show the way God led the



Foreign Mission Board step by step back to Liberia. Trace the origin of Liberia and missions in Liberia. Explain Southern Baptist withdrawal from Liberia. Identify Dr. D. R. Horton, Mother George, and Augusta B. Matwieh, explaining their roles in convincing Southern Baptists to re-enter Liberia. Discuss the role of Dr. Tolbert in the involvement of Southern Baptists in Liberia.

3. Ask one woman to be prepared to show the way God led the Foreign Mission Board step by step into Botswana. These questions may be helpful. Why did Baptists enter Botswana? What needs have the Reynolds recognized in Botswana? What is being done to meet these needs? How were the Bellingers prepared for their roles in Botswana?

4. Divide the group into two teams. Ask one team to trace God's step-by-step guidance in the life of William Tolbert revealed in "The Honorable Mr. Tolbert," page 12. Ask the other team to trace God's step-by-step guidance in the lives of Elizabeth and Marvin Reynolds revealed in "Searching for Solutions in

Botswana," page 8.

5. Ask members to share experiences of step-by-step leadership.

#### What planning must you do before the meeting?

1. Read the study material.
2. Determine what means you will use to introduce the study. You may wish to prepare a devotional that explains God's step-by-step guidance or you may wish to invite a church staff member to give such a devotional. In either case, sharing of personal experiences will enhance the interest and teaching of the devotional.
3. Work with the member preparing the study material on Liberia.
4. Work with the member preparing the study material on Botswana.
5. Review the articles, "Searching for Solutions in Botswana," page 8, and "The Honorable Mr. Tolbert," page 12.
6. Plan for the sharing time at the end of the session.

## BIBLE STUDY GROUPS

Bible Passages for Study: Mark 1:35; 6:46; Luke 6:12; John 6:15; Matthew 6:9-13; 9:36-10:8; Acts 1:12-14; 4:7-31; 13:2; 2 Thessalonians 3:1-2; Romans 15:30-32; Ephesians 6:19-20; Colossians 4:2-4; 2 Corinthians 1:8-11; Philippians 1:19

## Missionary Praying

Howard P. Colson

Missionaries often express their convictions about prayer. They say: "Of course we realize that we need financial support, but our need for prayer is much greater. If we had to choose between the financial support and the prayers of our people, we would choose their prayers every time." The New Testament underscores this high estimate of prayer in relation to missions.

### 1. The Master's Example. Mark 1:35; Luke 6:12; John 6:15; Mark 6:46

Christ's prayer life strikingly illustrates the importance of praying. For example, one day, after a busy time of healing the evening before, he went out in the early morning to a lonely place and there prayed (Mark 1:35). He doubtless felt the need of being alone with God. Though he was eager to go about preaching the kingdom in all the territory of Galilee, he first took time for spiritual renewal and a fresh adjustment to the divine purpose for his life. These could come to him only through intimate communion with the Heavenly Father. By prayer his life was set in proper focus and his inner strength replenished.

Jesus was not inactive in those moments. Prayer is always an active exercise. To pray aright is to serve in the

same sense that to preach or to heal is to serve. Our Lord's praying that morning was both a preparation for future service and a present service as well.

Jesus regarded prayer as tremendously important to the crucial decisions of his ministry. Before he chose the twelve men whom he named apostles—the men who were to travel with him, intimately share his life, and later go forth to preach his gospel—he spent a whole night praying to God (Luke 6:12).

Jesus was as truly human as he was divine, and as a man he depended on God for wisdom and guidance. He was never ready for decision or action until he had consulted the will of the Father. The choice of the right men to be his companions and representatives was strategic to the success of his cause. To him prayer was far more than asking God to bless him; it was also listening for God to tell him what he wanted him to know and do.

Prayer helped Jesus to resist the pressures that would have led him astray from his messianic mission. He knew that the excited crowds were eager to have a leader who would plot a revolt for the overthrow of the Roman power, to set the Jews politically free. John 6:15 informs us that, following the feeding of the five thousand, the people were "about to come and get him and make him a king by

#### MEETING PLAN

Announcement of WMS projects and plans  
Preview of general WMS study topic for next month (see WMS Forecaster, p. 51)  
Information and discussion of mission action projects  
Prayer for mission action projects  
Group planning for next month  
Study session (see pp. 36-37)  
Call to Prayer



force; so he went off again to the hills by himself" (TEV).

In the solitude of that night he prayed (Mark 6:46). It was one more instance of his looking above for strength to follow the path which was essential if he were to do the will of God. Had he yielded to the demands of the crowd, he would have ruined his redemptive mission. In that critical hour he needed both the reconfirmation of his course and spiritual reinforcement. He needed them as truly as he did when first he said no to the devil's proposal to give him all the kingdoms of the world if he would kneel down and worship him (Matt. 4:8-10; Luke 4:5-8).

## 2. The Master's Instruction. Matthew 6:9-13: 9:36-10:8

The first of these passages records the Model Prayer which Jesus gave his disciples for their guidance. Its opening petitions (vv. 9-10) are definitely missionary. This is particularly true of the words, "Thy kingdom come. Thy will be done in earth, as it is in heaven." To Jesus the kingdom was not only future, it was present. He began his preaching career by making a challenging announcement: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15).

The kingdom of God is advanced in the extent to which men repent and believe the saving message. And what is the God-appointed means for persuading men to do so? It is the work of missions. Jesus was advancing God's kingdom whenever he won men to himself. With him the furtherance of God's kingdom was the supreme consideration. It came ahead of everything else, not only in the Model Prayer but also in all of his teaching. Does not this fact say something very meaningful about the importance of prayer for the success of missions?

The second passage shows Jesus' concern over the needs of the shepherdless multitudes. His heart yearned for their salvation. His pity for the people was deep and intense. Note what he said to his disciples: "There is a great harvest, but few workers to gather it in. Pray to the owner of the harvest that he will send out more workers to gather in his harvest" (Matt. 9:37-38 TEV).

It is surprising that Jesus did not ask the disciples to pray for the salvation of the multitudes? What he did ask them to pray for was workers. Such was the greatest need then, and it is the greatest need now. Jesus may have assumed that the disciples could be counted on to pray for the salvation of the lost without his even mentioning it. But they probably did not realize how important it was to have workers if God's spiritual harvest were to be gathered. Jesus urged the twelve to pray God to send out (literally, thrust out) workers into his harvest.

Prayer is not a substitute for labor. As we see in Matthew 10, the disciples were to be reapers as well as men of prayer. But the reaping will not be done without the praying. There is power in prayer. It is God's chosen means of

raising up leaders for his kingdom's work. Right now both the Foreign Mission Board and the Home Mission Board could use more workers if they were available to be appointed and sent. What does this fact say? Does it not tell that one of the main ways the work of missions can be aided is through prayer that God will call more persons into missionary service?

The disciples were to be reapers as well as intercessors. They were called by Jesus to "put feet under their prayers." They were to help answer their own petitions, for Jesus shortly sent them out to preach and heal in his name (Matt. 10:5-8). Each Christian must ask whether she is willing both to pray and to go if Christ calls.

## 3. The Early Church at Prayer. Acts 1:12-14; 4:7-31; 13:2

The book of Acts is in large measure a study of the working of the Holy Spirit and prayer as related to missions. The three passages examined deal with (1) the church at prayer awaiting the coming of the Spirit, (2) prayer for boldness to witness for Christ, and (3) prayer in connection with what has been called the beginning of foreign missions.

Just before his ascension Jesus had asked his apostles not to leave Jerusalem but to wait for "the promise of the Father" (Acts 1:4). "In a few days," he said, "you will be baptized with the Holy Spirit" (Acts 1:5 TEV). As these men and other disciples waited during the intervening days, "they all joined together in a group to pray frequently" (v. 14 TEV). We are not told what they prayed about, but there can be little question. It surely had to do with the tremendous task of witnessing which Christ had committed to their charge.

Then the Holy Spirit came and filled their lives, enabling them to witness with remarkable effectiveness (Acts 2).

To pray for another Pentecost is not necessary. The Holy Spirit is here, and he constantly abides in the hearts of Christian believers (John 14:16-17). It is necessary to pray for a fresh infilling of the Spirit's power. It is necessary to pray that he will possess and enable Christians to witness in such a way that the kind of results that only he can make possible will come.

Acts 4:7-31 indicates how boldly Peter and John defended themselves before the Jewish Council for their healing and teaching in the name of Jesus, and how the Council "told them that under no condition were they to speak or to teach in the name of Jesus" (Acts 4:18 TEV).

One might imagine that after such a stern injunction the church would be ready to go into hiding or at least call a moratorium on gospel witnessing. But instead of that the believers prayed for fresh courage. They said: "And now, Lord, look upon their threats, and grant to thy servants to speak thy word with all boldness, while thou stretchest out thy hand to heal, and signs and wonders are

performed through the name of thy holy servant Jesus" (vv. 29-30 RSV). What a prayer! No wonder the place was shaken. Their prayer was answered. "They were all filled with the Holy Spirit and spoke the word of God with boldness" (v. 31 RSV).

Is there need today to ask God to give a holy boldness in speaking his word to the people of this generation? Unquestionably there is. But when will such praying begin?

The setting of the final Acts passage for study is the church at Antioch in Syria. For many years this church was the center of the expanding work of Christ. Prominent among its preachers and teachers were Barnabas and Saul. As this ministerial group engaged in worship and service, they came to be keenly aware that the Holy Spirit was calling two of their number into a new phase of Christian outreach. So, after fasting and praying, they laid their hands on Barnabas and Saul and sent them off. As a part of a prayer group the missionaries were called, and with the prayers of the church they went forth. It is always true that when a new and significant thrust in missions takes place, prayer plays a vital part in bringing it about.

## 4. Prayer in a Missionary's Experience

Paul, the greatest of missionaries, was constantly asking his friends to pray for him. His prayer requests seem to group themselves into two categories. The first is his sense of the need of prayer; the second is his confidence in the power of prayer.

(1) The need for prayer. 2 Thessalonians 3:1-2; Romans 15:30-32; Ephesians 6:19-20; Colossians 4:2-4.

These passages reflect quite clearly the problems and difficulties of missionary work in the first century. Paul wrote to the Thessalonians: "Pray for us, that the word of the Lord may speed on and triumph, as it did among you, and that we may be delivered from wicked and evil men; for not all have faith" (2 Thess. 3:1-2 RSV).

To the Christians at Rome, whom he had not yet visited, he wrote: "Now I beseech you, brethren, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judaism, and that my service which I have for Jerusalem may be accepted of the saints" (Rom. 15:30-31).

As a prisoner writing the letter called Ephesians, he urged his readers to pray for him constantly: "That utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains; that I may declare it boldly, as I ought to speak" (Eph. 6:19-20 RSV). Similarly he wrote to the Colossians, also from prison (Col. 4:2-4).

(2) Confidence in the power of prayer. 2 Corinthians 1:8-11; Philippians 1:19.

One reason Paul sensed his need of prayer so keenly was that he strongly believed in its power. He wrote to the

church at Corinth that prayer had helped to save his life and had thus made possible the continuance of his missionary work. "We want to remind you, brothers," he said, "of the trouble we had in the province of Asia. The burdens laid upon us were so great and so heavy, that we gave up all hope of living. We felt that the sentence of death had been passed against us. But this happened so that we should rely, not upon ourselves, but only on God who raises the dead. From so terrible dangers of death he saved us, and will save us; and we have placed our hope in him that he will save us again, as you help us by means of your prayers for us. So it will be that the many prayers for us will be answered, and God will bless us; and many will raise their voices to him in thanksgiving for us" (2 Cor. 1:8-11 TEV).

To his greatly beloved Philippian church Paul wrote from prison: "I know that, because of your prayers and the help which comes from the Spirit of Jesus Christ, I shall be set free" (Phil. 1:19 TEV).

Dr. Baker J. Caughen, executive secretary of our Foreign Mission Board, has been saying for many years that the greatest unrealized potential for Southern Baptist missionary advance in the world today is the prayer potential of our Southern Baptist people. Who knows what wonderful things might happen in missions if all Southern Baptists prayed for missions as we ought?

## GUIDE

### for Bible Study Groups

Hoyt R. Wilson

Bible material on pages 39-41 may be studied in one to four sessions.

**Study Question:** What can I learn about prayer that will help me better serve my Lord?

#### To Begin:

Ask a group member to make and bring to your meeting the teaching aid described below.

Clip from current missions magazines and state Baptist papers references to missionary prayer requests. Paste these on a roll of white shelf paper. Write a heading above each



clipping with a felt-tip pen that summarizes the prayer request.

To begin the group study unroll this sheet before the group and remark, "I want you to see some articles I've been reading. Point out the importance of prayer to missionaries. Indicate that the study this month will deal with the high importance of prayer in relation to missionary work in the New Testament."

# 1. The Master's Example. Mark 1:35; Luke 6:12; John 6:15; Mark 6:46

Hear reports from four group members who have been assigned the Scripture verses listed above. Ask them to report on the situation Jesus was in, the circumstance involved, and the importance of prayer in each. Encourage them to use Dr. Colson's material and Bible commentaries.

After the reports are given, review the needs which Jesus felt. Discuss the similarities and differences of the prayer requests.

# 2. The Master's Instruction. Matthew 6:9-13; 9:36-10:8

Ask the group to turn to Matthew 6:9-13 and be prepared to indicate which parts deal with the missionary cause. Now read the prayer in unison.

Read to the group Mark 1:15 to show that to Jesus the kingdom was both future and present. The kingdom comes as men are won to Christ. That was Jesus' purpose, that is our purpose and our way to bring the kingdom on earth.

Refer to Bible material by Dr. Colson and study together the Scripture passage Matthew 9:36-10:8.

Ask this question: Based on the above Scripture verses, what procedures would you suggest to speed the outreach program of your church? Take careful note of the suggested response. Choose by group action some of the procedures for definite follow-through.

Could the prayers have been sincere unless the disciples

were willing to go themselves? After response from the group, ask this additional question: How can I go into the harvest? Give time for personal thought before asking for response. Ask members to list their ideas on paper. After several minutes, call for the ideas. Suggest these if they are not mentioned.

Go into the harvest by:

1. Becoming a missionary.
  2. Encouraging your children to be missionaries or enter other full-time church vocations if God calls them.
  3. Seeking appointment on short-term basis for work you are trained to do on some home or foreign field.
  4. Being willing to be a missionary for a year, sent out by your church, in some mission situation within your own city; giving your leadership, time, and financial support as you would in your own church.
  5. Fulfilling some definite place of service in your church that you feel God has directed you to, giving it your very best.
  6. Being a laborer in the harvest of your own neighborhood, giving your Christian witness daily.
- # 3. The Early Church at Prayer. Acts 1:12-14; 4:7-31; 13:2

This section deals with three case studies of prayer. Place on the chalkboard the words, WHO? WHAT? HOW? As you direct the study of the three scriptural situations, seek to answer these questions.

Who were the people involved in the situation?

What were they doing?

How did prayer bring about action?

# 4. Prayer in a Missionary's Experience

Divide the group into two study groups. Give each six to eight minutes to study the Scripture selections and answer the following questions.

Group 1—2 Thessalonians 3:1-2; Romans 15:30-32; Ephesians 6:19-20; Colossians 4:2-4

(1) What problems did Paul face in his missionary work?

(2) What kind of prayer request did he make?

Group 2—2 Corinthians 1:8-11; Philippians 1:19

(1) Describe the circumstances Paul faced.

(2) What evidence of answered prayer did Paul give?

Call for reports from the study groups. Use this information as a basis for teaching this section.

Conclude the study with a period of meditation and directed prayer. Suggest that group members pray

- (1) For workers to go into the harvest
- (2) For a strong local church that is faithful to call out from her midst those whom God has chosen for special service
- (3) To find some definite place of service and for power to serve well

## MEETING PLAN

Call to Prayer  
Group planning led by leader  
Preview of general WMS meeting study topic for next month (see WMS Forcaster, p. 51)  
Announcement of WMS projects and plans  
Study session  
Information and discussion of mission action projects  
Prayer for mission action and other causes in the community

## ROUND TABLE GROUPS

Prepared each month to furnish additional curriculum choices, this page is a supplement to the Round Table Group Guide

## Toward Change

WHERE is the newest basic frontier amidst this whirling space age "karmarams"? Where will we be aiming our concerns in the near future years? Standing on the periphery of today, what do we see that will radically alter our tomorrow?

These questions posed by Edward Lindaman provide framework for Round Table book selections this quarter. January books considered change as it affected the church. February books considered ways that the Protestant churches in America have confronted change. March selections consider change and the Roman Catholic Church.

**SUB-THEME 3:** The basic fact of Roman Catholicism at the moment is precisely that it is a Church-in-Change, and represents a massive institution of more than a billion members, all of whom together are going through the challenging, but often frightening, process of rapid, radical change.

—Philip J. Scharper

### Books to read and discuss:

*Meet the American Catholic*, Philip J. Scharper. Broadman Press, cloth \$3.95; paper, \$1.95

*A Church Without Priests?*, Jacques Duquesne, The Macmillan Company, \$4.95

*Why Priests Leave*, John A. O'Brien, editor, Hawthorn Books, Inc., \$5.95

(Books available from Baptist Book Store)

### Discussion of Sub-Theme

Broadman Press asked Philip Scharper, editor-in-chief of a large Catholic publishing house, to write a book answering certain questions for non-Catholic readers. Scharper answers such questions as: What do Catholics in America believe? How do they think and feel about their non-Catholic neighbors? What are their attitudes about some Catholic beliefs and practices that many Protestants dislike?

*Meet the American Catholic* treats the Catholic Church

as a human institution composed of persons who have both strengths and weaknesses. Wholeheartedly committed to the Catholic Church, Scharper admits its problems, while at the same time he pictures the Catholic Church as the sustained representative of Christ on earth, commissioned to proclaim him and bring him to men through the power of the Mass. Attention is also given to ways Catholic life in America is changing.

In *A Church Without Priests?* Jacques Duquesne considers the problem of rapid decrease in the number of priests in the Roman Catholic Church. He examines the problems that have produced this decrease and offers some solutions to these problems. Concerned with what happens to priests who leave the priesthood, Duquesne calls for a redefinition of this calling. He believes that the clerical society should be abolished and that priests should live as ordinary men, performing their priestly functions through their homes and professions.

*Why Priests Leave* is a compilation of the stories of twelve priests from various countries who have left the priesthood. Scholar John A. O'Brien provides an introduction to acquaint the reader with the problem and a concluding chapter supporting the need for change in the Catholic Church.

Written by Catholics, these three books offer insight into the life of the Roman Catholic Church and the problems it currently faces.

### Approaches to Study

1. Ask group members to make a list of things they know about the Roman Catholic Church. Compare listed concepts with ideas expressed by Philip Scharper.

2. Choose five former priests described in either *Why Priests Leave* or *A Church Without Priests?* Show the reasons each made his decision to leave. Show the factors that made each decision difficult to reach.

3. Read "Where Have All the Pastors Gone?" and "The Pastor Shortage" in *Home Missions*, September 1969. Compare the priest shortage and the pastor shortage.

4. Invite a person in your community who is acquainted with Catholic problems to talk about the future of the Roman Catholic Church. Discuss the implications of these problems for members of your group.

## PRAYER GROUPS

Over the past several years there has been a growing demand among Baptist leaders in Asia for Asian-produced films and television and radio programs. This was evident from reports given at a Baptist conference on mass communications last November in Manila, Philippines.

Southern Baptist missionaries, trained in the skills of the electronic media and now working full-time in mass media evangelism, urged that production of Asian films and programs be given priority in the 1970's. Countries represented were Hong Kong, Indonesia, Korea, Philippines, Taiwan, and Vietnam.

Herbert W. Barker of Taiwan quoted the president of one of the country's leading broadcasting companies and newest television station: "Western programs entertain, but only Chinese films help the Chinese people identify with the characters and situation. It is a matter of entertainment or involvement."

J. G. Goodwin, Jr., of Korea said that while western films are still useful to a limited extent in Korea and Taiwan, the Asian face gives more impact to the message.

William R. O'Brien of Indonesia reported on the sale of religious recordings made in Singapore by Asians. Such production is possible now in a number of Asian countries. Both local and western music records are pressed in Asia for sale in the Asian market. Indonesian Baptists are now on forty-three radio stations throughout most of the nation's islands. The listening audience is estimated to be four million.

In Indonesia, Korea, Taiwan, the Philippines, and Thailand, the Baptist programs are scripted by nationals and checked for scriptural content and professional excellence

## Baptist Communicators Urge Asian-made Audiovisuals

before being released. Tapes and records from various Asian programs were heard in the Baptist studio in Manila during the conference.

Peyton M. Moore of Vietnam, a member of the 1969 class of the New York University workshop on radio, television, and films, said English programs are not wanted by Vietnam stations. Opportunities are growing for Baptists to get time on both radio and television in the Vietnamese language.

Dr. Ronald C. Hill of Thailand reported that it is possible to use a mixture of English and Thai in some programs, especially those directed at youth. All programs are mainly in Thai.

Dr. Howard D. Olive and J. O. Terry, Jr., both working in radio and television in the Philippines, taped their weekly thirty-minute television program on the opening night of the Manila conference. Participants observed. This series of music and message in Tagalog, the national language, began in August.

In Hong Kong, intensive use of guest musicians with a Christian testimony has been well received on radio and television. The department of communication at Hong Kong Baptist College has opened its doors for short-term workshops in radio, television, films, and scriptwriting, in addition to its four-year curriculum of intensive mass media research and study.

### EXPERIENCING PRAYER

Consider your reactions to television programs if none of the actors, announcers, or commentators were American. Think of the fami-

ly scenes, settings, and faces you are accustomed to seeing on television. Consider how much greater the impact of a television program shown in Asia if the actors were Asian.

Pray for the persons in Asian countries responsible for mass media evangelism. Pray that they will have the resources—money, personnel, scripts, technical skill—necessary for Asian produced mass media.

Pray for the persons who view or hear the gospel through mass media. Pray that their understandings will be clear and that they will be convicted of the truth of the message.

Pray for the estimated four million persons who hear Indonesian radio programs. Pray that they may be open to both words and music.

Pray that missionaries in Vietnam will have opportunity for more radio and television time. Pray for Peyton Moore as he produces programs in the Vietnamese language.

Pray for missionaries involved in mass media evangelism.

### PRAYER POSSIBILITIES

Choose articles from *The Commission* that tell about people in various countries. Present five personality sketches found in these articles. Ask group members to suggest kinds of radio or TV programs these persons need. Formulate prayers for these persons and the development of mass media to reach them.

Consider the needs of persons in the United States for Christian-oriented programs. Find out whether Radio and Television Commission programs are broadcast in your area. Formulate specific prayers for the success of these programs.

## MISSION ACTION

Appearing each month, this page is designed for the individual participating in a mission action group or engaging in a mission action project.

## Is Christ for John Smith?

This is the second in a four-month series of directed individual studies designed to increase caring skills. Each month an individual study guide is given for a book chosen from the Broadman Readers Plan. These books may be obtained from Baptist Book Store or church libraries, or borrowed from persons currently enrolled in the Broadman Readers Plan.

### Book for Study:

*Is Christ for John Smith?*, John A. Ishee, editor, Broadman Press, \$1.50 from Baptist Book Store

**Study Objective:** At the end of this study the student should be able to diagnose the situation of one non-Christian with whom she is working, define her relationship to this person, and prescribe some ways she will use to reach this person.

### Study Actions:

1. Consider the message of the book.

Jesus offered the same faith and hope to all men, yet he approached each in a unique way. Analyzing a situation, he was able immediately to positionize himself in relation to that person and approach that person in the most effective way.

*Is Christ for John Smith?* gives the reader opportunity to increase his skill in suiting the most effective evangelistic approach to the needs of the person to whom he witnesses. Each chapter presents a case situation followed by the analyses of three men experienced in Christian witness.

As you study each chapter use this plan to increase your understanding of the chapter content.

Read the case situation.

List the characteristics of the focal person that make him an individual, uniquely different from all other individuals.

Determine the main obstacle to the person's acceptance of Christ.

Describe the relationship established by the Christian to this person.

Determine what you see to be the most effective plan for witness by the Christian.

Read the comments of the analysts.

List the strengths and weaknesses you see in each analysis.

Determine which analysis is best.

Reconsider your own analysis. Revise points where you have changed your mind.

2. Relate the message of the book to your life.

Think of one non-Christian with whom you have established a relationship because of your involvement in mission action. Using the analysis format suggested by G. Avery Lee, write a brief analysis of the actual situation chosen.

Diagnose the situation

Define your relationship to this person

Prescribe some ways you will use to reach this person

# Priority of Personal Prayer

Mrs. Ralph Gwin

The success of any week of prayer is the priority an individual places on personal prayer during that week. Presentation of missions needs becomes worthwhile as women pray with determination, regularity, preparation, propriety, and persistence. Determination is the first

requisite for a consistent, regular prayer life. Not even an earnest desire is sufficient, for it takes determination to avoid the interruptions which come. Only a firm resolve to adhere to a given plan will suffice. Whether for fifteen minutes or an hour, determination alone can let the telephone and doorbell ring unanswered, leave the breakfast dishes unwashed and beds unmade if necessary, to secure the required solitude for prayer and devotion.

Regularity may pose a problem. Finding the best time for a regular prayer period can be frustrating. The telephone call may be important. The caller at the door may be a favorite friend. Every hour of the day may have its special significance or duty. Where can a person find the time? Mornings are a flurry with children getting off to school. Afternoons are filled with shopping trips, club meetings, PTA, and WMS. Evenings are no better with supper to be prepared, lessons that demand help, and mending to catch up after the children are put to bed. Indeed, it is frustrating. Every woman has her own pattern of activities to overcome. It may mean getting up earlier, going to bed later, or time taken from household chores during the day. But the time must be made some how. It needs to be as regular as meal preparation, laundry, or handwashing.

A satisfying prayer life needs thought and preparation. To rush into the presence of God and try to snatch a blessing is like trying to bake a complicated casserole or cake without counting the cost or the ingredients on hand before turning on the oven.

Preparation for prayer means getting in tune with the Eternal by reading God's Word. Reading and dwelling for a bit on God's goodness, power, and presence gets one ready to converse with him. Then with the heart and mind at ease, true prayer becomes the blessing and staying power of life.

Having daily prepared oneself for a personal encounter with God in prayer, it is necessary that prayers be offered with propriety.

This word refers to the quality of being proper and fitting. The time and place chosen for prayer need to be appropriate only to the one who prays. It is important to all who pray to know the conditions and requirements upon which answered prayer depends. To pray for one's own selfish desires is not to pray with propriety. To ask for benefits which may be to the detriment of another is not to pray at all. But to pray in the will and in the name of Jesus is the proper way to be heard of the Father. Only then may God's answer be expected.

The how and why of proper prayer may be developed during periods of preparation—reading the Bible, reading what others have learned and experienced in personal prayer. Saying the words "in Jesus' name" at the close of a petition is not a magic formula to assure the desired answer. Knowing what it means to pray "in the name of Jesus" is part of the preparation necessary to praying with propriety.

Continue to pray with persistence. Remember that asking persistently, over and over for a lifetime, perhaps, is a part of God's plan for effective prayer. Persistence requires patience, and patience may take a lifetime to develop.

## KALEIDOSCOPE

The **Christian Service Corps** offers to laymen and women the opportunity to become directly involved in home missions work. Those who wish to serve a short period of time (two to ten weeks) may work in mission centers, church weekday ministries, Vacation Bible Schools, recreation programs, visitation and survey, leadership training, building construction and renovation, and revival preparation.

Volunteers for long-term service are assisted by the Home Mission Board in finding regular employment in their chosen occupational field in areas where Southern Baptist work is still relatively weak. After moving to one of these needy fields, the lay person is asked to assume leadership positions in the organizational life of the mission or church in the community. In many cases, the lay worker is the instrument used to begin new missions work. Additional information, and application forms are available from the Home Mission Board.

**Student Summer Missions.**—The Home Missions Board will appoint more than eight hundred college and seminary students to serve throughout the United States, Panama, and Puerto Rico during the summer of 1970. These students will serve for ten weeks in many types of work: Vacation Bible Schools, church and mission center weekday ministries, surveys, inner city ministries, resort missions, camps, revivals, and church construction and renovation. The students are provided transportation to and from their field of service, room and board, and \$300 for the summer.

**Pioneer Mission Strategy.**—The Home Mission Board places priority on people and their needs when strategy for entering a new pioneer area is molded. Close attention is given to the population and the number of evangelical churches ministering to that population. Whether there is room for Baptists must be determined.

When the decision is made to move into a new area, interested families are located and home fellowships are organized. An existing church usually sponsors satellite home fellowships, giving leadership and encouragement. Lay leaders are chosen for the home fellowships and trained by the sponsoring church in techniques and approaches. Home fellowships usually maintain a program of Bible study supported by a vigorous program of cultivative visitation.

After home fellowships are well established, a Sunday

afternoon rally is planned to involve all fellowships. Plans for regularly scheduled worship may evolve from this rally. When growth is sufficient, a chapel is organized. Leaders for the chapel are trained and a pastor is called by the sponsoring church. The new chapel continues to expand its program of satellite home fellowships.

**Directors of Student Work in Pioneer Areas.**—The Baptist Sunday School Board and the Home Mission Board presently assist many of the newer state conventions with the employment of a limited number of campus directors for the program of student work. The Home Mission Board appoints some US-2 workers specifically as directors and some as staff members of churches in university centers.

The Sunday School Board's special appropriation assists new state conventions in employing full-time, part-time, and scholarship directors. Full-time workers are employed in New York, California, Ohio, and Kansas. In addition, the Sunday School Board and Home Mission Board jointly assist the state conventions in New York and Colorado in employing full-time persons who work with the men at the Army, Navy, and Air Force academies. The Sunday School Board assists with the employment of part-time workers in Michigan and Oregon. Students are receiving scholarships as they work on campuses in Colorado, Indiana, Arizona, and Montana. In some instances, state BSU organizations have provided scholarships for students within their own state who will go to do graduate work in a large university in another state and at the same time serve as a campus director.

■ **WMU Annual Meeting**, Denver, Colorado  
May 31-June 1

■ **WMU Conference**, Glorieta, New Mexico  
July 30-August 5

■ **WMU Conference**, Ridgecrest, North Carolina  
August 13-19

■ **World Missions Conference**, Glorieta, New Mexico  
July 23-29

Searching for Solutions—this action makes life a daily adventure of success and failure. Such action always starts with a problem. Then comes trial and error—the enthusiasm of creativity and the self-realization of “it won’t work.” Yet, somewhere in the struggle, one idea builds upon another, weaknesses are discarded, and solution becomes reality.

Unemployment and poverty characterize only one problem demanding solution in America 1970. Attempts at solution are on the planning boards of industry, government, and benevolent groups. The US Department of Commerce and the states of Arizona, Colorado, New Mexico, and Utah formed a commission in 1967 and hired a leading industrial firm to propose a development program to improve rural conditions. The area under concern is termed Four Corners. The center of the region is predominantly Indian. Characterized by little manufacturing, inadequate agriculture, and few roads or railroads, unemployment runs high. The region has two major assets, spectacular scenery and an untapped source of labor.

Last summer a program of development was announced that included an ultramodern city, recrea-

tional areas, a network of new roads, and agricultural projects. Built on the concept that development can best occur when opportunities are given to the people, this new city will provide jobs for the unemployed. While still living on their own land, Navajos will have the resources to improve their standards of living.

If successful, the Four Corners Economic Development Region will become a model for the economic development of other impoverished areas of America. A solution will have been found for one problem.

When Indians move from reservations to Phoenix, Arizona, Missionary Harry Comer is there searching for ways to introduce them to new life in Christ. In this decade when a city is taken to the reservation, Southern Baptists will be led into a new search. They will need to go with the city, searching continually for means to communicate the gospel in changing situations.

Problems abound in America. The absence of Christ intensifies many of these problems. Southern Baptists may not be able to find all the solutions, but by increasing individual gifts to the Annie Armstrong Easter Offering more solutions will be found than were found last year.

**spectrum**

# wms forecaster

MARGARET BRUCE

## wms president

### This Month

The Week of Prayer for Home Missions, March 1-8, will be one of your chief concerns this month. With the WMS activity chairman (or mission support chairman\*) check to be sure that everything is ready for the week. See the checklist in this Forecaster in the Activity Chairman section, page 51.

\*Some societies have felt the need for three chairmen instead of two and have elected a (1) mission support chairman to plan and promote WMS praying and giving, (2) mission action chairman, and (3) mission study chairman.

### Approaching the 70's

Some have already attended associational Shaping the 70's clinics. Others will be attending. These clinics have a threefold purpose: (1) to present the church's missions opportunities and challenges of the 70's; (2) to interpret WMU concepts, approaches, organization, and materials for 1970; (3) to give guidance in making a smooth transition to the 1970 program with emphasis on minimum change in WMU.

Next month ROYAL SERVICE will introduce WMU in the 70's. Be watching for changes important to you.

### Twelve Guides for Proper Presiding

As WMS president, take stock of the way you preside. The following guides may help you do a better job of presiding.

1. Take pride in your appearance. Good posture helps as well as good grooming.
2. Be relaxed, confident, and knowledgeable.

3. Be prepared with an agenda.
4. Start on time; stop on time.
5. Be familiar with basic parliamentary procedure. (Study *Robert's Rules of Order*, Revised by H. M. Robert, \$4.25,<sup>1</sup> or *Parliamentary Law* by F. H. Kerfoot, \$2.95.<sup>2</sup>)
6. Be seated while reports are given.
7. Avoid using the phrase “turn the meeting over to.”
8. Deal with unexpected matters in an orderly way.
9. Remember that minutes are “approved” while reports, recommendations, and resolutions are “adopted.”



10. Train members to say "I move that . . ." rather than "I make the motion . . ." and to remember that motions must be seconded.
11. State the motion and call for discussion. "It has been moved and seconded that . . . Is there any discussion?" Take the vote following the discussion.
12. Remember that voting by acclamation is used for all ordinary motions. The presiding officer says, "All in favor of the motion say 'aye'; opposed say 'no'." Results must be announced. In motions requiring a two-thirds vote, it is safer to use the standing method. When opinions differ widely, it is wise to vote by ballot. Slips of paper are passed out allowing each voter to write her vote, yes or no, or the name of the person for whom the vote is being cast.

Order of business or agenda for an executive committee meeting:

Bible meditation and prayer

(using Call to Prayer)

Reading of minutes

(Secretary rises and reads the minutes. The president is seated. After the reading the presiding officer rises and says, "Are there any corrections? If not, the minutes stand approved as read." If there should be corrections, the president says, "Are there other corrections? If not, the minutes stand approved as corrected.")

Reports of officers

(work completed and promotion of work to be done)

Business

(unfinished and new)

Adjournment

(The presiding officer says, "If there is no further business, the meeting for business session is adjourned. Mrs. \_\_\_\_\_ will lead us in our mission study.")

## WMS chairmen

### Group Leaders and WMS Chairmen

WMS chairmen have a responsibility for conferring with group leaders and assisting them in their work. Regularly scheduled meetings which are a part of the WMS executive committee meetings provide opportunities for WMS chairmen to fulfil this part of their work. This should be an unhurried time when the study chairman meets with all study group leaders, and the activity chairman meets with

prayer and mission action group leaders. In societies having three chairmen, the mission action chairman meets with mission action group leaders, the study chairman meets with study group leaders, and the mission support chairman meets with prayer group leaders.

At these meetings the missions group leaders report the work of their groups and coordinate their work with that of the society. This sort of working together avoids conflicts and duplication of work. It also provides for leaders to share resources and to profit by each other's experiences.

### Study Chairmen

#### ROYAL SERVICE

Do members of your WMS move about frequently? If so, what happens to their subscriptions of ROYAL SERVICE? Each month ROYAL SERVICE prints a form (see p. 64) for use by persons changing addresses. Encourage the use of this form in some interesting way or use this simple poster design.



Encouraging address change is important to you because WMS members need their magazines to read. Encouraging address change is important to ROYAL SERVICE because "returned postage" is an expensive item.

### April Study

The study topic for April is "India's Legacy." It is a part of the unit theme: Understanding the Beliefs of Other Faiths. The unit aim is: What can I learn about requirements for an effective Christian witness to people of Oriental faiths which will help me make a positive witness for Christ?

April's study is on India. May's study is on Thailand, and June's study concerns Orientals in California. Begin now to clip interesting articles from magazines and newspapers for resource material to use in your planning.

Study material for general WMS meetings is in ROYAL SERVICE each month. Travel agents, airlines, and steamships often have posters which will give atmosphere and local color when used in the room where your WMS meets.

### Activity Chairmen

#### Week of Prayer for Home Missions

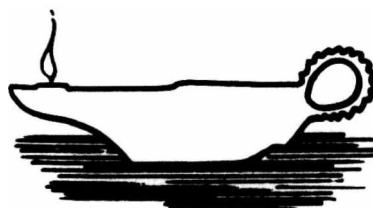
The following checklist will ensure you that everything is in readiness for the Week of Prayer for Home Missions, March 1-8, and the ingathering of the Annie Armstrong Easter Offering:

- ☐ Plans are complete for daily procedure
  - ☐ Meditation periods arranged
  - ☐ Bible study planned
  - ☐ Missions information assigned
  - ☐ Preparation made for ingathering of offering
  - ☐ Room arrangements determined
- ☐ Individual announcements mailed to members
- ☐ Program covers ordered (\$5 for 60¢, 100 for \$2)
- ☐ Family prayer guides distributed
- ☐ Home Mission Board map secured
- ☐ Names of members written on offering envelopes and distributed
- ☐ Display made to show progress toward Annie Armstrong Easter Offering Goal
- ☐ Publicity plans carried out
- ☐ Plans made to evaluate week of prayer and offering

#### To Show Progress Toward Goal

If your WMS has accepted a certain amount of the total church goal for the Annie Armstrong Easter Offering, keep members informed of their progress toward attainment of the goal.

Using gray construction paper, make little oil lamps such as those used by the early Christians in the catacombs (see illustration below). Let each lamp represent a certain amount of the total goal. As this amount is given, attach the lamp to a United States map near the name of one of the cities mentioned in the study.



This visual will remind members of the need cities have for the light of the gospel. It will also keep before them their responsibility to give to home missions through the Annie Armstrong Easter Offering and will show the progress the WMS is making toward reaching the goal.

#### Ministry to the Military

One pastor in Kentucky writes of what his WMU is doing for servicemen: "Our church, under the leadership of the Woman's Missionary Union, sends every three

months a package to each serviceman from our country, regardless of church affiliation. The package contains such things as: utility candles, candy, gum, which meet regulations; stationery, ball point pens, church bulletins, Sunday School literature. The response has been most gratifying."

## WMS group leaders

### Preview April WMS Study Topic

The April, May, June unit of study in WMS is: Understanding the Beliefs of Other Faiths. The unit aim is: What can I learn about requirements for an effective Christian witness to people of Oriental faiths which will help me to make a positive witness for Christ? April's theme is "India's Legacy" and the study aim is: In what ways can I identify with the people of India in their life struggle?

To preview the study, prepare sheets of paper with the word *India* written vertically. Ask group members what they know about India. Ask them to see how many words they can write which describe the country using the letters I-N-D-I-A. Here are some:

I—Islamic, isolated, interesting  
N—Nehru's home, needy, numberless  
D—desperate, dirty, Darjeeling tea  
I—immense, impoverished  
A—Asia, appalling

Give study topic and aim of April WMS study. Give time and place. See if there are members who need transportation.

### Member Involvement

To involve group members in the group's work, the group leader must help each member understand member responsibilities. These are varied and include: planning group work, expressing ideas, encouraging others to express theirs, listening, understanding purposes and aims of the group, accepting leadership responsibilities, helping with decision making.

The planning sheets on pages 113-115 of the WMS Leader Manual (75¢) outline work to be planned. If assistant group leaders have not been elected by your group, ask for volunteers to preview general WMS study topic for May, plan mission action projects, and contact absentees and prospects. Persons may volunteer or be elected to do the work for three months, six months, or a year.

### Study Group Leader

As study group leader you will want to ask the question

—What is the aim of our current missions group meeting this month? What is the aim of our Round Table group meeting this month? What is the aim of our mission books group meeting this month? What is the aim of our Bible study group meeting this month?

Aims for Bible study groups and current missions groups are suggested each month in *ROYAL SERVICE* along with the study material. The *Mission Books Teacher's Guides I and II* (\$1 each)<sup>1</sup> and the *Round Table Group Guide* (\$1)<sup>2</sup> also give suggested aims. As your study group plans its meeting you may want to lead the members to restate these aims to be more significant to group members.

After each study session lead group members to evaluate the study and determine whether the aim was accomplished. Plan follow-through activities to give members a sense of putting the things learned into use.

Bible study groups may schedule a time each day for concerted prayer for missions as a result of their study of missionary praying this month.

Current missions groups could plan the same kind of prayer follow-through to their study of Liberia and Botswana.

The aims and follow-through activities of mission books groups and Round Table groups will be determined by the book being studied or reviewed during the month of March.

#### Mission Action Group Leader

The *Mission Action Projects Guide* (\$1)<sup>3</sup> suggests activities which mission action groups often find helpful in planning their ongoing work with persons of special need. For instance, mission action group ministering to the aging may want to plan a Rocking Chair Party as described on page 10 of the Guide; the mission action group ministering to language groups may be interested in distributing Bibles and Scripture portions as suggested on page 53; the group ministering to the economically disadvantaged may need to provide bedding, make first aid kits, or secure reading material as listed on page 45.

Often such projects require more than a mission action group is able to supply, so the group requests help from the WMS or from missions groups.

The WMS activity chairman (or the WMS mission action chairman) coordinates mission action projects which involve the society and other mission study and mission prayer groups.

#### Prayer Group Leader

This month Bible study groups are studying passages of Scripture which give an excellent interpretation of intercessory prayer for missions or missionary praying.

You may want to suggest to your prayer group that this material be used at your March meeting. The guide for

Bible study groups on pages 41-42 will be helpful if you plan to use the material on pages 39-41.

If you do not study the Bible passages related to prayer, you may want to use the following suggestions for this month's prayer experiences:

- Call to Prayer
- Preview April WMS study topic
- Finalize plans for mission action project(s)
- Plan for April prayer experiences
- Review prayer needs and requests on page 44
- Pray for these requests
- Discuss missions related questions (see p. 24, *Prayer Group Guide*, \$1)<sup>4</sup>
- Pray for Home Mission Board work
- Pray for the ingathering and use of the Annie Armstrong Easter Offering
- Announce general WMS plans and projects
- Dismiss with a Scripture verse on prayer quoted in union.

## wms director

At the March meeting of the WMS committee you and the WMS presidents will want to evaluate the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering.

Here are some of the things you will want to learn if you are to help WMS presidents improve future observances of the weeks of prayer and offerings.

1. Was participation in the week available for all WMS members? women with small children? women who work outside the home all day? women who prefer morning meetings? women who prefer afternoon meetings? women who needed transportation? shut-ins?
2. How did the attendance compare with that of last year?
3. Was adequate preparation made? Was sufficient time given to prayer?
4. Was the publicity for the week of prayer and the offering well planned and conducted?
5. How did the offering compare with that of last year? Was it an increase?
6. How could the week have been made more effective?

#### Source of Materials Listed in WMS Publications

- <sup>1</sup>Available from Woman's Missionary Union, 600 North Twenty-sixth Street, Birmingham, Alabama 35203, or Baptist Book Store.
- <sup>2</sup>Available from Baptist Book Store only.

# CHANGING TIMES

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

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

While many cry for the good old days few want to go back to the time and place which in retrospect look so good. Because change, as pain-

ful as it sometimes is, is a way of life. Without change there is no growth. Life is a kaleidoscope of change.

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

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

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

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

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

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

By 1970 personal income will increase by one third.

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

Color TV sets will become commonplace; new sizes ranging from billboard size to huge wall screens will be produced.

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

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



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

People of many religions will be neighbors during the seventies.

People will enjoy considerably more leisure time; a thirty-hour workweek may become a reality.

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

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



## CHANGING TIMES

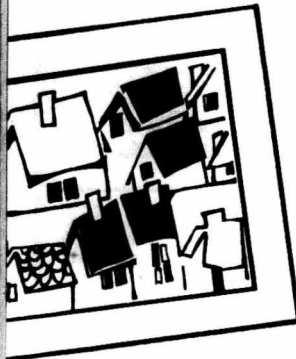
honesty in business, race, government.

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

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

Poverty will continue to be a problem.

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



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

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

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

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

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

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

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

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

What business is your WMU in?

Are you in the WMU business or are you in the missions business? It makes a great deal of difference where the basic loyalty rests. Missions is a part of the unchanging purpose of a church. WMU is a

means to help a church fulfill this purpose. If the basic commitment is to missions, WMU can undergo any changes needed to be a better means of helping a church fulfill its missions purpose.

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

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

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

Reprinted from February 1968 Royal Service



# the wmu leader

planned by June Whitlow  
edited by Ethel Lee Hamric  
march 1970 • royal service

WMU Watchword for 1969-1970

"Our love should not be just words and talk; it must be true love, which shows itself in action."

1 John 3:18 TEV

## information for WMU council members

### To Keep Informed . . .

The month of March  
1-8 Week of Prayer for Home Missions  
8 Home Missions Day in the Sunday School

The month of May  
31-June 1 WMU Annual Meeting, Denver, Colorado

The month of June  
1-4 Southern Baptist Convention, Denver, Colorado  
25-July 1 YWA Conference, Ridgecrest

The month of July  
23-29 World Missions Conference, Glorieta  
30-August 5 WMU Conference, Glorieta

The month of August  
13-19 WMU Conference, Ridgecrest

Evaluating the Week of Prayer  
The Week of Prayer for Home Missions will probably be over by the time you have your March council meeting or at least the emphases will be well under way. As you think



about the emphases of the week. answer the following questions:

- 1 What impressions of home missions do I have now that I did not have before?
- 2 Did I carry out my responsibilities for the churchwide activities to the best of my ability?
- 3 How did I help the leaders in my age level to have an effective week?

**Home Missions Day is the Sunday School, March 8**

The Week of Prayer for Home Missions climaxes with Home Missions Day in the Sunday School. Because Sunday School is the only organization many persons attend, special attention is given to home missions on this day in order that more persons may become aware of the work of the Home Mission Board and may be led to give through the Annie Armstrong Easter Offering for Home Missions.

On this day many department assemblies will feature home missions. Teachers will be encouraged to emphasize home missions as they teach the lesson; and persons will be provided an opportunity to give through the Annie Armstrong Easter Offering to home missions.

Knowing that many persons have not been exposed to the study of missions and have not been led to participate in missions should demand careful attention by leaders to what is planned for Home Missions Day in the Sunday School, March 8.

## to officers

To: WMU Director and Assistant Director

### Reporting Time Is Here Again

Age-level directors are to give you their midyear report on the achievement guide by April 5. (If you do not have age-level directors, leaders will submit the report to you.)

When you have received these re-

ports, use the information in filling in the midyear column on the WMU summary, page 4 in the WMU Record and Report Book. Compare the mid-year status of the organization with that at the beginning of the year. Study the reports carefully and use them in planning for the next six months.

• Ask the secretary to help you in compiling the reports. Give her specific instructions as to how she can best assist you with reports.

• Ask the directors (or leaders) to give a brief report of their organization progress at the council meeting.

### Grouping-Grading Help

Soon the WMU council will have to make decisions as to how many age-level organizations to suggest for your Woman's Missionary Union. This is a job that can be begun now for you will be dealing for the most part with the number presently enrolled in your organizations.

Suggest that the directors submit to you the names and ages of all those enrolled in their age-level organizations. See "Some Answers on Grouping-Grading," page 58.

The secretary-treasurer can help you compile these lists by age. From the totals for each age level you will determine how many organizations you need and how you will group ages within age levels. The chart in

chapter 3 of the WMU Manual, Revised (1961) gives recommendations as to how to group and grade your members.

When you have gathered sufficient information, fill in the chart below.

The figures below will indicate the number of persons you have for each age level and the number of organizations you need within each age level. In addition to listing totals, you may want to indicate how many six-year-olds you have, how many seven-year-olds, and so on, so that you will know how to group the persons for the best learning experiences.

Take these figures to the WMU council and begin to talk about how you will move into the grouping-grading plan.

### An Added Note

The minister of education or the Sunday School superintendent may have plans to provide the church with a master list of names and ages of members of all organizations so that the grouping can be done smoothly. If so, take the list and share it with the directors. They will check it and transfer names and ages to another list and make additions and corrections. Since the entire church will be undergoing a regrouping and regrading, there is a possibility that a master list will be made. Using this list will save you much time and energy.

Ages	Number of persons	Recommended number of organizations needed to care for this number	Number of organizations we will provide
0-5 (Mission Friends)			
6-11 (Girls in Action)			
12-17 (Acteens)			
18-29 (Baptist Young Women)			
30 up (Baptist Women)			

### Evaluating WMU Council Work

The WMU council needs to evaluate its work in order to determine whether the work is being carried on effectively. The WMU director should lead the council in this evaluation.

Evaluation can be done both formally and informally. March is a good time to conduct a formal evaluation, for the end of this month marks the halfway mark of church year. The findings will help you to improve your work during the last six months.

What changes need to be made in the way the council carries on its work? What can be left out? What needs to be added? Questions like these need to be asked in order to increase the effectiveness of the council.

Choose one of these two approaches.

1 Prepare a paper-and-pencil test to give to council members at the regular meeting. Ask specific questions about the work you have been doing. Just to give you a start, here are some suggestions:

• Is your time well spent in WMU council meetings? Yes \_\_\_\_\_ No \_\_\_\_\_

• List what could be done to make the council meetings more helpful to you \_\_\_\_\_

• Do you understand your responsibilities? Yes \_\_\_\_\_ No \_\_\_\_\_ If not, what could be done to help you at this point? \_\_\_\_\_

• Do we plan, coordinate and evaluate our work well? Yes \_\_\_\_\_ No \_\_\_\_\_ List what might help us become more efficient \_\_\_\_\_

• List other suggestions which might improve the work of our council \_\_\_\_\_

After the paper-and-pencil test, you should compile the results and report them to council members for further study and discussion and ultimately application into the operation of the WMU council.

## Week of Prayer for Home Missions

MARCH 1-4, 1970

Theme: Lord, Speak Through Me

Hymns: "Lord, Speak to Me, That I May Speak"

ANNIE ARMSTRONG EASTER OFFERING GOAL:

\$6,000,000.

2 Interview each member of the council.

Contact each member and ask for personal interview. When contact is made, explain what you are going to do so she will be prepared to answer. Ask specific questions relating to the work which all of you have done since October. Take notes during the interview so that you can use the suggestions to improve the work of the council.

### Fellow Through—Crusade of the Americas

This is the year of follow-through for the Crusade of the Americas. The effect and results of the crusade cannot be measured, statistically or otherwise, but all those involved in the crusade agree that it is a success. With the revivals over, there are many needs at hand. One of these is that individual believers need to be trained for personal evangelism.

During the period, January-May 1970, the churches are involved in training believers to bear witness to Christ and to lead others to Christ. This training should inspire, inform, and involve believers through conferences, clinics, conferences, and institutes in personal evangelism.

The pastor will be responsible for

setting up this training and conducting the actions. However, Woman's Missionary Union will want to support this effort. Information is included here so that WMU officers and leaders will be informed as to what can be done as follow-through.

Some of the actions which the committee on follow-through for the Crusade of the Americas suggests are listed below and they may be possibilities for your church:

1. Provide three witness-training sessions on three Wednesday nights. During these sessions persons are taught how to witness.
2. Teach a study course in witnessing.
3. Conduct a "Using the Sunday School in Personal Witnessing" campaign.
4. Provide a laymen's retreat. Major on deepening spiritual life and witness. A retreat of this type usually lasts from Friday night through Sunday morning.

### Council Agenda

Before the meeting

- 1 Read the article, "Changing Times," page 53, and be prepared to discuss it with members.
- 2 Check on churchwide plans for the week of prayer and be prepared to give a report.
- 3 Decide how you are going to share the information in the midyear reports. Inform the secretary-treasurer of her responsibility and ask the directors to be prepared to give a report of their age-level organizations.

4 Decide how you will get names and ages of present WMU members and inform directors and secretary-treasurer of their responsibilities. The process suggested in "Grouping-Grading Help" on page 58 may take two council meetings.

5 Choose which of the two approaches you want to follow in evaluating the work of the WMU council and prepare accordingly.

6 Consult with the pastor to see what your church plans to do as follow-through for the Crusade of the Americas.

At the meeting

- 1 Lead the council to discuss

# "Changing Times."

1. Announce coming events: church, association, state, and convention (see p. 54).

2. Discuss midyear reports of each organization.

3. Discuss how you will group and grade for 1970 and how you will determine the number of organizations needed.

4. Conduct council evaluation.

5. Announce church plans for follow-through for the Crusade of the Americas. Make WMU plans.

6. Make other plans as necessary.

## To: Secretary-Treasurer

### Reporting

The WMU director may call on you to help her compile midyear reports which she receives from directors on April 5. Be familiar with the WMU reporting system, page 27, WMU Year Book (35s), the WMU Record and Report Book, and the age-level record and report books. Let her know you are eager to help.

### Grouping-Grading

Ask the WMU director if you can assist her in compiling figures which will be of help when you regroup and regrade the members of your organization. See "Grouping-Grading Help," page 58.

## To: Directors

WMS  
YWA  
GA  
Sunbeam Band

### Watch Out!

On April 1 all your leaders will bombard you with midyear reports on the organization achievement guide. But in case they are so concerned with an April 15 date that they let April 1 slip by, why don't you drop each leader a card? Re-

mind her when the report is due and explain how you use the report so that she will feel reporting is important.

After you receive the report you need to jot down any information which you feel you will need in order to report to the WMU council. This information may include total membership of the organizations in your age-level at the beginning of the year and at the present and the highest level of achievement checked by each organization.

By April 8 this same report that came to you should go to the WMU director. Don't let the WMU director have to remind you. Surprise her by getting it in on time. (See age-level record and report book for details concerning reporting.)

### Some Answers on Grouping-Grading

The WMU council has responsibility for deciding how many age-level organizations will be provided in your WMU in October 1970.

If your church plans to provide a master list of the names and ages of persons, here are some steps you may follow.

#### Sunbeam Band Director

• From the list of boys and girls birth through five, transfer onto another list the names and ages of those presently enrolled in Sunbeam Band.

• From the list of girls six through eleven, transfer the names and ages of those presently enrolled in Sunbeam Band.

• Bring the list to the council meeting.

#### GA Director

• From the list of girls six through eleven, transfer onto another list the names and ages of those presently enrolled in GA.

• From the list of girls twelve through seventeen, transfer the names and ages of those presently enrolled in GA.

• Bring the list to the council meeting.

### YWA Director

• From the list of girls twelve through seventeen, transfer onto another list the names and ages of those presently enrolled in YWA.

• From the list of young women eighteen through twenty-nine, transfer the names and ages of those presently enrolled in YWA.

• Bring the list to the council meeting.

### WMS Director

• From the list of young women eighteen through twenty-nine, transfer onto another list the names and ages of those presently enrolled in WMS.

• Bring the list to the council meeting.

### All Directors

This master list you receive from the church can serve as a prospect list for all organizations.

If your church is not furnishing a master list of names and ages, here are some steps you may follow:

• Ask all your age-level leaders to provide you with the names and ages of all members of their age-level organizations.

• Bring the lists to the council meeting.

Under the direction of the WMU director you will compile the list. The number of persons you have within each age level will determine the organizations you need. See chapter 3 of the WMU Manual, Revised (75s).

### Week of Prayer

Directors, check with each of your leaders to see if they need additional supplies for the week of prayer or assistance of any kind during the week.

### Sources of Materials

#### Listed in The WMU Leader

• Available from Baptist Book Store or Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

• Distributed according to state plan.

# call to prayer

Comments prepared by Lillie Mae Hundley

## Lord, Speak through Me

become true. In our work we have no hours. We try to meet the needs of the people at whatever hour needs exist."

Pray for students now enrolled in the classes taught by Mr. and Mrs. John R. Isaacs.

Pray for Ruth S. Benter, Spanish kinder garden work, Texas.

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

John R. Isaacs, evangelistic work, Alaska.

Charles E. Smith, superintendent of missions, Indiana.

Bettie Bailey, nurse, Tanzania.

Mrs. J. L. Crawford, home and church work, Nigeria.

Mrs. R. A. Forrester, home and church work, Venezuela.

Mrs. R. D. Harlan, home and church work, Venezuela.

Douglas Knapp, agricultural work, Tanzania.

Mrs. D. A. Mack, home and church work, Japan.

Ralph Yarn, music ministry, East Asia.

Mrs. William McElath, furlough, Indonesia.

Bernice Neel, retired, Brazil.

### 1 MONDAY Read Matthew 14:21-27.

A wide range of missions work is implemented in Mississippi.

Pray for the work of the Indian center.

Pray for pastors ministering to the Chinese in the state. Pray also for rural churches, the literacy program, and the chaplaincy ministry.

Pray for Mrs. Eddie Henton, pioneer missions, West Virginia.

Marcia Joan Poole, Sellers Home, Louisiana.

Thomas Edwin Sykes, superintendent of missions, Indiana.

Mrs. D. C. Dorr, home and church work, Yemen.

Wyatt Lee, preaching ministry, Mexico.

Thomas Ross, educational work, Liberia.

Murphy Smith, educational work, Uruguay.

Mrs. T. S. Green, furlough, Argentina.

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

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

1 TUESDAY Read Luke 14:23-35.

Because two young Chinese men from a Sacramento, California college drove 375 miles to the First Chinese Baptist Church at Los Angeles to appeal to Pastor Timothy Lin, a Chinese Baptist church was begun in Sacramento. Sixty-five persons attended the first services, while within a year the average attendance was over 100.

Pray for Chinese Baptists in California.

Pray for Ruben Gonzalez, worker among Spanish, New Mexico.

Robert Burgin, educational work, Korea.

Mrs. C. J. Dorton, nurse, Rhodesia.

Mrs. C. W. Finner, home and church work, Japan.

Mrs. W. M. Holey, home and church work, Indonesia.

Glynn Nelson, educational work, Japan.

Charles Norwood, doctor, Philippines.

Robert Parker, educational work, Rhodesia.

Mrs. L. T. Scales, home and church work, East Africa.

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 22238, and in HOME MISSIONS.

# Lord, Speak Through Me

Mrs. C. L. Culpepper, furlough, Toluca James Ware, furlough, Mexico.

**4 WEDNESDAY Read Mark 10:17-21.** Through recreation, personal counseling, and group counseling, the Don Rhythms are attempting to help young persons discover the true meaning of life. Pray for these missionaries in Lefrak City, Queens, New York.

Pray for Henry Chennault, state director, Oklahoma.  
Mrs. Morris H. Elliott, Christian social ministries, Florida.  
Mrs. Elmo Martie, worker among Spanish, California.  
John W. Pistone, worker among Spanish, Ohio.  
Brennan Eubanks, business administration, Nigeria.  
Mrs. C. E. Evans, home and church work, Kenya.

Harbert Malley, preaching ministry, Malaysia.  
Mrs. B. E. Towery, home and church work, Hong Kong.  
Mrs. N. F. Lytle, furlough, Israel.  
Mrs. E. B. Martin, furlough, Kenya.  
Samuel Perkins, furlough, North Brazil.  
Mrs. E. L. Kato, retired, Texas.

**1 THURSDAY Read Acts 20:17-35.** A new Baptist center building located in the Detroit inner city has been completed and a program is being set up to help meet the needs of inner city residents. A day care center program was started January 1969. George Maddox, missionary pastor of the Cass Park Church, is promoting a pilot program to reach the people of the inner city.

Pray for inner city residents of Detroit.  
Pray for David Jester, student work, Nigeria.  
Fred Levett, dormitory parent, Nigeria.

**6 FRIDAY Read Romans 12:1-8.** One of the greatest needs in California is for more young people and younger adults to become interested in work with the deaf. There are a number of public school systems in the state of California that offer sign language classes. Only a

small percentage of the churches in California minister to the deaf.  
Pray that persons might become interested in this ministry.

Pray for Mrs. James M. Goodner, worker among Indians, Massachusetts.  
Travis Linthicum, worker among Spanish, New Mexico.  
Mrs. Glen C. Prock, worker among deaf, California.  
Mrs. Frank Ramirez, worker among Spanish, Arizona.  
Mrs. G. W. Reppond, Jr., rural-urban missions, Washington.  
Mrs. Lloyd K. Spencer, metropolitan missions, Illinois.  
Mrs. M. J. Anderson, educational work, Hong Kong.  
George Felix, doctor, Ghana.  
Vivian Margrove, social work, Ghana.  
John Jacobs, preaching ministry, Guyana.  
Dewey Merritt, general administration, Nigeria.  
Mrs. J. E. Tarry, home and church work, South Brazil.  
Mrs. J. R. Allen, retired, Brazil.

**7 SATURDAY Read 1 Timothy 2:1-15.** The Home Mission Board received \$2,602,727 through the Cooperative Program in 1958. Ten years later the figure was \$11,268,222. The Home Association Easter Offering, given through the churches over and above the Cooperative Program, rose from \$1,678,354 to \$4,482,555 during the same period. As a result the Board's missionary force grew from 1,282 in 1958 to 2,385 ten years later.

Pray that the Annie Armstrong Easter Offering this year will enable the Home Mission Board to make greater advances.

Pray for Mrs. Robert Hughes, metropolitan missions, Maryland.  
Barbara Lassiter, US-2, Colorado.  
Mrs. J. C. Dillard, educational work, Nigeria.  
Mrs. R. B. Hughes, home and church work, Trinidad.  
Henry Martin, educational work, Nigeria.  
Jarrrell Patch, medical work, Gaza.  
Mrs. J. L. Temperton, home and church work, Hong Kong.  
Mrs. Herbert Caudill, retired, Cuba.  
Mrs. H. H. McMillan, retired, China, B. H.

**8 SUNDAY Read Job 23:1-11.** Most of the almost 2,400 home missionaries now at work are employed jointly by the Home Mission Board and one of the state conventions. Over 600 of them are working with young congregations, which look toward achieving self-sufficiency as quickly as possible.  
Pray for these young congregations.

Pray for Juan Macias, worker among Spanish, Michigan.  
Mrs. G. C. Bond, home and church work, Togo.  
Robert Greene, preaching ministry, Taiwan.  
Mrs. W. D. Richardson, home and church work, Ghana.  
Mrs. J. A. Roper, home and church work, Jordan.  
Mrs. W. C. Taylor, retired, Brazil.

**9 MONDAY Read Psalm 37:1-11.** Ivory Coast was a French territory until it gained independence in 1960. French is still the official language. Evangelical Christianity is weak. Yoruba Baptist leaders from Nigeria formed several small churches near the capital and asked Southern Baptists to send missionaries to help them. A missionary family transferred from Nigeria in 1966. In 1968 the first French-language converts were baptized, a result of French-language services.

Pray for this new missions field, the missionaries, and local Christians.  
Pray for Frank R. Mendes, worker among Spanish, Colorado.  
Mrs. E. B. Bevers, home and church work, Indonesia.  
James Humphries, English language work, Vietnam.  
John Magyay, radio-TV ministry, Colombia.

**10 TUESDAY Read Psalm 37:10-21.** A newly organized Baptist church in Vila Nova de Gaia, Portugal brings to thirty six the number of churches in the Portuguese Baptist Convention, reports Mrs. John M. Harndon. Southern Baptist missionary, whose husband is pastor of the congregation. As many as forty have been attending the Sunday School and forty to fifty the worship services at the church. By the end of September 1969 four new converts were awaiting baptism.  
Pray for members of this young church.

Pray for Mrs. James G. Coldren, metropolitan missions, Ohio.  
W. H. Gentry, center director, Kentucky.  
Milton Morris, evangelistic work, Panama.  
Mrs. Anthony Wade, mission studies, Oklahoma.  
George Livingston, business administration, Colombia.  
Mrs. M. S. Simonsaux, home and church work, Japan.  
Robert Tucker, preaching ministry, Venezuela.  
Mrs. G. B. Walker, home and church work, Singapore.  
Richard Walker, preaching ministry, Equatorial Brazil.  
Charles Clark, furlough, Venezuela.  
Mrs. D. C. Johnson, furlough, Chile.  
Mrs. Homer Faden, furlough, Philippines.  
Mrs. L. F. Maynard, retired, Alabama.  
Charles Culpepper, Sr., retired, China.  
Hong Kong, Taiwan.

**11 WEDNESDAY Read Psalm 63.** A Baptist social welfare center in Tangi, near Dacca, East Pakistan, was opened August 28, 1969. The center offers Christian social ministries in the areas of health, education, and community and home development. The center is located in a new industrial complex where 100,000 factory workers are employed. Sponsored by the Tongi Baptist Chapel and the Pakistan Mission (organization of Southern Baptist missionaries), the facilities are operated weekdays.  
Pray for the persons involved in this ministry.

Pray for Mrs. George L. Foster, rural urban missions, Kansas.  
Rafael Guillen, worker among Spanish, Panama.  
Teolones Olmos, worker among Spanish, New Mexico.  
Mrs. J. D. Bryan, home and church work, Spain.  
Mrs. L. B. Hogue, home and church work, Taiwan.  
Mrs. J. D. Mosen, home and church work, Kenya.  
Mrs. J. T. Norman, home and church work, Colombia.  
Mrs. T. S. Adkins, furlough, Hong Kong.  
E. W. Mueller, furlough, Liberia.

**12 THURSDAY Read Psalm 119:48-73.** Morocco is a small kingdom in North Africa. The Moroccan people are Arabs and Berbers and most of them are Muslims. Missionary work is permitted but few converts have been won. There are only two Southern Baptist missionaries in Morocco. Work began in that country

in 1968.  
Pray for the missions work in this new missions field and for more workers.  
Pray for Mrs. Jacob W. Dearing, worker among National Baptists, Florida.  
Phillip Simon, US-2, Colorado.  
Mrs. J. B. Anna, home and church work, Ghana.  
Charles Cole, preaching ministry, Indonesia.  
Marshall Duncan, English-language work, Kenya.  
David Grassie, religious education, Israel.  
Louise Scopes, preaching ministry, East Africa.  
Edward Smith, preaching ministry, Japan.  
Chester Todd, doctor, Tanzania.  
Ray Turner, business administration, Ecuador.  
Mrs. E. T. Mays, furlough, Nigeria.

**13 FRIDAY Read John 16:14-34.** One of the largest and oldest of Southern Baptist missions fields is Brazil. The Portuguese-language nation with a population of 85,655,000 is largely Roman Catholic. Southern Baptists have had an uninterrupted witness in Brazil since 1881. In 1969 there were 273 career missionaries, 4 missionary associates, and 5 missionary journeymen in Brazil. The Brazilian Baptist Convention has 2,073 churches.  
Pray that more young Brazilian Christians will answer God's call.

Pray for Fidel Cuzmen, worker among Spanish, Texas.  
Prest Dean, preaching ministry, Japan.  
Mrs. J. E. Gibson, home and church work, East Africa.  
Broadus Hale, educational work, South Brazil.  
Glenda Hancock, educational work, Ecuador.  
Jacqueline Segars, educational work, Japan.  
Lawrence Southerland, educational work, Japan.  
Gene Wilson, music ministry, South Brazil.  
D. A. Morgan, retired, New York.

**14 SATURDAY Read Hebrews 13:1-8.** "Business and professional people in Chonburi are taking interest in English classes at the church," comments Juanita Johnston from Chonburi, Thailand. Throughout the Christmas season, they sang carols and became familiar with the story of Christ's birth. Some come to a Sunday morning Bible class.  
Pray for Mrs. Willem Arnold, worker among internationally, Maryland.

M. R. Dornier, worker among deaf, Colorado.  
Omer Hyde, superintendent of missions, Tennessee.  
Mrs. Donald Weeks, worker among Spanish, Indiana.  
Wayne Emanuel, preaching ministry, Japan.  
John Griggs, preaching ministry, Rhodesia.  
Justin Johnston, religious education, Thailand.  
Earl Pasack, preaching ministry, South Brazil.  
Thomas Tipton, preaching ministry, Uganda.

**15 SUNDAY Read John 1:1-11.** Mrs. Jose M. Seena who works with her husband among the Spanish people in Hidalgo, Texas, is concerned about two young persons from their mission who enrolled in Valley Baptist Academy. Pray that their financial needs might be met, that they will mature in all ways, and that they will see purpose in the educational tasks they attempt.

Pray for Mrs. Richard L. Mofford, worker among Indians, Mississippi.  
Mrs. Jose Seena, worker among Spanish, Texas.  
Mrs. John G. Shannon, rural-urban missions, California.  
Cordell Akin, preaching ministry, Tanzania.  
Franklin Kilpatrick, publication work, Zambia.  
Millican Burr, retired, Missouri.

**16 MONDAY Read Matthew 9:35-10:8.** A large percentage of the Pacific Northwest is unchurched. Thanks to the Home Mission Board's Project 500, fellowships have been started in strategic locations in Interstate Association, east of Portland, Oregon. The association touches over one million people only one-third of whom claim attachment to a local church. The greatest need in this area is more trained leaders. Pray that this need might be met.  
Pray for Juan Antonio Jajala, worker among Indians, New Mexico.  
Mrs. A. Jose Jones, worker among non-evangelicals, Missouri.  
Mrs. M. D. Carter, worker among Spanish, Texas.  
Mrs. Irene Turner, worker among Negroes, Tennessee.  
Paul Benedict, preaching ministry, Japan.  
Mrs. F. L. Lewis, home and church work, Indonesia.  
Mrs. D. F. Donley, furlough, Ghana.  
Estelle Freeland, furlough, Ivory Coast.  
Guy Williamson, furlough, Mexico.  
Mrs. J. B. Hips, retired, China.

# 17 THURSDAY Read Luke 8:1-11.

A bus trip to a quarterly meeting of officers and presentation of a new year-book highlighted this year's activities for members of Women's Missionary Union in Guyana, reports Mrs. Charles P. Love, Southern Baptist missionary. Baptist women from thirteen churches and missions in Guyana traveled to Georgetown, the capital, the day before their officers meeting and prayer retreat was to be held in Wrenar, a town to the south. At 8:00 the next morning they filled a bus to capacity.

Pray for members of Women's Missionary Union in Guyana.

Pray for George Bain, juvenile rehabilitation work, Texas.  
Mrs. Robert Landers, worker among deaf, Virginia.  
Edgar Burks, general administration, Nigeria.  
Robert Burney, educational work, Nigeria.  
Paul Grossman, preaching ministry, Liberia.  
William Kruchewitz, educational work, Nigeria.  
Mrs. S. G. Rankin, educational work, Hong Kong.  
Robert Tischer, student work, Philippines.  
James West, preaching ministry, Venezuela.  
William Walker, furlough, Japan.

# 18 WEDNESDAY Read Mark 4:1-9.

Elu Baptist Hospital's outpatient clinic operates three days a week; inpatients and emergency cases receive special attention the rest of the time. In 1968, 31,274 outpatients were treated. An estimated 38,000 were treated in 1969. In addition to approximately 4,500 inpatients, N. Brannen Eubanks, Southern Baptist missionary business manager of the hospital, estimates that about 1,400 operations were performed in the hospital in 1969, an increase of 200 over recent years, and approximately 600 babies were delivered, 100 of them by cesarean section.

Pray for the staff of this hospital.

Pray for Mrs. Ned H. Brown, worker among Japanese, California.  
James M. Goodner, worker among Indians, Massachusetts.  
Alan G. Johnson, worker among Spanish, California.

Mrs. R. E. Bell, home and church work, Singapore.

Robert Finley, business administration, Singapore.

Mrs. L. W. Frederick, home and church work, French West Indies.

Mrs. G. W. Schaefer, home and church work, Indonesia.

Mrs. D. N. Sharpley, home and church work, South Brazil.

Mrs. J. C. Walker, home and church work, Rhodesia.

Mrs. D. H. Whitson, home and church work, Tanzania.

# 19 THURSDAY Read Acts 8:24-40.

Mrs. Roy Davidson reports progress in the Chikwaka district of Malawi. It is extremely hot and infested with mosquitoes. The people suffer from heat, inadequate diet, malaria, and bilharzia.

Pray for persons living in the Chikwaka district. Pray also for the 1970 Crusade in Malawi.

Pray for Ronnie Buswell, US-2, North Carolina.

Benjamin F. Daniels, center director, North Carolina.

Mrs. Jim H. Gains, rural-urban missions, Arizona.

Ross Hanna, worker among Indians, Arizona.

Mrs. E. M. Cross, home and church work, Philippines.

Mrs. R. G. Davidson, home and church work, Malawi.

Mrs. G. B. Hardister, home and church work, Jordan.

Payton Myers, educational work, Nigeria.

Jerry Robinson, pilot, Equatorial Brazil.

Mrs. W. L. Jester, retired, Nigeria.

# 20 FRIDAY Read Job 9:13-25.

"All along the two-mile course of the parade the crowd clapped in amazement as the Baptists marched by," reports Stanley D. Stamps, Southern Baptist missionary to Ecuador. On the last day of the annual Pinaapple Fair, in September in Milagro, more than seventy-five Baptists marched in a parade celebrating the town's anniversary. Milagro is near Guayaquil, Ecuador's main Pacific port.

Pray for missionaries as they lead nationals to adapt the expression of the Christian faith to national cultures.

Pray for Roy S. Bennett, worker among Spanish, Ohio.

Ernest F. Day, worker among Spanish, Ohio.

Mrs. L. N. Stumper, rural-urban missions, Kansas.

Samuel Velds, worker among Spanish, New Mexico.

Ernest Brown, preaching ministry, Bahamas.

Mrs. F. H. Carter, home and church work, Mexico.

Gloria Cumbea, student work, Ghana.

Tom Guletti, preaching ministry, Japan.

Elizabeth Hale, religious education, Malaysia.

Mrs. W. C. Lewis, home and church work, Paraguay.

Karen Russey, educational work, Vietnam.

Louise Sporkman, work with women, Nigeria.

Mrs. S. D. Stamps, home and church work, Ecuador.

Carnell Wayne Shaw, furlough, Rhodesia.

Mrs. E. G. Wilson, retired, Brazil.

# 21 SATURDAY Read Acts 7:59-60.

The North African nation of Libya, formerly populated by Phoenicians, Greeks, and Romans, was a well known part of the early Mediterranean world. In 1962 a Baptist church was organized in Tripoli by a group of Americans full company employees and military. The Foreign Mission Board, in 1963, sent a missionary associate there with his family to serve as pastor of the church.

Pray that opportunities will open for witness to the Muslim population in this new mission field.

Pray for Benito Cuellar, worker among Spanish, Texas.

Donald Gurney, chaplain, Colorado.

Mrs. C. Melvin Rothall, metropolitan missions, Arizona.

Harold Gateley, preaching ministry, Korea.

Ernest Harvey, educational work, South Brazil.

Ralph Hanja, preaching ministry, Japan.

Mrs. C. R. Middleton, home and church work, Malawi.

Mrs. L. M. Neil, nurse, Nigeria.

Leroy Benfield, furlough, Philippines.

Elias Delgado, retired, California.

# 22 SUNDAY Read Mark 11:1-11.

With the coverage the Japanese mass media will give the 12th Baptist World

Congress, July 12-18; the same Baptists will be heard by millions for the first time in Japan where Christians of all denominations comprise less than 1 percent of the population. "Certainly if those who attend the Congress have behind a witness for Christ, Tokyo and all Japan could be profoundly affected," says Wark C. Grant, Southern Baptist missionary.

Pray for the witness of those attending the Congress.

Pray for Mrs. John W. Beem, mission center, Georgia.

Harold Blaker, preaching ministry, Malawi.

Mrs. B. W. Holloway, home and church work, Kenya.

Mrs. W. P. May, home and church work, Ecuador.

Mrs. C. B. Williams, home and church work, Thailand.

Marcel Fite, furlough, South Brazil.

Mrs. J. B. Lawrence, retired, Georgia.

Robert Baumann, retired, China, Taiwan.

# 23 MONDAY Read Mark 16:1-8.

Currently there are twenty-six career and short-term personnel under assignment to Lebanon by the Foreign Mission Board. All live in Beirut, the capital, where they are engaged in the programs of a Baptist nursery, elementary, and high school, the Arab Baptist Theological Seminary, a publications center, a radio recording studio, English-language University Baptist Church, and churches of the Lebanese Baptist Convention with their more than five hundred members.

Pray for missionaries to Lebanon.

Pray for Leroy Smith, superintendent of missions, Montana.

Mattie Lou Bible, student work, North Brazil.

Mrs. C. E. Dean, home and church work, Hong Kong.

Mrs. W. H. Farrell, home and church work, Argentina.

Finley Graham, educational work, Lebanon.

Mrs. M. C. Graham, home and church work, Guyana.

Wayne Pennell, preaching ministry, Indonesia.

Yemon Sydon, preaching ministry, Trinidad.

Mrs. Nymel Nagrin, retired, Florida.

# 24 TUESDAY Read Matthew 26:14-25.

Over four thousand Korean Baptists have signed up to pray daily for the 1970 Korea Baptist Enlargement Crusade, a part



of the Asia Baptist evangelistic emphasis planned for next year. Most of those who have been enlisted to pray have 5:00 A.M. devotional prayer meetings in their churches or homes. They pray again at 3:00 P.M., simultaneously with Southern Baptists in Louisiana who have promised to pray daily for Korean Baptists as they prepare for the 1970 evangelistic effort.

Join these Christians in prayer.

Pray for James L. Gebhart, worker among Spanish, Texas.

Eva Ramirez Ortega, worker among Spanish, Arizona.

C. J. Smith, worker among Indians, Oklahoma.

Mrs. D. H. Boathe, home and church work, Thailand.

Steve Ditmore, preaching ministry, Peru.

Nancy McAden, nurse, Ghana.

Mrs. J. A. Jimmerson, furlough, Hong Kong.

Grace Clifford, retired, Oklahoma.

Ethel Pierce, retired, China.

# 25 WEDNESDAY Read Matthew 26:36-46.

The new theological seminary of the Portuguese Baptist Convention opened its first session with a student body of eight and a faculty of four, including two Southern Baptist missionaries. The seminary uses two floors in the new Baptist church building in Quiluz, just outside the capital of Lisbon. The seminary joins sixteen others that are sponsored by the European Baptist Federation and the eight students join about two hundred preparing for

ministries among 156 million Baptists in Europe.

Pray for Edward Berry, work with men and boys, South Brazil.  
Elaine Marzack, nurse, Hong Kong.  
Roy Lyon, preaching ministry, Venezuela.  
Victor Koon, retired, China, Manchuria, Hawaii.

# 26 THURSDAY Read Matthew 27:15-30.

From Portugal Mrs. Norma John M.J. Harnden sent this message: "Recently, after the dressmaker fitted our children for the school uniforms, she invited us to have tea. Knowing that she was a new Christian, I asked her about her conversion and her interest in the Baptist church. With face aglow she replied that during our national evangelistic crusade in Portugal she had seen the services of one of our Baptist churches advertised in the daily newspaper. Becoming interested, she decided to attend. It is the goal of Portuguese Baptists to bring one thousand persons into reconciliation with Christ by 1972."

Pray for Portuguese Baptists as they strive to reach this goal.

Pray for David Bunch, superintendent of missions, Iowa.

Burton Davis, educational work, Ecuador.

Mrs. J. M. Harnden, home and church work, Portugal.

Mrs. J. L. Smith, home and church work, Indonesia.

Mrs. M. A. Walls, dormitory parent, Zambia.

Mary Witt, educational work, North Brazil.

Mrs. P. E. Sanderson, furlough, Equatorial Brazil.

Heleen Lambert, retired, Arizona.

# 27 FRIDAY Read Mark 13:25-30.

Urgent calls for missionary preachers in Brazil, Lebanon, Hong Kong, Philippines, Ivory Coast, and Costa Rica headlined a "new missionary needs" meeting of area and personnel secretaries of the Southern Baptist Foreign Mission Board, September 28, 1969.

Pray that successful pastors in the States might consider this urgent need.

Pray for Mrs. Frank M. Chase, pioneer missions, Rhode Island.

J. Floyd Shockey, worker among Spanish, Illinois.

Marvin Sorrels, worker among Indians, Oklahoma.

Frances Hudgins, educational work, Thailand.

Lord, Speak Through Me

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Mrs. R. L. Rummage, home and church work, Rhodesia

## 20 SATURDAY Read Hebrews 9:11-15.

"A home away from home" is what Mr. and Mrs. Homer L. Schnick, Southern Baptist missionary associates, call the recently opened Christian Servicemen's Center in Hong Kong. The Schnicks are in charge of the center, which is intended to provide a home-like atmosphere where servicemen can find spiritual renewal and opportunities for Christian service.

Pray for those men reached by this center.

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, Missions  
Yoshio Sakamoto, worker among Japanese, California

Jerry Bedale, agricultural work, Ethiopia  
Kenneth Briggs, English language work, Japan

Joyce Chrisman, secretarial work, North Brazil

Jack Green, religious education, South Brazil

Bruce Kamm, preaching ministry, Argentina

R. G. LaFoon, furlough, Tanzania  
Mrs. H. L. Willis, furlough, Thailand  
Ray Butler, retired, Brazil

## 29 SUNDAY Read Matthew 28:1-10.

Hong Kong Baptist College opened its

14th session September 22, 1969 with an enrollment of about 2,800—more than either the University of Hong Kong or the Chinese University of Hong Kong. The faculty and staff of the college are made up of Chinese Baptists, Southern Baptist missionaries, and personnel of the American Baptist Foreign Mission Society, the Conservative Baptist Foreign Mission Society, and the Baptist Bible Fellowship. Individuals and local and foreign organizations help support student scholarships and other financial programs of the college.

Pray for the faculty and students.

Pray for Rolia Bradley, preaching ministry, Korea

Mrs. I. E. Montgomery, home and church work, Kenya

DeVelyn Oliver, nurse, Philippines

Wright Parker, music ministry, Equatorial Brazil

## 30 MONDAY Read John 28:11-18.

The Woman's Missionary Union of Spain held its 13th biennial convention, September 22-23, 1969, in the First Baptist Church of Madrid. Delegates and youth directors represented Baptist churches of four regions of Spain. Reports of Baptist missions activities in each region were given by the regional representatives on the WMU executive committee. The four representatives, dressed in clothes typical of their areas, placed together a colored map of Spain as they gave their reports.

Pray for members of Woman's Missionary Union in Spain.

Pray for Roy M. Douglas, worker among Spanish, California

Mrs. W. P. Andres, home and church work, Chile

Frances Crawford, nurse, Honduras

Julian Leroy, preaching ministry, Sao Paulo, Brazil

Mrs. B. D. Mosley, home and church work, Liberia

Arnold Nickles, educational work, Liberia

Mrs. J. P. Wheeler, home and church work, Switzerland

Mrs. H. W. Neely, furlough, Rhodesia

## 31 TUESDAY Read Luke 24:13-35.

Twenty-six Baptists came to Jalapa, a town of ten thousand in eastern Guatemala, for a week of intensive house-to-house visitation and nightly services. The evangelism department of the Guatemala Baptist Convention, under the leadership of Daniel Moscoso, and the Baptist Theological Institute in Guatemala City, jointly sponsored the campaign. Despite downpours that flooded roads, large crowds came every night to the town's biggest theater to hear Rev. Oscar Vega, a recent graduate, preach and to hear the methodist choir's presentation of special music.

Pray for persons reached during this campaign.

Pray for Mrs. E. H. Burkes, work with women, Nigeria

Audrey Dyer, nurse, Nigeria

Mary Anne Forehand, work with women, Spain

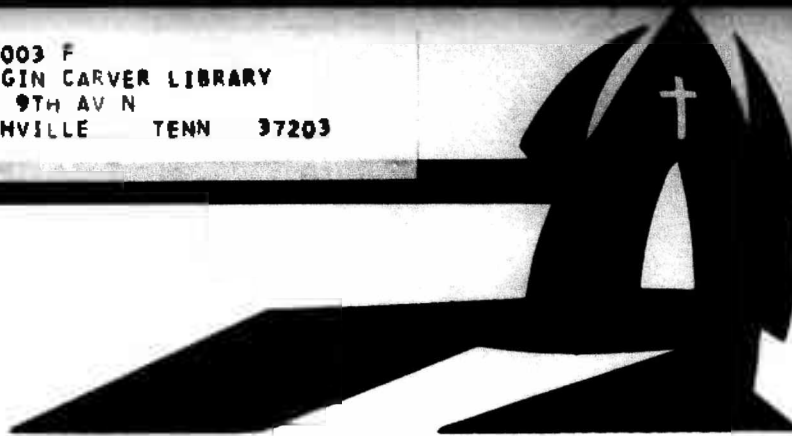
Fay Taylor, publication work, Hong Kong

Albino G. Ortiz, retired, Texas

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## *Dear Pastor,*

Positive results of any task make that task, regardless of difficulty, seem worthwhile. When the first home missionary went to New Mexico in the 1920's to work with Spanish-language people, he probably saw few tangible results. He had no way of knowing the extent to which the work he began would develop in the next fifty years. He would never have imagined that a product of that work would become a foreign missionary to Spain. Yet, in January, Tony and Alice Anaya journeyed to the Canary Islands to serve their first term.

Tony Anaya is one of home missions positive results. Born in a small mining town in southwestern New Mexico, Tony Anaya was reared in the highest tradition of the Catholic Church. His family dreamed of the day he would become a priest. At age sixteen, Tony began to date Alice, the girl who later became his wife. A Baptist, Alice invited Tony to attend church with her. Serving the early mass before hastening to the newly formed Baptist mission for Sunday School and worship became a regular pattern for Tony in the weeks that followed. One night Missionary Robert Harvey invited Tony and Alice to his home. It was there that Tony accepted the claims of Christ on his life.

Many similar success stories are just waiting to happen. Why not lead your church to greater world missions efforts through the Annie Armstrong Easter Offering.

Sincerely,

**WMU Staff**